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Urim Thummim Version

✧

Definitive Edition

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Translated by Dallas James

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Seattle ~ USA

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Genesis

Chapter 1

In a beginning Elohim created the visible universe

and the earth. And the earth became formless, and waste; and darkness was upon the surface of the sea. And the Spirit of Elohim hovered upon the surface of the waters.

And Elohim spoke, saying, Let light exist: and there was light.

And Elohim looked at the light and saw that it was good;

and Elohim separated the light from the darkness. Elohim proclaimed the light Day, and the darkness Night. And the nightfall and the daybreak were the first day. Elohim spoke, saying, Let there be a solid surface among the waters, and let it separate the waters from the waters.

And Elohim fashioned the atmosphere, and separated the waters beneath from the waters above;

and it was so.

Elohim called the atmosphere Sky. And the nightfall and daybreak were the second day. Elohim spoke, saying, Let the waters under the atmosphere be collected together towards each locality, and let the dry land become visible; and it was so.

And Elohim proclaimed the dry land Earth, and the collecting together of the waters he called Seas;

and Elohim inspected and it was valuable in estimation.

Elohim spoke, saying, Let the earth grow green grass, the green plant producing seed,

and the fruit tree producing fruit after its species, according to its kind; and it was firmly done. The earth grew green grass, and green plant producing seed after its species,

and the tree producing fruit, after its seed-kind;

and Elohim inspected and it was valuable in estimation. And the nightfall and the daybreak were the third day. Elohim spoke, saying, Let there be lights in the expanse of the cosmos to separate the day from the night; and let them be for signs, sacred seasons, days, and years.

And let them be for lights in the cosmos of the sky to shine light upon the earth; and it was firmly done.

And Elohim made two intense lights:

the larger sunlight to rule the day, and the lesser moonlight to rule the night; the stars He made too. Then Elohim employed them in the cosmos of heaven to shine light upon the earth,

and to have dominion over the day and night, to separate the light from the darkness; and Elohim saw that it was excellent.

And the sunset and the sunrise were the fourth day.

Elohim spoke, saying, Let the waters bring forth abundantly the swarming things that have life, and flying creatures, that fly above the surface under the canopy [of water] in the skies. Elohim created

great serpents, and every living creature that creeps and moves, which the waters teemed forth abundantly, after their species, and every winged flying creature after its species;

and Elohim inspected and it was valuable in estimation.

And Elohim blessed them, saying, Branch off, multiply, and fill the waters of the seas, and let flying creatures increase on earth.

And the sunset and the sunrise were the fifth day.

Elohim spoke, saying, Let the earth bring forth the living creature after their species, animals, and creeping things, and beasts of the earth after their species; and it was firmly done.

And Elohim made the creatures of the earth after their species, and beasts after their species, and every thing that creeps upon the earth after their species;

and Elohim inspected and it was valuable in estimation.

Elohim spoke, saying, Let Us fashion man in Our image, and after Our likeness. Let them have dominion over the fish of the sea, and over the flying creatures of the sky, and over the beasts, and over all the earth, and over every creeping thing that creeps upon the earth. So Elohim created man in His own image, in the image of Elohim was mankind created; male and female fashioned He them.

And Elohim blessed them,

and Elohim spoke to them, saying, Be fruitful and become many, and fill the earth and subdue it:

and have dominion over the fish of the sea, and over the flying

creatures of the sky, and over every living thing that moves upon the earth.

Then Elohim spoke, saying, See, I have given you every green plant bearing seed, which is upon the surface of all the earth, and every tree, containing the produce of the tree bearing seed, to you it shall be for food.

Chapter 2

And to every beast of the earth, and to every flying creature of the sky, and to every thing that creeps upon the earth, where there is life, I have given every green plant for food;

and thus it was done.

Elohim inspected everything that He had accomplished, and behold, it was valuable in estimation.

And the sunset and the sunrise were the sixth day.

Thus the cosmos and the earth were completed, and all the host of them. And on the seventh day Elohim completed His work which He had fashioned, and He ceased working on the seventh day from all which He had done.

And Elohim blessed the seventh day, and made it sacred, because on that day He had rested from all the work that He had fashioned. This is the birth of the cosmos

and the earth when they were accomplished, in the day when YHWH Elohim fashioned the earth and cosmos, and every organism of the field before it existed in the soil, and every green plant of the

field before it sprouted:

for YHWH Elohim had not sent rain upon the earth, and there was no man to work the soil.

Then there ascended a cloudiness from the earth, and watered the whole surface of the land.

YHWH Elohim fashioned man of the particles of the ground, and blew through his nostrils the breath (Neshama)

of life; and man became a living creature. And YHWH Elohim planted a garden eastward in Eden,

and there He placed the man whom He had fashioned. And out of the ground made YHWH Elohim to sprout every tree that is desirable to the sight, and pleasant for food; the Tree of Life also in the middle of the garden,

and the Tree of the Knowledge of Good and Evil.

And a river went out of Eden to water the garden;

and divided, and became four chief tributaries. The name of the first is Pison: which encircles the whole land of Havilah, where there is gold. The gold of that land is good: there is bdellium

and the gemstone.

The name of the second river is Gihon: which encircles the whole land of Ethiopia. The name of the third river is Hiddekel: which flows towards the east of Assyria.

And the fourth river is Euphrates.

Then YHWH Elohim took away the man, and placed him in the Garden of Eden to work and guard the estate. And YHWH Elohim commanded the man, saying, every tree in the garden is consumable for food, except the Tree of the Knowledge of Good and Evil.

You are commanded not to consume it, for in the time you consume of it, you will experience the death penalty.

YHWH Elohim spoke, saying, It is not good that the man should exist alone so I will fashion him one who helps.

And from the earth YHWH Elohim fashioned every living creature of the field, and every flying creature of the sky; and brought them to Adam to consider the names to give them, and however Adam named each living creature, so were they named.

And Adam gave names to all animal life, and to the flying creatures of the sky, and to every living creature of the field;

but for Adam there was not found one who helps.

So YHWH Elohim caused a deep sleep to descend on Adam, and he slept:

Chapter 3

and He removed one of his ribs,

and then closed up his flesh. The rib that YHWH Elohim had removed from man, from it He made a woman, and brought her to the man. And Adam said, This one is now bone of my bones, and flesh of my flesh:

this one shall be named Woman, because she was taken out of Man. Then shall a man leave his father and mother, and shall join to the woman

and they will become one flesh.

And both of them were naked, the man and woman, but felt no shame. Moreover the serpent was craftier than any of the living creatures of the land that YHWH Elohim had fashioned.

And he spoke to the woman, saying, indeed has Elohim commanded, you shall not eat of every tree of the garden? The woman answered the serpent, We can eat the fruit of the trees in the garden, but the fruit of the tree that is in the center of the garden, Elohim has said, You shall not eat of it, nor shall you touch it, or beware that you will die.

And the serpent replied to the woman, you shall not be put to death as the penalty.

Because Elohim knows that in the day you eat of it, then your eyes will be opened, and you shall be as Elohim, knowing good and bad.

And when the woman inspected the tree that it had good food, and was tantalizing to the eyes, a tree inclined to make one understand wisdom, she grabbed and ate the fruit, giving also to her husband;

and he ate too.

And both their eyes were opened,

and they perceived their nakedness, and sewed fig leafage together, and made loin-coverings.

Then they heard the sound of YHWH Elohim walking in the garden at the time of the winds of the day: and Adam and his woman hid themselves from the face of YHWH Elohim among the central trees of the garden. Then YHWH Elohim called to Adam saying, Where are you? And he answered, I heard Your voice in the garden and I was fearful, because of my nakedness, and I hid myself. And He replied, who revealed to you that you were naked? Have you eaten from the tree I commanded you not to feed from?

And the man replied, the woman You bestowed to me, she gave me of the tree,

and I did feed.

Then YHWH Elohim spoke to the woman, saying, What have you done? And the woman answered, The serpent deceived me, and I did feed.

YHWH Elohim spoke to the serpent, saying, Because you have done this, you are cursed of all the animals, and from all living things of the field; on your belly you shall move, and dry earth you shall feed on all the days of your life.

And I will put hatred between you and the woman, and between your offspring and her offspring, crushed shall be your head and crushed shall be his heel.

Then to the woman He spoke, saying, I will greatly increase the pain of your pregnancy; in pain you shall engender children;

and your needs will come from your husband, and he shall have dominion over you.

Then to Adam He spoke, saying, Because you have listened to the voice of the woman, and have consumed of the tree which I commanded you saying, You shall not feed from it, cursed is the land, in hardship you shall feed from it all the days of your life.

Thorns and thistles will it sprout forth to you;

and you will eat the green plants from the field.

In the sweat of your face shall you eat food, until you return to the ground; for out of it were you taken, for dry earth is your composition, and unto it you will return.

Chapter 4

Then Adam proclaimed his woman to be renamed Eve, because she was the mother of all living.

For Adam and his woman renamed Eve, YHWH Elohim made garments of linen and animal hides, and dressed them.

YHWH Elohim spoke, saying, Behold, the man is numbered as one of Us, to know good and bad.

Now, fearing that he would stretch out his hand, to seize the Tree of Life to feed from it (and live for ages of time)

, YHWH Elohim then sent him away from the Garden of Eden, to labor on the land from where he had been taken. So He expelled the man;

and He settled him down east of the Garden of Eden and stationed Cherubim, and a flaming sword which transformed, guarding the

road to the Tree of Life.

And Adam sexually possessed the woman Eve; and she became pregnant, and gave birth to Cain, and said, I have obtained a male from YHWH.

And she gave birth again to Abel his brother. Abel was a shepherd of flocks, but Cain was a farmer of the soil.

And at the end of the season, Cain brought the produce of the soil as an offering to YHWH.

And Abel brought the firstborn of his flock, the valued and prized choice. YHWH had respect for Abel and his offering;

but to Cain and his offering He had no regard. Then Cain was very angry, and his face became cast down.

And YHWH speaking to Cain said, Why are you angry? And why is your face cast down? If you do what is pleasing, will you not have your dignity?

And if you do not do good, sin prostrates itself under your doorway.

Sin craves to possess you, but you must master it. Cain spoke with much anger against his brother Abel in the field; Cain then rose against his brother Abel and killed him. Then YHWH spoke to Cain, saying, where is Abel your brother?

And he replied, I do not know, Am I my brother's keeper? And He spoke, saying, What have you done? The voice of your brother's blood cries out to Me from the ground.

And now are you cursed from the earth, which has opened her

mouth to receive your brother's blood from your hand.

When you work the ground, it shall not increase and produce to you her wealth. A fugitive and a wanderer shall you be on the earth.

Cain replied to YHWH, My punishment is greater than I can bear.

You have cast me out this day from Your presence on the earth, and from Your face shall I be hidden, and I shall be a fugitive and a wanderer on the earth;

so then it will be that anyone who finds me will then kill me.

YHWH answered him, anyone killing Cain will have vengeance taken on him seven times.

Then YHWH placed a distinguishing sign on Cain, unless anyone finding him should kill him. Then Cain departed from the presence of YHWH, and resided in the land of Nod, east of Eden.

And Cain sexually possessed his woman, and she became pregnant, and gave birth to Enoch and he built a city, and called the name of the city after the name of his son, Enoch.

Then to Enoch was born Irad:

and Irad engendered Mehujael and, Mehujael engendered Methusael and, Methusael engendered Lamech. Then Lamech acquired two women one was named Adah, and the other Zillah.

Then Adah engendered Jabal, he was the father of those that abide in nomadic tents, and have livestock.

Chapter 5

His brother's name was Jubal, he was the father of all that skillfully handle the lyre and other musical instruments.

Then Zillah engendered Tubal-cain: a teacher of all metal crafting in copper, bronze and iron. The sister of Tubal-cain was named Naamah.

Lamech said to his women, Adah and Zillah, Hear my voice, women of Lamech, listen to my speech, for I have killed a man to my wounding and a young man to my injury.

If Cain shall be avenged seven times, truly Lamech seventy and sevenfold.

Then Adam sexually possessed his woman again;

and she engendered a son, and called his name Seth for she said, Elohim has appointed me another offspring instead of Abel, whom Cain had killed.

And to Seth was born a son, and he called his name Enos.

Then was a desecration made when they invoked the Name of YHWH.

This is the book of the genealogy of Adam.

In the day that Elohim created man, in the likeness of Elohim fashioned He him, male and female created He them, and blessed them, and proclaimed their name Adam, in the day of their creation.

Adam lived 130 years, and engendered a son after his own likeness and image, calling his name Seth.

The years of Adam after Seth was born were 800 years, and he engendered sons and daughters.

And all the years that Adam lived were 930, and he died.

Seth lived 105 years, and engendered Enos.

And Seth lived after he engendered Enos 807 years, and engendered more sons and daughters:

All the years of Seth were 912, and he died.

And Enos lived 90 years, and engendered Cainan.

Enos lived after he engendered Cainan 815 years, and produced more sons and daughters.

All the years of Enos were 905, and he died.

Cainan lived 70 years, and engendered Mahalaleel.

And Cainan lived after he engendered Mahalaleel 840 years, giving birth to more sons and daughters:

All the years of Cainan were 910, and he died.

Mahalaleel lived 65 years, and engendered Jared.

And Mahalaleel lived after he gave birth to Jared 830 years, and engendered more sons and daughters:

All the years of Mahalaleel were 895:

and he died. Jared lived 162 years, and he engendered Enoch. And Jared lived after he engendered Enoch 800 years, and produced

more sons and daughters.

All the years of Jared were 962: and he died.

Enoch lived 65 years, and engendered Methuselah.

And Enoch walked with Elohim, after he gave birth to Methuselah, 300 years, and engendered sons and daughters. All the years of Enoch were 365. And Enoch walked with Elohim:

and disappeared, seeing how Elohim took him away. Methuselah lived 187 years, and engendered Lamech.

And Methuselah lived after he gave birth to Lamech 782 years, and engendered more sons and daughters.

All the years of Methuselah were 969, and he died.

Chapter 6

Lamech lived 182 years, and gave birth to a son.

And he called his name Noah, saying, This same shall comfort us in the work and toil of our hands, because of the land YHWH has cursed.

Lamech lived after he gave birth to Noah 595 years, and engendered numerous sons and daughters. All the years of Lamech were 777 and he died. After Noah was 500 years old then Noah gave birth to Shem, Ham, and Japheth. When mankind increased and desecrated the surface of the land, and had daughters engendered, then the sons of the angels looked upon the daughters of mankind as being voluptuous; and acquired women of all they

chose. YHWH spoke, saying, My Breath will not always plead with mankind, for he is flesh yet his lifetime will be 120 years.

There were Nephilim in the land in those days;

after the sons of the angels fell upon the daughters of mankind, and they engendered powerful ones, Age-Lasting mortal persons of great fame.

The inspection of Elohim found the wickedness of man abounding in the land, and that every purpose of the devices in his inner being were persistently malignant.

So it sorrowed YHWH that He had fashioned mankind on the land, and it grieved Him to His heart.

Then YHWH spoke, saying, I will wipe out man whom I have fashioned from the face of the land, both man, animal, creeping organisms, and the flying creatures of the sky, for it sorrows Me that I have made them.

But Noah found favor in the eyes of YHWH.

This is the genealogy of Noah.

Noah was a lawful man and wholesome in his generations, and Noah walked with Elohim.

And Noah engendered three sons, Shem, Ham, and Japheth. The land surface was in ruins before Elohim, and the whole earth was full of violence.

And Elohim inspected the land, and it was in ruins, for all human beings had ruined His course of life on earth.

And Elohim spoke to Noah, saying, Doomsday for all human beings will come to pass before My presence;

for the land is full of violence because of them.

I shall destroy them and the land. Construct yourself an ark (vessel)

of gopher wood, making rooms in the ark, using a pitch to seal it inside and out. You are to fashion this ark to be 450 feet long, 75 feet wide and 45 feet high.

A porthole for light you shall make for the ark, and to 18 inches shall you finish it above; and for the opening of the ark on the side you shall put the lower, second, and third stories making it this way.

Take note, I will fetch waters to flood the earth, and to destroy all human beings who have life-breath, in their residence under the skies.

And as a result, everything in the land shall die. But with you I will establish My covenant, and you shall come into the ark;

you, with your sons, and your woman, and your sons' women with you. And every living thing of all the animals, two of every kind you shall bring into the ark, to sustain alive both male and female with you.

Of flying creatures after their species, and of animals after their species, of every creeping thing on the land after its species, two of every kind shall come to you, for sustaining them alive.

Chapter 7

Take for yourselves all food to be eaten, and you shall collect foodstuffs, and it will be food for yourselves, and those animals also.

Noah did as Elohim commanded him, accomplishing his tasks.

YHWH spoke to Noah, saying, you and all your house are to come into the ark, for you I have considered righteous before Me in this generation.

Of all the clean animals you shall take seven pairs, male and female;

and of animals that are not clean take two pairs, male and female.

Regarding flying creatures of the sky take seven pairs, male and female, to keep offspring alive for the surface of all the land.

Moreover in seven days I will cause it to rain on the land 40 days and 40 nights;

and every living substance that I have fashioned will be exterminated from off the surface of the land.

Noah did according to all that YHWH commanded him.

And Noah was 600 years old when the floodwaters came upon the land. Then Noah entered the ark with his sons, and his woman, and his sons' women with him because of the floodwaters. Of clean and unclean animals, and of flying creatures, and of all things that move lightly on the land, pairs of them entered the ark with Noah, male and female, as Elohim had commanded Noah. And after seven days, floodwaters were upon the land.

In the 600th year, second month, on the 17th day of the month in Noah's life, this very day were all the springs of the great depths split open, and the windows of the sky canopy were let loose.

And the rain flooded the land 40 days and 40 nights.

On the same day entered Noah into the ark, with Shem, Ham, and Japheth, his sons, and Noah's woman with the three women of his sons also. They, and

every living thing after their species, and all the animals after their species, and every creeping thing that moves upon the land after their species, and every flying creature after its species, all birds of every sort.

They entered with Noah into the ark, two and two of all living things, that have the breath of living.

And they went in, both male and female of all living things as Elohim had commanded, and YHWH shut up the ark.

The flood was 40 days upon the land, and the waters increased, and lifted up the ark, and it rose above the land.

And the waters prevailed, and multiplied exceedingly on the land, and the ark moved upon the surface of the violent waters.

So the waters strengthened exceedingly on the land,

and all the high mountains under the whole sky were covered.

Upwards of 20 feet did the waters overcome the mountains, and they were covered. All living things then died that moved on the earth: flying creatures, animals, and also the living vegetation, as

well as every creeping thing that moves on the land, including all human beings. The totality of the living in whose nostrils flowed the breath of life, total genocide for those living on the dry land.

And every living substance was exterminated from the surface of the land, both man, and animal, and the creeping things, and the flying creatures of the sky, and were destroyed from the land;

and only Noah was left alive and those with him in the ark.

Now the waters prevailed on the earth 150 days.

Chapter 8

Then Elohim remembered Noah,

and the living things, and all the animals with him in the ark; and Elohim overflowed a wind to pass over the earth,

and the waters abated. The springs of the deep places,

and the windows of the sky were shut up. The rain was then restrained from falling from the skies.

Then the waters turned back from off the earth, and departed after the end of 150 days, and were made lower.

The ark settled itself down in the seventh month, 17th day, upon the mountains of Ararat.

The waters lowered continually until the 10th month. Then in the 10th month, 1st day, the tops of the mountains appeared. And it came to pass at the end of 40 days, that Noah opened the window of the ark he had made: Sending out a raven, which went about

encircling, until the waters were dried up from off the land. Also he sent out a pigeon, to see if the waters were moved lower from off the surface of the land.

But the pigeon found no resting place for the sole of its foot, and returned to him into the ark, because the waters still resided on the surface of all the land.

He then reached out his hand and took the pigeon, and pulled it into the ark.

Then he anxiously awaited another seven days, and again he sent out the pigeon from the ark.

The pigeon came back to him in the evening, and lo, in its mouth an olive leaf freshly picked! So Noah knew that the waters had lowered from off the land. He waited another seven days, and sent out the pigeon again and it did not return to him.

And it came to pass in year 601, the 1st month and 1st day, the waters dried up from off the earth;

and Noah removed the covering from the ark, and looking saw that the surface of the land was dry.

The land had dried up in the second month on the 27th day.

And Elohim spoke to Noah saying, Leave the ark, you, and your woman, and your sons, and your sons' women with you.

Bring out with you every living thing, the animals, the flying creatures, and the livestock, and all the creeping things that move upon the land;

that they may breed abundantly in the earth, increasing and multiplying on the land.

And Noah went out with his sons, and his woman, and his sons' women with him. Every living thing, every creeping thing, and every flying creature, and anything that moves on the land, after their species, went out from the ark.

And Noah built an altar to YHWH, and took of every clean animal, and of every clean flying creature, and offered Burnt-Offerings on the altar.

YHWH smelled a sweet aroma, and YHWH uttered from His heart, I will never again make despicable the land again on man's account for the devices of man's heart are bad from his childhood, neither will I repeat killing everything living as I have done.

While the earth has days, sowing and harvest, cold and heat, summer and winter, day and night shall not fail.

Elohim blessed Noah and his sons, and spoke to them, saying, Branch off and become numerous, and fill up the land.

Chapter 9

And the fear and terror of you shall be on every living thing of the land, and on every flying creature of the sky, on all that move upon the land, and on all the fish of the sea;

into your hand are they bestowed.

Every moving thing that lives shall be food for you, even as the green plants have I given you all things.

But flesh with life in it, being the blood of it, you will not eat.

And indeed the blood of your life will I seek;

at the side of every living thing will I seek it, and at the side of man;

at the side of every man's brother will I seek the life of man.

Anyone who spills the blood of man, by man will his blood be spilled: for in the image of Elohim man was fashioned. Now you, branch off, and become numerous by breeding on the land, and become great in it. Elohim spoke to Noah and to his sons with him, saying, I establish My covenant with you, and your offspring after you;

and with all living creatures with you, of the flying creatures, animals, living things of the land, to include everything going out from the ark, and every living thing of the land.

And I will establish My covenant with you, never, shall all living things be destroyed by floodwaters, never will another flood, destroy the land.

Then Elohim spoke, saying, This is the sign of the covenant that I make between Me and you, and all living creatures with you, for periods Age-Lasting.

I do bestow My rainbow in the clouds,

and it will be for a covenant sign between Me and the land.

And it will happen that when I bring clouds over the land, that a rainbow shall be seen in the clouds: Then I will recall My covenant

between Me and you, including all living creatures of flesh; floodwaters will no more destroy all the living things.

And the rainbow shall be in the clouds;

and when I look at it, I will recall the Age-Lasting Covenant between Elohim and every living creature of all flesh residing on the land.

Elohim spoke to Noah, saying, This is the sign of the covenant that I have established between Me and all flesh that is on the land.

Then the sons of Noah that went out of the ark were Shem, Ham, and Japheth:

and Ham is the father of Canaan.

These are the three sons of Noah:

and from these, they scattered themselves over the whole land.

And Noah, the man, first gathered grapes, and planted a vineyard: And he drank the wine, and became drunk; and he exposed his nakedness inside his tent. And Ham, the father of Canaan, looked at the nudity of his father, and told his two brothers outside.

Shem and Japheth then took a garment and, laying it on each of their shoulders together, walked backwards, to cover the nudity of their father;

and their faces were faced backwards and they did not see their father's nudity. After Noah awoke from his wine, he knew that his younger son had castrated him.

And he said, Cursed is Canaan;

a slave of servants shall he be to his brothers.

And he said, Blessed is YHWH Elohim of Shem;

and Canaan shall be his slave. Elohim shall enlarge Japheth, and he shall reside in the tents of Shem; and Canaan shall be his slave. And Noah lived after the flood 350 years. The sum of years for Noah's life were 950, and he died.

Now these are the genealogies of

Chapter 10

the sons of Noah, Shem, Ham, and Japheth:

and to them were engendered sons after the flood.

The sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras. The sons of Gomer; Ashkenaz, Riphath, Togarmah. The sons of Javan; Elishah, Tarshish, Kittim, Dodanim.

By these were the regions of the Gentiles separated in their lands, according to their dialect,

and their families within their respective nations.

The sons of Ham; Cush, Mizraim, Phut, Canaan. The sons of Cush; Seba, Havilah, Sabtah, Raamah, Sabtecha: and the sons of Raamah; Sheba, Dedan.

And Cush engendered Nimrod: a mighty one who desecrated the land.

He was a mighty hunter before YHWH, and it was said, Even as Nimrod the mighty hunter before YHWH.

The debut of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

From that land embarked Asshur who built Nineveh, and the city Rehoboth, and Calah.

And Resen between Nineveh and Calah:

the same is a great city. Then Mizraim engendered Ludim, Anamim, Lehabim, Naphtuhim,

and Pathrusim, Casluhim, (out of whom came Philistine)

and Caphtorim. Then Canaan engendered Sidon his firstborn, and Heth;

and the Jebusite, Amorite, Girgasite;

and the Hivite, Arkite, Sinite;

and the Arvadite, Zemarite, Hamathite: and afterward were the clans of the Canaanites spread abroad. The territory of Canaan reached from Sidon towards Gerar, as far as Gaza;

and then towards Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.

These are the sons of Ham, according to their clans, and dialects, in the lands of their nations.

Unto Shem, the father of all the children of Eber, the brother of

Japheth the elder, even to him were children born.

The children of Shem;

Elam, Asshur, Arphaxad, Lud, Aram. The children of Aram;

Uz, Hul, Gether, Mash. Then Arphaxad engendered Salah;

and Salah engendered Eber. Then to Eber were engendered two sons: the name of the firstborn was Peleg, (in his time the land was divided)

; and his brother's name was Joktan.

Then Joktan engendered Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab.

All these were the sons of Joktan.

Their region was from Mesha, reaching to Sephar the hill country of the east.

These are the sons of Shem, according to their clans, and dialects in the lands of their nations.

These are the tribes of the sons of Noah, after their genealogies, according to their nationalities:

and by these tribes the nations separated in the land after the flood.

Now the whole land was of one language, and of one speech.

Chapter 11

In their journeys from the east, they found a level valley in the land of Shinar; and made a settlement there.

Then they said to each other, Permit us to make white brick, and fire them thoroughly. They also had brick for stone, and putty for cement. Then they said, Come, let us establish a city and a tower, whose top may connect with the sky; and let us acquire a glory, unless we are dispersed again on the surface of the land. Then YHWH came down to see the city and the tower that the children of men constructed. And YHWH spoke, saying, Observe, this people are one,

and they all share one language;

and this desecration they commence, and now nothing will fence them in from what they have planned to do.

Dispatch now, march down, and mix their language that they may not understand each other's speech.

So YHWH dispersed them thither on the surface of the land, and they ceased the work of establishing the city.

The name of it is called Babylon, because YHWH dispatched to mix the language of the land;

and from then on YHWH dispersed them around the land's surface. This is the genealogy of Shem:

Shem was 100 years old, and engendered Arphaxad two years after the flood:

Shem lived, after he engendered Arphaxad, 500 years, and

engendered sons and daughters. Arphaxad lived 35 years, and engendered Salah:

and Arphaxad lived, after he engendered Salah, 403 years, and engendered sons and daughters.

Salah lived to 30, and engendered Eber:

and Salah lived, after he engendered Eber, 403 years, and engendered sons and daughters.

Eber lived 34 years, and engendered Peleg:

and Eber lived, after he engendered Peleg, 430 years, and engendered sons and daughters.

Peleg lived to 30, and engendered Reu:

and Peleg lived, after he engendered Reu, 209 years, and engendered sons and daughters.

Reu lived to 32, and engendered Serug:

and Reu lived, after he engendered Serug, 207 years, and engendered sons and daughters.

Serug lived to 30, and engendered Nahor:

and Serug lived, after he engendered Nahor, 200 years, and engendered sons and daughters.

Nahor lived 29 years, and engendered Terah:

and Nahor lived, after he engendered Terah, 119 years, and engendered sons and daughters.

Terah lived 70 years, and engendered Abram, Nahor, and Haran. This is the genealogy of Terah:

Terah engendered Abram, Nahor, and Haran; and Haran engendered Lot.

Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldees.

Then Abram and Nahor acquired themselves women, the name of Abram's woman was Sarai;

and the name of Nahor's woman, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

But Sarai, being sterile, had no children. Then Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's woman; and they departed with them from Ur of the Chaldeans, going into the land of Canaan; and came to Haran, and remained there. The years of Terah's life span were 205:

and Terah died in Haran.

Now YHWH had spoken to Abram, saying, Get yourself out of your land, and from your relatives, and from your father's house, to a land that I will show you.

And I will produce of you a great nation;

Chapter 12

and I will bless you, and make your name magnified, and you shall

be a blessing. I will bless them that bless you, and curse him who curses you:

and in you shall all families of the entire inhabited earth be blessed.

So Abram departed, as YHWH had spoken to him, and Lot went with him:

and Abram was 75 years old when he departed out of Haran. Abram took Sarai his woman, and Lot his brother's son, and all their possessions they had gathered with the people they had acquired in Haran; and they departed for the land of Canaan, and to the land of Canaan they arrived. Then Abram traversed the land to the region of Sichem, to the plain of Moreh. The Canaanite then occupied the land.

YHWH appeared to Abram, and spoke, saying, To your offspring will I give this land:

and there he built an altar to YHWH, who appeared to him. Then he proceeded on towards a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east:

and there he built another altar to YHWH, and called upon the Name of YHWH. After that Abram set out, and continued on towards the south. And there was a famine in the land;

so Abram went down to Egypt to live there, because the famine was very oppressive in the land.

Then it came about that when he was close to entering Egypt, that he said to Sarai his woman, Look here, I know that you are a beautiful woman to look at.

And when the Egyptians shall see you, then they will say, This is his woman:

and they will kill me, but they will save you alive. Speak, I urge you to be my sister, for the purpose that it may go well with me and you; for my life shall remain alive because of you.

When Abram came to Egypt, the Egyptians saw the woman that she was very beautiful. The princes of Pharaoh saw her, praising her before Pharaoh:

and she was taken to Pharaoh's house. And he treated Abram well because of her;

and he had sheep, oxen, male and female donkeys, male and female slaves, and camels.

But YHWH attacked Pharaoh and his house with intense disease (biological warfare) because of Sarai, Abram's woman. So Pharaoh summoned Abram, and asked, What have you done to me, and why did you not tell me she was your woman?

Why did you say, She is my sister?

I might have taken her to be my woman. Here then is your woman, take her and depart.

Then Pharaoh gave orders to his men, saying, Send him and the woman away, with all that is his. So Abram left Egypt, he and his woman with all that he had, and Lot was with him, going to the region of southern Judah.

Abram was very rich in cattle, silver, and gold;

and he continued his journeys from the south, to Bethel, to the place where his tent had originally been, between Bethel and Hai.

Chapter 13

Traveling to the place of the altar, where he first made it: and there Abram called on the Name of YHWH. Lot, who also went with Abram, had flocks,

and herds, and tents.

The land was not able to sustain them, so they could stay together; for their possessions were exceeding, they simply could not live in the same place.

Then there was a dispute between the herdsmen of Abram's cattle

and the herdsmen of Lot's cattle. The Canaanite and the Perizzite also lived in the land.

And Abram said to Lot, Let there be no provocation between us, and between my herdsmen and yours, for we are brothers. The whole land is before you, right? I say let's part company;

you, if you will take the left-handed way, then I will take the right-handed way, or if you turn to the right hand then I will turn left.

Lot then raising his eyes, saw all the plain of the Jordan being irrigated everywhere, similar to the garden of YHWH, like the land of Egypt towards Zoar. This was before YHWH destroyed Sodom and Gomorrah. Then Lot decided on all the plain of Jordan,

and Lot departed eastward: and they separated themselves from one

another. Abram remained in the land of Canaan; and Lot dwelled in the cities of the plain, and pitched his tent as far as Sodom.

The men of Sodom however were bad and sinful before YHWH exceedingly.

Then YHWH said to Abram, after Lot was separated from him, Lift up your eyes now, and look from the place where you are northward, southward, eastward, and westward:

For all the land you are seeing will I give to you, and to your offspring for the ages.

And I will make your offspring as the earth-dust, so that if a man can number the earth-dust, then shall your offspring also be numbered.

Stand up and walk through the land from the length to the breadth of it, for I will give it to you. Then Abram unpitched his tent, and came to live in the plain of Mamre, being in Hebron, and built there an altar to YHWH.

And it came abo

ut that in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Gentiles, that these kings made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

All these united together in the valley of the Siddim, which is the Dead Sea.

They served Chedorlaomer twelve years, and in the 13th year they revolted.

Chapter 14

And in the 14th year came Chedorlaomer, with the kings that were with him, and struck the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in the hill country of Seir, to El-Paran, that is by the wilderness.

Then they turned back, and came to En-Mishpat, which is Kadesh, and struck all the country of the Amalekites, and the Amorites, that dwelled in Hazezon-Tamar.

Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is Zoar)

came and joined battle with those in the valley of the Siddim;

with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar;

four kings against five.

But the valley of the Siddim was full of marshes;

and the kings of Sodom and Gomorrah drove hastily and fell into them,

and they that survived escaped to the mountains. Then they seized all the possessions of Sodom and Gomorrah, and all their foodstuffs, and carried it away.

And they captured Lot, Abram's brother's son, who lived in Sodom along with his possessions, and departed. A fugitive then came reporting these things to Abram the Hebrew.

Now Abram was living near the great trees of Mamre the Amorite, a brother of Eshcol and Aner, all of whom were allied with Abram.

When Abram heard that his brother was taken captive, he armed 318 of his trained house-slaves, from his own home, and pursued them to Dan.

He divided his forces against them at night, himself and his house-slaves killing them, and pursuing them to Hobah, located on the left side of Damascus. He returned all the possessions, and brought back his brother Lot, and his goods, with the women, and kinsmen. After Abram returned from slaughtering Chedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley). Then Melchizedek king of Salem brought out bread and wine:

and he was the priest of the Highest Elohim.

And he blessed him, and spoke, saying, Blessed be Abram of the Highest Elohim, Creator of the cosmos and earth.

And blessed be the Highest Elohim, Who has delivered your enemies into your hand.

And he gave him tithes [a 10th] of all.

The king of Sodom said to Abram, Give me the people and take the possessions for yourself.

But Abram said to the king of Sodom, I have raised up my hand to YHWH, the Highest Elohim, Creator of heaven and earth, that I will not take even a thread of a sandal, and will not take anything that is yours, so that you cannot declare, I made Abram to become wealthy.

I will accept nothing but what my men have eaten, and the portion that belongs to the men who went with me to Aner, Eshcol and Mamre.

Let them have their portion.

Later the Word of YHWH came to Abram in a vision, saying, Fear not Abram, I am your shield and your exceedingly great reward.

Then Abram replied, Adonai YHWH, what will You give me, seeing I have no children, and the one adopted servant of my house is Eliezer of Damascus?

And Abram said, To me You have given no offspring so the slave born in my house will be my heir.

Chapter 15

Then the Word of YHWH came to him, speaking, This one will not be your heir, but one shall come from your own inward parts [genetics or DNA] to be your heir.

And He brought him outside, and declared, Now look towards the cosmos, and count the stars, if you are able to number them:

and He said to him, So shall your offspring be.

And he believed in YHWH, and that was reckoned to his account for righteousness. Then He spoke to him again, saying, I am YHWH that brought you out of Ur of the Chaldeans, to entrust to you this land for your inheritance.

And he replied, Adonai YHWH, how can I know that I will inherit this?

And He spoke to him, saying, Take a three year old heifer, and a goat and a ram, all of the same age, along with a dove and a young pigeon.

So he took to himself all of these, and cut them in two, laying each half opposite each other, but the birds were not cut in two. And when the vultures descended on the carcasses, Abram drove them away. When sunset came, a deep sleep fell upon Abram and then a dreadfully great darkness fell on him.

And He spoke to Abram saying, Knowing, know that your offspring is a foreigner in a land not theirs, and they have served them, and they have afflicted them 400 years.

And the nation [Egypt], whom they shall serve, I will judge and later they will come out [the Exodus] with great possessions.

And you shall go to your fathers in peace, you will be buried at a good old age.

But in the fourth generation they will return again, for the depravity of the Amorites has not yet reached its completion.

Then it came to pass at sunset, when it became dark, that a smoking fire-pot, and a burning torch passed between those pieces.

In that same day YHWH made a covenant with Abram, saying, To your offspring have I given this land, from the river of Egypt to the great river, the river Euphrates:

The Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and the Jebusites.

Now Abram's woman Sarai engendered him no children, and she had an Egyptian handmaid whose name was Hagar.

And Sarai said to Abram, Look now, YHWH has withheld me from giving birth.

Go now to my slave girl that you may obtain children by her.

Then Abram listened to the declaration of Sarai.

And Sarai (Abram's woman)

had acquired Hagar, her Egyptian slave girl, after Abram had lived ten years in the land of Canaan, and gave her to Abram (her man)

to be his woman.

Chapter 16

And he came upon Hagar and she became pregnant;

and when she saw her own pregnancy, she dishonored her mistress in her own eyes [view]. Then Sarai said to Abram, Let my injustice be on your shoulders, I have permitted my maid into your intimacy;

and when she saw that she had become pregnant, she despised me in her eyes. YHWH judge between you and me.

But Abram said to Sarai, Look, your slave girl is in your power to do what makes you happy. So when Sarai mishandled her, she ran away from her occupation.

Then the Angel of YHWH found her by a spring of water in the wilderness, by the spring on the way to Shur. And he said to Hagar, Sarai's slave girl, Where have you come from and where are you going?

And she replied, I am running away from the presence of my mistress Sarai.

Then the Angel of YHWH said to her, Return to your mistress, and submit yourself under her authority.

The Angel of YHWH also said to her, I will multiply your offspring exceedingly, that it cannot be numbered for its profusion.

The Angel of YHWH said to her, Look, you are with child and will engender a son, and shall call his name Ishmael because YHWH has heard your miseries.

He will be an untamed donkey of a man; his power will oppose every man, and every man's hand will oppose him;

and he will settle in the presence of all his relatives.

And she called the name of YHWH who spoke to her, The Elohim of Vision: for she thought, I have openly seen Him who has revealed to me. As a result the spring was named Beer-lahai-roi; it lies between Kadesh and Bered. Then Hagar engendered Abram a son; and Abram called his son's name, which Hagar delivered, Ishmael.

Abram was 86 years old when Hagar engendered Ishmael to Abram.

And when Abram was 99 years old, YHWH appeared to Abram and spoke to him, saying, I am the Shaddai Elohim;

walk before Me, and find yourself complete.

And I will make My covenant between Me and you, and will greatly multiply your numbers.

Chapter 17

Then Abram fell on his face, and Elohim talked with him saying, Concerning My part, My covenant is with you, and you shall be a father of many nations.

No longer will you be named Abram, but your new name will be Abraham, for a father of many nations have I ascribed you to be.

I will make you exceedingly fruitful, and I will make nations of you, and kings shall go out from you.

I will establish My covenant between Us, and your offspring after you in their generations for an Age-Lasting Covenant, being your Elohim and with your offspring that follow.

I will give to you, and to your offspring after you, this land where you are now a foreigner, all the land of Canaan, for an Age-Lasting possession, and will be their Elohim.

Elohim spoke to Abraham, saying, You will observe My covenant, both you, and your offspring after you in their generations. This is My covenant that you shall observe between Us and your offspring

after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskin,

and it will be a sign of the covenant between Us.

And the infant that is eight days old will be circumcised among you;

every male in your generations, he that is born in your house, or purchased with money from any foreigner, who is not your offspring.

He that is born in your house,

and he that is purchased with your money, needs to be circumcised; and My covenant shall be in your flesh for an Age-Lasting Covenant.

And the uncircumcised male whose flesh of his foreskin is not circumcised, that person shall be cut off from his people; for he has broken My covenant.

Elohim said to Abraham, As for Sarai your wife, you shall not call her Sarai, but Sarah will now be her name. I will bless her, and give you a son from her;

yes, I will bless and she shall be a mother of nations; kings of nations will flow from her.

Then Abraham fell on his face and laughing, said in his heart, shall a child be born to him that is 100 years old? And shall Sarah, who is 90 years old, engender children?

Then Abraham said to Elohim, O that Ishmael might live and prosper before You! Elohim spoke, saying, Sarah your wife shall engender you a son for sure, and you will call his name Isaac;

and I will establish My covenant with him for an Age-Lasting Covenant, and with his offspring too.

As for Ishmael, I have listened to you: Look, I have blessed him, and will make him fruitful and will multiply him exceedingly;

twelve princes will he engender, and I will make of him a great nation.

But My covenant will I establish with Isaac, which Sarah shall engender to you at this appointed time next year. So he finished talking with him, and Elohim withdrew from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were purchased with his money, every male among the men of Abraham's house;

and circumcised the flesh of their foreskin in that same day, as Elohim had commanded him. Abraham was 99 years old when he was circumcised in the flesh of his foreskin.

And Ishmael his son was 13 years old when he was circumcised in the flesh of his foreskin. On the exact same day was Abraham circumcised,

and Ishmael his son. And all the men of his house, born in his house, and those purchased from foreigners with his money, were circumcised with him. YHWH appeared to him

in the plains of Mamre, and he sat in the opening of the tent during the heat of the day.

When he raised his eyes and looked, three men stood a short

distance from him;

and when he saw them he ran out to meet them from his tent's opening, and bowed himself towards the ground, And said, Adonai [Master], if I now have found acceptance in your sight, please do not alienate yourself from your slave:

Chapter 18

Draw a little water to be fetched, and wash your feet, and rest yourselves under this tree.

I will get a piece of bread to sustain your hearts;

and afterwards you shall leave, but now you have traveled to your slave.

And they replied, Do as you have spoken. So Abraham hurried into his tent to Sarah, saying, quickly make three quarts of fine flour, blend it and make pancakes.

Then Abraham ran to the cattle and got a young animal, tender and good, and gave it to a young man and he hurried to prepare it.

He took butter and milk with the calf that he had prepared, and presented it to them;

and he stood next to them under the tree

and they ate. Then they said to him, Where is Sarah your wife?

And he replied, See there, in the tent. Then He said, I will certainly return to you around this time next year and Sarah your woman will have a son. But Sarah was listening from inside the tent.

Abraham and Sarah were old and well advanced in age and Sarah had gone through menopause.

Sarah then laughed inside herself, saying, after I have gone through menopause, shall I have the delight of having children with my old husband?

YHWH said to Abraham, How come Sarah laughed, saying, Shall I indeed engender a child being old?

Is anything too hard for YHWH? At the set time I will return to you next year and Sarah will have a son.

Sarah then denied it, claiming, I did not laugh, for she was afraid. But He replied, No, but you did laugh.

Then the men got up and looked towards Sodom, and Abraham walked with them to send them on their way.

And YHWH spoke, saying, Shall I conceal from Abraham what I am about to do, seeing that Abraham will certainly become a great and mighty nation, and all the nations of the earth will be blessed through him? Because I know that he will command his children, and his descendants after him;

and they will observe the way of YHWH, to do justice and judgment, that YHWH may bestow on Abraham the things He has spoken.

Then YHWH said, Because the outcry of Sodom and Gomorrah is great, and because their sin is very burdensome, I will go down and inspect firsthand if they have done as their outcries have sounded, which has come to my knowledge.

The men then turned away, and traveled towards Sodom;

but Abraham still remained in the presence of YHWH.

And Abraham approached close, and asked, Will you also destroy the righteous with the wicked?

If there are 50 righteous within the city, will you destroy those 50 righteous that live there too?

Far be it from you to do such a thing, to kill the righteous with the wicked so that the righteous suffer as the wicked.

Will not the Judge of all the earth do right?

Then YHWH answered, if I find within Sodom 50 righteous, then everyone will be spared for their sake. Abraham said, Look now, I have taken upon me to speak to Adonai; I, who am composed of nothing but dust and ashes.

What if the number is five less than 50, will you destroy the whole city for the lack of five? And He replied, If I find there 45, I will not destroy it.

Then he spoke to Him again saying, what if there are 40? And He answered, I will not do it for those 40 people.

And he said to Him, Please let not Adonai be angry and I will speak, what if there are 30 people.

And He answered, I will not do it if I find 30 there. Then he said, See now, I have presumed to speak again to Adonai: what if 20 are found there?

And He replied, I will not destroy it for those 20 people. Again he said, please be not angry Adonai, and I will speak only once more: what if only ten are found there? And He answered, I will not destroy it for those ten people. Then YHWH departed as soon as He had finished talking with Abraham; and Abraham returned home. Then two angels came to Sodom at sunset, and Lot was sitting in the public marketplace of the city; and when Lot saw them he stood up to meet them, bowing his face towards the ground.

And he said, look now my masters, please turn to your slave's house, and lodge the night, wash your feet;

and you can get up early and continue your journey.

And they replied, No thanks, but we will lodge in the open plaza for the night.

But he urged them exceedingly; and they gave in to his wishes, entering his home.

Chapter 19

And he made a banquet for them and baked unleavened bread, and they ate. But before they turned in for the night, the men of Sodom surrounded the house, both older men and young, all the people from every quarter.

Then they called to Lot and said to him, where are the men that came to you tonight? Bring them out to us so we can have sex with them. But Lot went outside, closing the door behind him, and said, Please brothers, do not do such bad things.

Look here, I have two daughters who are virgins; let me bring them

out to you instead, and you can have them as pleases your lustful sight; only do nothing to these men for they pass under the protection of my roof. But they replied, stand aside, repeating, this guy came here to live and he tries to dictate to us now? We will do worse to you, and with them.

And they forcefully pushed Lot, and almost broke the door.

But the men stretched out their hands, and brought Lot into the house with them, closing the door.

Then they blighted the men at the door of the house with sudden blindness, both young and old, so that they tired themselves of trying to find the door.

Then the men said to Lot, Is anyone else here besides yourself, such as son-in-law, sons, daughters, or anyone belonging to you in this city?

Bring them out of this place.

For we will destroy this place;

because the outcry of them has grown great before the presence of YHWH, and YHWH has sent us to destroy it. And Lot went out, speaking to his sons-in-law, who married his daughters, and said, get up and out of this place, because YHWH will destroy this city.

But he seemed to them as one that jested to his in-laws.

And when sunrise came the angels urged Lot, saying, Get up and take your woman and your two daughters who are here, lest you are consumed in the depravity of this city.

Then while he hesitated, the men grabbed his hand, and the hand of his woman, and two daughters; YHWH being merciful to him, and they brought them out and placed them outside the city.

And after they had brought them outside the city he spoke, saying, Escape for your lives; do not look behind you, nor stay here in the plain; escape to the mountains, lest you are destroyed.

But Lot said to them, no, please my masters; look here, your servant has found favor in your eyes, and you have magnified your kindness, which you have showed to me in saving my life; and I cannot escape to the mountains lest some other distress overtakes me and I die.

See here that city which is closer to flee to, it is a smaller one; oh, let me escape there and I will survive. Then he replied to him, Okay, I support you in this matter also;

I will not overthrow this city, which you have spoken about.

Hurry, and escape to that place, for I cannot do anything until you have arrived there. The name of that city was called Zoar. It was sunrise in the land when Lot arrived at Zoar.

Then YHWH rained upon Sodom and Gomorrah sulfur and fire. From out of the skies it came from YHWH,

and he overthrew those cities and all the plain, and all the inhabitants of those cities, and everything that grew upon the land. But his woman looked back from behind him, and she became a pillar of salt.

Abraham got up early at sunrise to the spot where he stood in the

presence of YHWH;

and he looked towards Sodom and Gomorrah, and towards all the land of the plain viewing it, and the smoke of the land ascended up as the smoke of a kiln.

So when Elohim destroyed the cities of the plain, then Elohim remembered Abraham, and sent Lot from the central vicinity of the overthrow, when he overturned those cities where Lot had lived.

Then Lot left Zoar, living in the mountains with his two daughters because he was terrified to reside in Zoar;

so he lived in a cave with his two daughters.

Then the firstborn said to the younger, Our dad is old, and there are no men in the land to possess us for offspring in the whole earth.

Come, let us make our dad drunk with wine, and we will have sex with him, so that we may sustain the offspring of our dad.

And they made their dad drunk with wine that night, and the firstborn entered in and had sex with her dad;

and he knew not when she laid down with him nor when she got up. Then the next day the firstborn said to the younger, See, I had sex last night with my dad; let us make him drunk again tonight too, and you go in and have sex with him, so that we may sustain the offspring of our dad.

And they made their dad drunk with wine that night too;

and the younger entered in, and had sex with him, and he knew not when she laid down with him nor when she got up.

After this, both the daughters of Lot were pregnant by their dad.

The firstborn engendered a son and called his name Moab; the same is the father of the Moabites to this day. Then the younger also engendered a son, and called his name Benammi; the same is the father of the children of Ammon to this day.

Abraham journeyed from there to the region of southern Judah, and lived between Kadesh and Shur, and lodged for a while in Gerar.

And Abraham was saying about Sarah his woman, She is my sister;

and Abimelech king of Gerar sent for Sarah, and took her. Then Elohim came to Abimelech in a night dream and said to him, You are a dead man, because the woman you have taken is another man's woman.

But Abimelech had not approached her, and he replied, Adonai, will You kill also a lawful people?

Did not he say to me, she is my sister?

Chapter 20

And she also said, he is my brother, so that in the integrity of my heart and purity of my hands I took this action.

And Elohim replied to him in a dream, Yes, I know that you did this in the integrity of your heart, for I also restrained you from sinning against Me. For this reason, I prevented you from touching her.

Restore now to the man his woman, because he is a prophet, and he will pray for you and you shall live.

And if you do not restore her, know that you will certainly die, you, and all that are yours.

Abimelech then rose early in the morning, and called all his slaves, and told all these things in their hearing: and the people were exceedingly fearful. Then Abimelech called Abraham, and said to him, what have you done to us?

For you to have brought on me and on my kingdom a great sin? You have done things to me that should not be done. Then Abimelech said to Abraham, whatever was your reason for doing this?

And Abraham replied, because I was thinking the fear of Elohim is not in this region, and they will kill me on account of my woman. But truly she is my sister. She is the daughter of my dad, but not the daughter of my mother; and she became my woman. Then when Elohim made me wander from my dad's house, I said to her, this is a favor you can show to me; in all the regions we will enter, tell them, he is my brother.

Then Abimelech took sheep and oxen, and also male and female slaves, and gave them to Abraham; and returned to him Sarah his woman.

And Abimelech said, my land is before you, so live wherever it pleases you.

Then to Sarah he said, I have given your brother 1000 pieces of silver to make amends to all those with you.

So the right thing has been completely done.

So Abraham prayed to Elohim; and Elohim healed Abimelech, and his woman, and his female slaves; and they engendered children.

For YHWH had made barren all the wombs of the house of Abimelech because of Sarah, Abraham's woman. Then YHWH attended to Sarah as he had spoken, and YHWH produced for Sarah as he had promised.

For Sarah became pregnant and engendered Abraham a son in his old age, at the appointed time that Elohim had declared.

Abraham named his firstborn son Isaac, who Sarah had engendered. Then Abraham circumcised his son Isaac when he was eight days old, as Elohim had commanded him to do.

Abraham was 100 years old when his son Isaac was born to him.

And Sarah said, Elohim has made me a laughing stock, so when all hear of this they will jest with me.

And she said, who would have said to Abraham that Sarah would be nursing children, for I have engendered him a son in his old age.

Chapter 21

The child grew and was weaned,

and Abraham made a large banquet the very day that Isaac was weaned. Then Sarah saw the son of Hagar the Egyptian, that she had engendered to Abraham, mocking.

She then said to Abraham, drive out this female slave and her son:

because the son of this female slave will not be heir with Isaac, my

son.

And her words were very disheartening in Abraham's eyes concerning his son.

But Elohim said to Abraham, Let it not be disheartening in your eyes because of the boy, and because of your female slave.

In all that Sarah has said to you, listen to her voice, for in Isaac will your offspring be named.

And also for the son of the female slave I will make a nation, because he is your offspring too.

So Abraham got up early at sunrise, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder with the boy, and sent her away; and she departed and wandered in the wilderness of Beersheba.

And the water was consumed in the bottle, and she tossed the boy under one of the bushes.

Then she walked on and sat down a little way off, about a bowshot, and said, let me not see the death of the boy.

And she sat a distance away, and raised her voice and was weeping bitterly.

But Elohim heard the cry of the boy,

and the Angel of Elohim called to Hagar out of the skies, and spoke to her, saying, Hagar, do not be afraid, because Elohim has heard the crying of the boy where he is. Stand up, pick up the boy and hold him in your hand; for I will establish of him a great nation.

Then Elohim opened her eyes, and she saw a spring of water;

and she went and filled the water bottle, and gave the boy to drink.

And Elohim was with the boy; and he grew and lived in the wilderness, and became an archer. He lived in the wilderness of Paran, and his mother obtained for him a woman from the land of Egypt. In that time Abimelech and Phichol, the chief captain of his host, spoke to Abraham saying, Elohim is with you in all that you do.

Pledge now to me here by Elohim that you will not play tricks with me, or with my son, nor with my son's son;

but according to the kindness that I have done for you, likewise do for me and those living in the lands where you have traveled.

And Abraham replied, I will pledge.

Then Abraham rebuked Abimelech, because of a spring of water that Abimelech's slaves had violently stolen.

But Abimelech replied, I do not know who has done this, because you have not told me, and I have heard nothing about it except now.

Then Abraham took sheep and oxen and gave them to Abimelech, and both of them carved out a treaty. Abraham set seven ewe lambs out from the flock by themselves. And Abimelech said to Abraham, these seven ewe lambs which you have set out separately, what is the meaning of this?

And he replied, for these seven ewe lambs that you will take of my

hand, will be a witness to me that I have dug this well.

Then he called that place Beersheba, because there they pledged together and made a treaty at Beersheba.

Then Abimelech got up, along with Phichol, the chief captain of his army, and they returned to the land of the Philistines.

And Abraham planted a tamarisk tree in Beersheba, and called on the Name of YHWH, the Age-Lasting Elohim.

And Abraham lived in the Philistines' land many days.

Then after these things Elohim tested Abraham, and called to him, saying, Abraham:

and he replied, Here I am.

And He spoke, saying, Now take your son, your only son Isaac, whom you love, and depart for the land of Moriah;

and offer him there for a Burnt-Offering on one of the mountains which I will show you.

So Abraham got up at sunrise and saddled his donkey, and took two young men with him, along with Isaac his son;

he split the wood for the Burnt-Offering, and went to the place that Elohim had spoken of.

Then on the third day Abraham lifted up his eyes, and saw the location in the distance. Then Abraham said to his slaves, Stay here with the donkey, and the boy and I will go over there to worship, and then will return to you. Abraham took the wood for the Burnt-

Offering, and laid it on Isaac his son;

Chapter 22

and he took the fire in his hand, with a knife, and they went out together. Then Isaac spoke to Abraham his dad, saying, my father! And he replied, here I am, my son. And he asked, how come the fire and the wood, but where is the lamb for a Burnt-Offering?

And Abraham replied, my son, Elohim will Himself provide a lamb for a Burnt-Offering;

so they continued on together. And they came to the place that Elohim had shown him;

and Abraham built an altar, laying the wood in order;

then bound Isaac his son and placed him on the altar topped with wood. Then Abraham stretched out his hand, taking the knife, to slaughter his son.

But the Angel of YHWH called to him from the skies, and said, Abraham, Abraham! And he replied, Here I am.

And He commanded, Lay not your hand on the boy, do nothing to him for now I know that you fear Elohim, seeing you have not spared your son, your only son, from Me.

Then Abraham raised up his eyes and looked, and behind him was a ram caught in a thicket by his horns:

and Abraham went and took the ram, and offered it up for a Burnt-Offering in place of his son. And Abraham called the name of that

place, YHWH-Sees;

as it is told about to this day, in the mountain YHWH will be seen.

Then the Angel of YHWH called to Abraham out of the skies a second time, and said, By Myself have I adjured, declares YHWH, for because you have done this and have not withheld your son, your only son; that in blessing I will bless you, and in multiplying I will multiply your offspring as the stars of the cosmos, and as the sand on the seashore. And your offspring will possess the gate of their enemies. In your offspring will all the nations of the earth be blessed, because you have obeyed My voice. So Abraham returned to his slaves, and they got up and departed together to Beersheba;

and Abraham resided at Beersheba.

Later it was told to Abraham, that Milcah has also engendered children to your brother Nahor;

Huz his firstborn, Buz his brother, and Kemuel the father of Aram, and Chesed, Hazo, Pildash, Jidlaph, Bethuel.

Then Bethuel engendered Rebekah:

these eight Milcah engendered to Nahor, Abraham's brother.

And his concubine, named Reumah, also had sons Tebah, Gaham, Thahash, and Maachah. Sarah was 127 years old:

which was her life span, and Sarah died in Kirjath-Arba, that is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah, shedding tears for her.

Then Abraham stood up from before his dead woman, and spoke to

the sons of Heth, saying, I am a temporary resident and foreigner with you, grant me some property for a grave plot with you so that I may bury my dead from my sight.

Then the children of Heth answered Abraham, and said to him, hear us, my master:

you are a divine prince among us.

Bury your dead in the best of our grave plots.

None of us will prevent you from burying your dead in the grave plot of your choice.

Then Abraham stood up, bowing himself to the people of the land, who were the sons of Heth (Hittites)

Chapter 23

. And he talked with them, saying, if it is favorable to let me bury my dead from my sight, please intercede for me to Ephron the son of Zohar, that he may sell to me the cave of Machpelah, located at the end of his field, for as much money as it is worth.

He can sell it to me for the property of a grave plot among you.

And Ephron lived among the children of Heth:

and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, who had come to the city gate, saying, no, my master, listen to me:

I give you this field with the cave that is there;

I bestow it to you in the presence of the sons of my people, so go and bury your dead. Then Abraham bowed himself down before the people of the land,

and he spoke to Ephron in the hearing of the local residents, saying, but if you will give it to me, hear this. I will give you money for the field, so please take it and I will bury my dead there. Then Ephron answered Abraham, saying to him, my master, listen to me, the land is worth 400 shekels of silver so what is that between you and me? Go now and bury your dead. Then Abraham summoned Ephron; and Abraham weighed to Ephron the silver

that he had declared in the hearing of the sons of Heth, 400 shekels of silver, which was the current monetary rate.

So the field of Ephron that was in Machpelah, which was near Mamre, the field including the cave, plus all the trees that were in the field bordering it, were legally deeded.

This was deeded to Abraham as his property, in the presence of the children of Heth, before all that entered the city gate.

Abraham then buried Sarah his wife in the cave at the field of Machpelah, before Mamre, the same is Hebron, in the land of Canaan.

So the field and cave located there were legally established for Abraham as a graveyard by the sons of Heth.

Now Abraham was old and well advanced in age, and YHWH had blessed Abraham in all things.

Then Abraham said to his eldest slave in his household, the one that

ruled over all that he had, put your hand under my thigh.

I will make you pledge by YHWH, the Elohim of the cosmos, and Elohim of the land, that you shall not take a woman for my son from the daughters of the Canaanites, among whom I reside.

But you will go to my land, seeking my offspring, and acquire a woman for my son Isaac.

Then the slave said to him, what if the woman is not willing to follow me to this land?

Shall I then have to take your son back to the land you came from?

And Abraham replied to him, be careful you do not bring my son back to that land.

YHWH Elohim of the cosmos, who took me from my father's house, and from the land of my offspring, spoke to me and pledged to me, saying, to your offspring I will give this land.

Chapter 24

He will send His angel before you, and you will acquire a woman for my son from there.

But if the woman will not give consent to follow you, then you will be free from this oath; only do not take my son back there.

Then the servant put his hand under the thigh of Abraham his master, and pledged to him concerning the matter.

And the slave took ten of his master's camels and departed, for all the good gifts of his master were in his hand, and he got up and

went to Mesopotamia, to the city of Nahor.

Then he made his camels to kneel down outside the city by a spring of water at sunset, the time when women go out to draw water.

And he prayed, O YHWH Elohim of my master Abraham, I pray to You, send me the encounter I shall meet this day, and show kindness to my master Abraham. I stand here by the spring of water; and the daughters of the men of the city come out to draw water.

Let the young woman to whom I will say, let down your pitcher that I may drink; and she replies, drink, and I will give your camels drink too:

let her be the one You have appointed for your servant Isaac. Then I will know that you have shown virtue to my master. Then before he had finished praying, Rebekah came out, who was engendered by Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, she came with her water jar on her shoulder.

And the young woman was very beautiful to gaze at, a virgin that no man had had sex with.

So down she stepped to the spring, filling her water jar;

but as she came up, the servant ran to meet her, saying, let me drink a little water from your pitcher.

And she replied, drink my master: and she hurried

and let down her water jar with her hands, and gave him a drink. Then when she had finished giving him a drink, she said, I will

draw water for your camels too, until they finish drinking. So she hurried and emptied her water jar into the watering trough, and ran to the spring a second time, to draw water for all his camels.

And the man observing her was silent, considering whether YHWH had made his journey prosperous or not. Once the camels had finished drinking, then the man took out a golden earring of half a shekel weight, and two hand bracelets of ten shekels weight of gold, and he asked, whose daughter are you?

Tell me if there is room in your dad's house for us to lodge tonight?

And she replied to him, I am the daughter of Bethuel the son of Milcah, whom she engendered to Nahor.

She also said to him, we have both straw and feed in abundance, and room for lodging.

Then the man bowed down his head and worshiped YHWH. And he said, blessed be YHWH Elohim of my master Abraham, who has not neglected His kindness and faithfulness.

Yet as for myself, YHWH led me to the house of my master's relatives.

Then the young woman ran and reported to her mother's house these words. Rebekah had a brother named Laban, and he ran out to the man at the spring.

When he saw the earring and bracelets on his sister's hands, and when he heard the words that the man had spoken to his sister, then he went to the man who was standing with the camels at the spring.

And he said, come in, you who are blessed of YHWH;

why stand outside, since I have prepared the house and a stall for the camels.

So the man came to the house, and he untied his camels giving them straw and feed, plus water for washing his feet, and for the men with him too.

Then there was set food before him to eat, but he said, I will not eat until I have spoken my business. So he replied, go ahead and speak.

And he answered, I am Abraham's slave. YHWH has blessed my master greatly, and he has become powerful;

and has been given flocks, herds, silver, gold, male and female slaves, camels, and donkeys.

And Sarah, my master's woman, engendered a son to my master in her old age, and to him has his estate been assigned.

And my master made me pledge, saying, you shall not take a woman to my son from the daughters of the Canaanites in whose lands I reside; but you shall go to my father's house, and to my own clan, and acquire a woman for my son. Then I said to my master, what if the woman will not follow me?

And he replied to me, YHWH, in whose presence I walk, will send His angel with you and prosper your way;

and you will acquire a woman for my son from my clan, and of my father's descendants.

Then you will be free from this oath of mine, when you come to my

clan; and if they do not give you a woman, you will be freed from the pledge.

Then I came today to this spring, and prayed, YHWH Elohim of my master Abraham, if now You will prosper the way which I go, I now stand by this spring of water;

and [may] it come to pass that when the virgin comes here to draw water, I will say to her, let down your pitcher that I may drink.

And she replies, drink yourself and I will give your camels drink too.

Let this same woman be the one who YHWH has appointed for my master's son.

And before I had finished praying this in my mind, Rebekah came forward with her water jar on her shoulder; and she went down to the spring and drew water,

and I said to her, Let me drink, please.

And she hurried, and let down her water jar from her shoulder and said, drink, and I will give your camels drink too; so I drank and she watered the camels too.

Then I asked her saying, whose daughter are you? She then replied, the daughter of Bethuel, Nahor's son, whom Milcah engendered to him;

and I put the earring on her face and the bracelets on her hands.

Then I bowed down my head and worshiped YHWH, and blessed YHWH Elohim of my master Abraham, that had led me in the

divinely instructed journey to acquire my master's brother's daughter for his son.

So now if you will deal kindly and faithfully with my master, inform me one way or the other that I may turn to the right hand, or to the left. Then Laban and Bethuel answered, and said, these words come from YHWH, so we cannot speak to you this way or that.

Rebekah is in your presence, so take her and go; and let her be your master's son's woman, as YHWH has spoken.

When Abraham's slave heard their words, he worshiped YHWH, bowing himself to the ground. Then the slave brought out objects of silver, gold, and garments, giving them to Rebekah.

He gave to her brother and to her mother costly presents also. Then they did eat and drink, he and the men with him and lodged the night; and they got up at sunrise and he said, now send me away to my master.

But her brother and her mother replied, let the young woman stay with us at least ten days and then she can go. But he replied to them, do not delay me, seeing YHWH has prospered my way;

send me away now that I may go to my master. Then they replied, we will call the young woman and ask her to speak.

So they called Rebekah, and asked her, will you go with this man? And she replied, I will go. So they sent away Rebekah their sister, and her nurse, with Abraham's slave and his men.

And they blessed Rebekah, saying to her, you are our sister, so

become the mother of thousands of ten thousands, and let your offspring dispossess the gate of the hating enemy.

Then Rebekah got up with her female slave, and they rode by camel and followed the man;

and the slave took Rebekah and departed on his way. Meanwhile Isaac had come from Lahai-roi, for he lived in southern Judah.

Then Isaac came out to ponder things in the field at sunset, and he looked up and saw the camels were coming.

And Rebekah with longing desire looked, and when she saw Isaac, she got off the camel. For she had said to the slave, who is that man walking in the field to meet us?

And the slave replied it was the master. Then she took a veil, and concealed herself.

Then the slave recounted to Isaac all the business that he had done.

And Isaac brought her to his mother Sarah's tent, and he acquired Rebekah, and she became his woman;

and he loved her, and Isaac was comforted following the death of his mother.

Then Abraham took another woman, and her name was Keturah. And she engendered him Zimran, Jokshan, Medan, Midian, Ishbak, Shuah. And Jokshan engendered Sheba, and Dedan.

The sons of Dedan were Asshurim, Letushim, and Leummim. The sons of Midian: Ephah, Epher, Hanoch, Abida, Eldaah. All these were the children of Keturah.

Then Abraham assigned all of his property to Isaac.

But to the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son while he still lived, to the land of the East.

The life span of Abraham that he lived was 175 years.

Then Abraham expired and died in good old age, very satisfied; and was brought to his kinsmen for burial. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the Hittite, the son of Zohar, which lies east of Mamre.

The field that Abraham purchased from the sons of Heth, there Abraham was buried, and Sarah his woman. Then after the death of Abraham, Elohim blessed his son Isaac,

and Isaac resided by the spring Lahai-roi.

Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's female slave engendered to Abraham.

Chapter 25

And these are the names of the sons of Ishmael, by their names, according to their genealogies:

the firstborn of Ishmael, Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah. These are the sons of Ishmael,

and these are their names, by their towns, and by their encampments:

twelve princes according to their tribes.

The lifetime of Ishmael was 137 years;

he expired and died, and was brought to his kinsmen for burial.

And they lived from Havilah to Shur, near Egypt, as you go towards Assyria, and he died in the presence of all his relatives. And this is the genealogy of Isaac, Abraham's son:

Abraham engendered Isaac. And Isaac was 40 years old when he acquired Rebekah to be his woman, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

And Isaac prayed to YHWH for his woman, because she was sterile;

and YHWH heard his prayers, and Rebekah his woman became pregnant.

And the children struggled inside her womb, and she said, why do these conditions prevail? And she went to consult YHWH.

Then YHWH spoke, saying, Two nations are in your womb, and two people will be separated from your womb; one people over the other will be stronger, and the strongest one will serve the younger.

Then the time of birth came, and there were twins in her womb.

And the first came out red looking, and his body looked like a hairy garment;

so they called his name Esau. Then the brother came out, and his hand grabbed onto Esau's heel;

and his name was called Jacob (the heel holder), and Isaac was 60 years old when she engendered them. Then the boys grew:

and Esau became an experienced hunter, a man of the field; while Jacob developed as a homely man, living in tents.

Isaac was fond of Esau, because he ate his hunted game, but Rebekah was fond of Jacob.

One day Jacob was boiling food when Esau came in from the field, and he was exhausted: So Esau said to Jacob, Let me devour some of those red lentils, for I am now exhausted.

That is why he is also called Edom. But Jacob replied, sell me this day your birthright. And Esau replied, I could almost die, so what profit will this birthright do for me? Jacob then answered, pledge it to me this day; and he pledged to him: and he sold his birthright to Jacob. Then Jacob gave Esau bread with the boiled lentils that he ate;

and then got up after drinking and left. Esau had scorned his birthright as a result of this.

And there was a second famine in the land, after the first famine in the days of Abraham.

Then Isaac went to Abimelech king of the Philistines in Gerar.

YHWH appeared to him speaking, Do not go down to Egypt but reside rather in the land that I shall tell you of.

Remain for a time in this land and I will be with you, blessing you, because for you and your offspring, I will bestow all these lands and

I will perform the oath that I adjured to Abraham your dad.

I will mak

e your offspring numerous as the stars of the cosmos, and will give to your of

fspring all these lands, and in your offspring will all the nations of the whole earth be blessed, because Abraham had obeyed my Voice and observed my charge, my commandments, my statutes, and my laws.

Now Isaac resided in Gerar and the men of the region asked him about his woman and he replied, she is my sister.

He was afraid to say, she is my woman, because the men of the region might kill him because Rebekah was so beautiful to behold.

So after a long time had passed Abimelech king of the Philistines looked out a window and saw Isaac frolicking with Rebekah his woman.

Then Abimelech called Isaac and said, it is a fact that she is your woman so how come you said, she is my sister?

And Isaac replied to him, because I thought I would be killed because of her.

Abimelech then answered, what have you done to us?

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One of the people might have had sexual relations with your woman, and you would have brought offenses on us.

Then Abimelech commanded all his people proclaiming that anyone who touches this man or his woman will certainly be put to death.

Later Isaac planted seed in the land, and reaped that same year a hundredfold because YHWH blessed him. And the man grew powerful and his power increased until he became very wealthy.

Because he had flocks, herds and many slaves, so that the Philistines became jealous of him.

For all the springs that his dad's slaves had excavated in the days of Abraham, his dad, the Philistines had blocked up and filled with dirt.

Then Abimelech said to Isaac, leave us, for you are much more numerous than ourselves.

So Isaac then left and encamped in the valley of Gerar, and resided there.

And Isaac excavated again the springs of water that were dug in the days of Abraham his dad, because the Philistines had blocked them up after the death of Abraham, and he named them after the names his dad had called them.

Then Isaac's slaves excavated in the valley and found there a spring of fresh flowing water. But the shepherds of Gerar feuded with Isaac's shepherds saying, this water is ours and he called the name of the spring Esek, because they feuded with him.

And they excavated another spring and feuded for that also, and he called the name of it Sitnah.

So he advanced on from there and excavated another spring,

and they did not feud with him so he called the name of it Rehoboth and said, for now YHWH has made room for us and we shall branch off in this land.

Then he went up to Beersheba, and YHWH appeared to him that same night and spoke, I am the Elohim of Abraham your dad.

Do not be afraid for I am with you and will bless you, and multiply your offspring for my slave Abraham's sake.

He then built an altar and called on the Name of YHWH, and pitched his tent there, and his slaves excavated a spring there too.

Then Abimelech came to him from Gerar, and Ahuzzath one of his confidential friends, and Phichol the chief captain of his army.

And Isaac said to them, why have you come to me seeing you hate me, and have sent me away?

And they replied, we see and consider how YHWH spoke with you and we thought, there should be an oath between us, among us and you, so may we now make a treaty with you? So that you will not harm us, as we have not struck you, and as we did nothing but good, and have sent you away in safety. Now you are the blessed of YHWH. Then he made them a banquet

and they did eat and drink.

And they got up at sunrise and made the oath among themselves and Isaac sent them away, and they left him in peace. Then it came to pass that Isaac's slaves came and told him concerning the spring

that they had excavated, and said to him, we have found water!

And he called it Shebah, so the name of the city is Beersheba to this day.

Esau was 40 years old when he acquired two women, Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.

This became a grieving of mind to both Isaac and Rebekah. Then when Isaac was old and his eyesight had faded so that he could not see, he called Esau his eldest son and said to him, my son,

and he replied to him, here I am.

Then he said, look now, I am old and I have no idea when my day of death will come.

Go get your hunting gear, your bow and arrows, and go out to the field and hunt me some game.

Prepare for me your tasty food such as I love and bring it to me so that I may eat, that my life may give you a blessing before I die.

Now Rebekah heard when Isaac spoke to Esau his son, and Esau went out into the field to hunt for game and to bring it home.

Then Rebekah spoke to Jacob her son saying, I heard your dad speak to Esau your brother saying, bring me game and make me your tasty food so that I may eat, and bless you in the presence of YHWH before my death.

My son, obey my voice according to what I command you.

Go now to the flock and get me two good young male goats from among the female goats, and I will prepare the tasty food for your dad such as he enjoys.

Then you will bring it to your dad so he may eat, and that he may bless you before his death.

But Jacob replied to Rebekah his mother, look, Esau my brother is a hairy skinned man and I am a smooth skinned man.

My dad will feel my skin and I will be a deceiver to him, and I will bring a curse upon myself rather than a blessing.

But his mother replied to him, let the curse be on me my son, only obey my voice and go get me the two goats.

Chapter 27

So he went and got the two goats, bringing them to his mother and his mother made the tasty food that his dad enjoyed.

Then Rebekah took quality clothing from her eldest son Esau, which she found in the house, and put them on Jacob her younger son.

And she put the skins of young goats upon his hands and over the smooth skin of his neck.

She then gave the tasty food and the bread, which she had prepared, into the hands of Jacob her son.

Then he came to his dad and said, dad, and he replied, here I am so which one of my sons are you?

Jacob answered his dad, I am Esau your firstborn, and I have done

according as you have commanded me.

Get up, sit and eat of my game so that your life does bless me.

But Isaac said to his son, how come you have found it so fast my son?

And he replied, because YHWH Elohim brought it to me. Then Isaac said to Jacob, come near so that I may feel you my son, whether you are my son Esau or not.

And Jacob went near to Isaac his dad and he felt him, and said, the voice is Jacob's voice, but the hands are the hands of Esau.

He did not recognize him because his hands were hairy, as his brother Esau's hands were, so he blessed him.

Then he said, are you my son Esau?

And he replied, I am. And he said, bring that food here and I will eat of my son's game that by my life your blessing will come.

So he brought it close to him and he ate, and he brought him wine and he drank. Then his dad Isaac said to him, come close now and hug me my son.

So he came close, and hugged him, and he smelled the smell of his clothing and blessed him, and said, see, the smell of my son is as the smell of a field that YHWH has blessed.

Let Elohim give you of the dew of the skies and the fertile places of the land, and an abundance of wheat, cereal, grain, corn and wine.

Let nations serve you and people bow down to you, be ruler over

your brother and let your mother's sons bow down to you.

Cursed be every one that curses you and blessed be those that bless you.

When Isaac had finished blessing Jacob, he had just left the presence of Isaac his dad, when Esau his brother came in from hunting.

And he also had made tasty food and brought it to his dad, and said to his dad, let my dad get up and eat of his son's game, so that your life does bless me.

But Isaac his dad replied to him, who are you?

And he replied, I am your son, your firstborn Esau. Then Isaac shook very greatly, and said, who?

Where is he that has taken the game and brought it to me and I have eaten of all this before you came, and have blessed him? Yes indeed, he is the one that will be blessed. When Esau heard the words of his dad he cried with a great and mighty cry of bitterness, and said to his dad, bless me, even me also, O my dad.

And he replied, your brother came with deceit and has taken away your blessing.

Then he answered, is not he rightly named Jacob? Because he has circumvented me these two times, he took away my birthright and now he has taken away my blessing.

And he said, have not you reserved a blessing for me too?

Isaac answered and said to Esau, I have made him your ruler and all

his brothers have I given to him for slaves, and with corn and wine have I refreshed him, and what will I do now for you my son?

And Esau replied to his dad, have you but one blessing my father?

Bless me, even me too, my father. And Esau lifted up his voice and wept.

Then Isaac his dad answered, your seat will be before richly prepared food from the land and from the skies above. By your sword will you live and will serve your brother, but when you become restless you will throw his slavery from off your neck.

Then Esau hated Jacob because of the blessing that his dad blessed him with, and Esau said in his heart, the days of mourning for my dad are close approaching and then I will slay my brother Jacob.

But the words of Esau her elder son were made known to Rebekah, and she sent and called Jacob her younger son and said to him, your brother Esau, as touching you comforts himself in the thought of killing you.

Now my son, obey my voice and get up and run away to Laban my brother in Haran, and stay with him a number of days until your brother's rage goes away.

Until the time your brother's anger passes from you

and he forgets what was done to him, then I will send for you from there.

Why should I be made childless of the both of you in one day? Rebekah then said to Isaac, I am grieved of living because of the

daughters of Heth and if Jacob takes a woman from the daughters of Heth, like the daughters in this land, what good shall my life be to me?

Isaac called Jacob, blessing him and charged him with the command, you will not take a woman from the daughters of Canaan.

Get up and go to Padanaram, to the house of Bethuel your mother's dad and acquire yourself a woman from that region, from the daughters of Laban your mother's brother.

And El Shaddai bless you and make you fruitful and multiply you, that you may be a company of nations, passing the blessings of Abraham to you and your offspring. Then you may dispossess the land where you are a wayfarer that Elohim gave to Abraham. Then Isaac sent away Jacob and he went to Padanaram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's

and Esau's mother.

When Esau learned that Isaac had blessed Jacob, and sent him away to Padanaram, to acquire himself a woman from that region and that he blessed him giving him a command saying, you will not take a woman from the daughters of Canaan.

And that Jacob obeyed his dad and his mother, and departed to Padanaram.

Then Esau considered how the daughters of Canaan displeased Isaac his dad.

Esau then went to Ishmael, and acquired (in addition to the women

he had)

Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his woman. Meanwhile Jacob proceeded from Beersheba, traveling towards Haran and he reached a particular region and stayed there all night because it was sunset and he took the stones of that region and laid one as a headrest, then lodged there to sleep.

And he dreamed that a ladder stood upright on the land, and the top of it reached to the cosmos, and the angels of Elohim went up and came down on it.

Chapter 28

YHWH stood above it and spoke, I am YHWH Elohim of Abraham your father, and the Elohim of Isaac, the land where you are lodging will be given to you and to your offspring.

And your offspring will be as the dust of the land, and you will spread abroad to the West, East, North, and to the South, and in you and in your offspring will all the families of the earth be blessed.

I will guard you in all places where you go, and will return you to this land, for I will not leave you until I have done for you what I have spoken.

Jacob then woke up from sleeping and said, truly YHWH was standing here and I did not know it.

Then he was afraid and said, how honored is this Standing Place!

This is none other but the House of Elohim, and this is the star gate of the cosmos.

Jacob got up at sunrise and took the stone that he had put for his headrest, and set it up for a pillar and poured oil on the top of it.

And he called the name of that Standing Place Bethel, but the name of that city was first called Luz.

And Jacob affirmed a pledge saying, if Elohim will be with me and will guard me in this journey that I go, and will grant me bread to eat and clothing to wear, so that I return to my dad's house in peace, then will YHWH be my Elohim.

And this stone pillar that I have set for a pillar will be Elohim's house, and of all that you will bestow to me I will take a tenth part for an offering as a tithe to you. Then Jacob continued on his journey, and came to the land of the people of the East.

And he looked, and saw a spring in the field and there were three flocks of sheep lying by it, for out of that spring they watered the flocks and a great stone was upon the well's opening.

And when all the flocks gathered they would roll away the stone from the well's opening and water the sheep, and put the stone back on the well's opening where it fitted.

Then Jacob asked them, my kinsmen, where are you from?

And they replied that they were from Haran.

And he asked them, do you know Laban the son of Nahor? And they answered, we know him. Then he asked, is he well? And they

replied, he is well, and look, here comes Rachel his daughter with the sheep.

And he said, the sun is high in the sky and it is not time to round up the cattle, so water your sheep, and take them back out to pasture.

But they replied, we cannot until all the flocks are rounded up together, and until they roll the stone from the well's opening, then we can water the sheep.

Now while he still spoke with them, Rachel came with her dad's sheep, because she tended them.

When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, then Jacob went over there and rolled the stone from the well's opening, and watered the flock of Laban his mother's brother.

And Jacob kissed Rachel, and raised his voice and shed tears.

Then Jacob made known to Rachel he was her dad's brother, and that he was Rebekah's son, and she ran away and told her dad.

When Laban heard the news about Jacob his sister's son, he ran out to meet him, embracing and hugging him and brought him to his house.

Chapter 29

And he told Laban all these things.

Then Laban said to him, certainly you are my flesh and bone kinsman. And he stayed with him for the period of a month.

Then Laban said to Jacob, because you are my brother you should not work for me for nothing?

Tell me, what will your wages be?

And Laban had two daughters, the name of the elder was Leah and the name of the younger was Rachel. Leah had anemic looking eyes, but Rachel was the most beautiful with a well figured appearance.

And Jacob loved Rachel and answered, I will serve you seven years for Rachel your younger daughter. Then Laban replied, it is better that I give her to you than I should give her to another man so remain here with me. Jacob served seven years for Rachel,

and they seemed to him but a few days because of the love he had to her.

And Jacob said to Laban, give me my woman for my days are accomplished that I may sexually possess her. Then Laban gathered together all the men of the region and made a banquet. Then at sunset, he took Leah his daughter and brought her to him, and he possessed her sexually. And Laban gave to his daughter Leah, Zilpah his slave girl, for a female slave. Then at sunrise he looked,

and it was Leah and he said to Laban, what is this you have done to me?

Did I not work with you for Rachel?

How come you deceived me?

But Laban replied to him, it is not the custom in our region to give the younger before the firstborn.

Finish Leah's bridal week and we will give you Rachel too, for an additional seven years of your labor.

Jacob did so and finished her bridal week, and he gave him Rachel his daughter to marry also. Then Laban gave to Rachel his daughter, Bilhah his slave girl, to be her female slave.

And he sexually possessed Rachel also, and he loved Rachel more than Leah and worked with him for another seven years. And when YHWH saw that

Leah was hated he opened her womb, but Rachel remained sterile.

And Leah became pregnant and gendered a son and she called his name Reuben, for she said, certainly YHWH has looked on my misery so now will my husband show me love.

Then she became pregnant again and gendered a son and said, because YHWH has heard that I was hated he has therefore given me this son also, and she called his name Simeon.

And she became pregnant again and gendered a son and said, now this time will my husband make love with me, because I have gendered him three sons, therefore was his name called Levi.

And she became pregnant again and gendered a son and she said, now will I praise YHWH, so she called his name Judah, and ceased bearing children.

When Rachel saw that she gendered Jacob no children, Rachel envied her sister and said to Jacob, I cannot live unless I have children.

Then Jacob's nostril's flared and he became furious against Rachel, and he said, am I in the place of Elohim who has denied from you the offspring of the womb?

And she replied, take my maid Bilhah, make love to her and she will gender offspring so that I may also have children through her.

Then she gave Bilhah her female slave to him for his woman and Jacob slept with her.

And Bilhah became pregnant and gendered Jacob a son.

Then Rachel said, Elohim has vindicated me and has also heard my voice, and has given me a son, therefore she called his name Dan.

And Bilhah Rachel's female slave became pregnant again, and gendered Jacob a second son.

Then Rachel said, with great contentions have I grappled with my sister, and I have prevailed, and she called his name Naphtali.

When Leah saw that she had stopped giving birth, she took Zilpah her female slave and gave her to Jacob for his woman.

And Zilpah Leah's female slave gendered Jacob a son.

Then Leah said, a good fortune comes

and she called his name Gad. And Zilpah Leah's maid gendered Jacob a second son. And Leah said, I am happy for the daughters will call me blessed,

and she called his name Asher.

Then Reuben during the wheat harvest had found in the field mandrakes that excites sexual desire, and brought them to his mother Leah.

Then Rachel asked Leah, give me of your son's mandrakes. But she said to her, is not taking my husband enough for you? And would you take away my son's mandrakes too? And Rachel replied, OK, he will sleep with you tonight for your son's mandrakes.

Chapter 30

And Jacob came from the field at sunset, and Leah went out to meet him and said, you must come in to me because I have hired you with my son's mandrakes.

So he made love with her that night.

And Elohim listened to Leah, and she became pregnant, and gendered Jacob a fifth son.

Then Leah said, Elohim has given me my hire because I have given my slave girl to my husband, and she called his name Issachar.

And Leah became pregnant again, and gendered Jacob a sixth son.

And Leah said, Elohim has bestowed on me a good gift, now will my husband live with me because I have brought forth to him six sons, and she called his name Zebulun.

Later she gendered a daughter, and called her name Dinah.

Then Elohim remembered Rachel, and Elohim listened to her and opened her womb.

And she became pregnant, and gendered a son and said, Elohim has taken away my taunting.

She called his name Joseph, and said, YHWH will add to me another son.

After Rachel had gendered Joseph, then Jacob said to Laban, send me away, so that I may go to my own region and to my own land.

Give me my women and my children for whom I have worked for you to acquire, and let me go, because you have witnessed my labors that I have accomplished.

Then Laban replied to him, if I have found acceptance in your eyes I have divined that YHWH has blessed me because of you.

So he said, specify to me your wages and I will give it to you.

And he replied to him, you know how I have labored for you and how your livestock was in my care.

You had little before I came, and it has now increased greatly plus YHWH has blessed you since my coming.

But now, when will I be tending to my own house?

And he answered, what will I give you?

And Jacob replied, do not give me anything except do this one thing for me, I will return to feed and guard your flocks.

Then let me pass through all your flocks today, removing from all of them the speckled and spotted flocks, and all the brown sheep among the lambs, and the spotted and speckled from among the

goats, and this will comprise my wages.

So will my righteousness testify for me in the future, whenever you personally verify my wages:

everyone then that is not speckled and spotted among the goats, or brown among the sheep, you will count those stolen by me.

Then Laban answered, let it be as you have said.

So he removed that day the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, also everyone that had some white on it, and all the brown among the sheep, and gave them to the hand of his sons.

Then he set three days' worth of travel between himself and Jacob, and Jacob pastured the rest of Laban's flocks.

And Jacob took branches from fresh white poplar trees, and also the almond and plane-tree, and peeled the bark back to expose the peeled white, and made the white exposed on the branches.

Then he put the branches that he had peeled before the flocks in their watering trough when the flocks came for water.

That made them come into heat when they came to drink.

And the flocks came into heat before the branches and gendered streaked, speckled, and spotted flocks.

So Jacob divided the lambs, and placed the faces of the flock towards the streaked, also all the brown of Laban's flock and he placed his own herds by themselves, but did not put them near Laban's flock.

Then whenever the stronger flocks came into heat, then Jacob laid the branches near the sight of the herds near their trough, which caused them to come into heat next to these branches.

But he did not do this with the weaker flocks so that the weaker were Laban's, and the stronger Jacob's.

And the womb burst open exceedingly for the man,

and he had many flocks, and male and female slaves, camels, and donkeys. He also heard the words of Laban's sons, saying, Jacob has taken away all that was our dad's,

and he has produced all these riches from what belonged to our dad.

Then Jacob saw the looks of Laban that they were not the same as in the past.

And YHWH said to Jacob, return to the land of your forefathers and to your relatives, and I will be with you.

So Jacob sent and called Rachel and Leah from the field where his flocks were, And said to them, I see your dad's looks that they are different now from what they were in the past, but Elohim of my father has been with me.

And you know that with all my human strength I have labored for your dad. And your dad has deceived me and changed my wages ten times, but Elohim has not permitted him to hurt me.

If he said, the speckled will be your wages then all the flocks gendered speckled, and if he said, the streaked will be your wages

then all the flocks were gendered streaked.

Thus Elohim has taken away the flocks of your dad, and has given them to me.

Then the flocks again conceived and I raised my eyes, and saw in a dream that the male goats that leaped on the goats were streaked, speckled, and spotted. Then the Angel of Elohim spoke to me in a dream saying, Jacob, and I replied, here I am.

And he said, Lift up now your eyes, and look at all the male-goats that leap upon the goats that are streaked, speckled, and spotted, because I have seen all that Laban does to you.

Chapter 31

I am the Elohim of Bethel, where you anointed the pillar and where you pledged the votive-offering to me, now get up and leave this land, and return to the land of your relatives.

Then Rachel and Leah answered and said to him, is there any share or inheritance left for us in our dad's house?

Are we regarded by him as foreigners?

For he has sold us and then gone on to devour our silver.

For all the riches that Elohim has taken from our dad, belongs to us and our children so whatever Elohim has said to you, do.

Then Jacob got up, and lifted up his sons and his women putting them on camels.

And he drove on all his livestock, and taking all his possessions that

he had amassed, his acquired cattle (which he had collected in Padanaram)

, and departed for Isaac his dad in the land of Canaan.

And Laban went to shear his sheep, but Rachel had stolen the teraphim that belonged to her dad.

And Jacob secretly left Laban the Syrian, not telling him of his escape. So he ran away with all that he had, getting up and crossing over the river, then set his sights towards Mount Gilead. Now Laban was told on the third day that Jacob had run away.

And he took his relatives with him, and pursued after him traveling seven days, and they overtook him at Mount Gilead.

But Elohim came to Laban the Syrian in a night dream and said to him, guard yourself that you speak to Jacob nothing either good or bad.

Then Laban overtook Jacob.

Now Jacob had pitched his tent in the hill country and Laban with his relatives pitched in the mount of Gilead.

Laban said to Jacob, what have you done sneaking away secretly from me, and carrying my daughters away like captives taken with the sword?

Why did you run away secretly and steal away from me, not telling me so that I might have sent you away with gladness and singing, with tambourine, and with lyre?

I did not even have a chance to kiss my grandsons and daughters?

You have acted foolishly in doing this.

I have the power in my hand to injure you, but the Elohim of your father spoke to me last night commanding, guard yourself that you speak to Jacob nothing either good or bad.

And now, you have certainly left because you have been longing for the home of your dad, but why have you stolen my elohim?

Then Jacob answered and said to Laban, because I was afraid when I thought perhaps you would take your daughters from me by force.

But regarding your elohim, if anyone of us has them let him be put to death, make a search here in our presence now for what is yours, and take it.

Because Jacob had no knowledge that Rachel had taken them.

Laban went into Jacob's tent, and into Leah's tent, then into the two female slaves' tents, but found nothing.

Then he left Leah's tent, and entered into Rachel's tent.

Now Rachel had taken the teraphim and put them with the camel's furniture and sat on them. But Laban searched the whole tent, but found nothing. And she said to her dad, please do not get mad my master that I cannot get up before you, for I am having my period.

So he searched, but did not find the teraphim.

Then Jacob was angry and quarreled with Laban, and Jacob shouted to Laban saying, where is my offense and what is my sin for you to have pursued after me in this blaze?

Now that you have searched all my stuff, what have you found of all your household objects? Place it here before my relatives and your relatives so that they may judge between the both of us.

For 20 years now I have been with you, your sheep and she goats have not miscarried, neither the rams of your flock did I consume.

The dashed I have not brought to you, I suffered the loss, from my hand you required it whether stolen by day or stolen by night.

In my situation I was consumed by heat and cold, and was sleepless. For 20 years in your house I served you, 14 years for your two daughters and six years for your flocks, and you have changed my wages ten times.

Unless the Elohim of my father, the Elohim of Abraham, and the fear of Isaac had been with me, you would have sent me away destitute, but my affliction and labor of my hands Elohim did see and he rebuked you last night.

Then Laban replied and said to Jacob, these daughters are my daughters and these children are my children, and these flocks are my flocks and all that you see is mine.

So what can I do today for my daughters, or to their children that they have gendered?

Let us now carve out for ourselves a pledge, you and me and let it be for a witness between us. So Jacob took a stone, and set it up for a pillar.

Then Jacob said to his relatives, gather stones and they took stones, and made a mound and they ate a meal there on the mound.

And Laban named it Jegarsahadutha (witness mound in Chaldea): but Jacob named it Galeed (witness mound in Hebrew). Then Laban said, this mound is a witness between us this day.

Therefore was the name of it called Galeed. And Mizpah (watchtower);

for he said, YHWH watch between us when we are absent from one another. If you shall mishandle my daughters, or if you will take other women beside my daughters, when no one is present then Elohim is witness between us.

And Laban said to Jacob, take note of this mound and mark this pillar that I have laid between us. Let this mound be witness, and this pillar be witness that I will not cross over this mound to you, and that you will not cross over this mound and pillar to me, for harm. Let the Elohim of Abraham and Nahor, the Elohim of their father judge between us. Then Jacob pledged by the fear of his father Isaac. Then Jacob offered sacrifice on the mount and called his relatives to eat bread, and they ate bread and stayed all night in the mount. Then at sunrise Laban got up, and kissed his sons and his daughters and blessed them,

and Laban departed and returned to his region.

Jacob continued on his way, and the Angel of Elohim encountered him.

And when Jacob saw them, he said, this is an encampment of Divine Ones (Elohim)

, and he called the name of that place Mahanaim.

Then Jacob sent representatives in advance of himself to his brother Esau in the land of Seir, the country of Edom.

And he commanded them saying, you will speak this to my master Esau, your servant Jacob declares, I have lived with Laban and have stayed there until now:

I have oxen, donkeys, and flocks, in addition to male and female slaves and I have sent an announcement to my master hoping to secure favor in your eyes.

But the representatives returned to Jacob saying, we came to your brother Esau, and he now comes to meet you with 400 men.

Then Jacob was greatly terrified and distressed, and he divided the people with him and the flocks, herds, and camels into two encampments.

And said, if Esau invades one camp, and attacks it then the other camp which is left shall escape.

Then Jacob cried, O Elohim of my father Abraham, and Elohim of my father Isaac, YHWH who spoke to me, return to your land and your kinsmen and I will deal good with you.

I am too insignificant for all your goodness and Truth that you have showed to your slave, for with my staff I passed over this Jordan;

and now I am become two camps.

Rescue me from the hand of my brother, from Esau's hands, for I am fearful of him that he will come and kill me, and the mother with sons.

Chapter 32

And you spoke, I will thoroughly do you good and make your offspring as the sand of the sea that cannot be counted for multitude.

Then he lodged there that night and from his own things selected a gift for his brother Esau;

200 female goats, 20 males goats, 200 sheep, 20 rams, 30 nursing camels with their young, 40 heifers, 10 steers, 20 female donkeys, and 10 male donkeys.

And he entrusted them to the hands of his slaves, every herd by itself and commanded his slaves, cross over before me and put a distance between the two herds.

Then he commanded the chief slave saying, when Esau my brother meets you asking, who are you and where are you going, and what are these things that are in front of you?

Then answer him, these are your servant Jacob's, this is a gift sent to my master Esau:

and he is behind us.

He also commanded the second, and third along with all that followed the herds saying, speak in this way to Esau when you find him.

And tell him also that your servant Jacob is behind us.

Because he thought, I will appease him with these gifts that go

before me, and after this I will see his face. Then afterwards perhaps he will accept me.

So the gifts went ahead of him

and he lodged that night in the camp. And he got up in the night, and took his two women and his two female slaves and his 11 sons, and crossed over at the crossing point at Jabbok's stream.

And he took them and sent them over the stream, sending his possessions over too.

Then Jacob was left alone and there wrestled a male until sunrise. And when he saw that he could not overpower him, he struck the outside of his thigh, and the inside of Jacob's thigh was out of joint as he wrestled with him.

And he said, let me go for its sunrise.

And he replied, I will not let you go except you bless me. Then he said to him, what is your name? And he replied, Jacob. And he answered, your name will no more be called Jacob, but Israel, for you have contended with Elohim and with men and have overcome.

Then Jacob asked him saying, tell me your name.

And he replied, why do you ask my name? Then he blessed him there. And Jacob called the name of the place Peniel, because I have seen Elohim face to face, and my life has been saved.

Then as he passed beyond Penuel the sun rose upon him, and he limped on his thigh. Therefore the children of Israel are not eating the muscle near of the thigh to this day, because he struck the

inside of Jacob's thigh near the muscle of the hip.

And Jacob raised his eyes and looking, saw Esau coming, and with him 400 men. So he separated the children among Leah, Rachel, and the two women slaves. Then he put the women slaves and their children first, and Leah

and her children second, and Rachel and Joseph last.

And he passed through them, and bowed himself to the ground seven times, and drew near to his brother.

Then Esau ran to meet him, and embraced him, and dropped his arms around his neck, embracing him and they shed tears.

And he raised his eyes and saw the women and the children and said, who are these with you?

And he replied, the children that Elohim has graciously given your servant.

Then the women slaves came near with their children, and they bowed down. And Leah also with her children came near bowing down, and after that came Joseph with Rachel close by, and they bowed themselves down too.

And he said, what is the meaning of all these herds that I encountered?

And he replied, these are to find favor in the eyes of my master.

But Esau said, I have plenty my brother so keep what you have for yourself.

But Jacob answered, now providing that I have found favor in your eyes please receive these gifts from my hands since I have seen your face, as if I had seen the face of Elohim, and you were pleased with me.

Take my blessing that has come to you since Elohim has dealt favorably with me, and because I have everything.

So he urged him

Chapter 33

and he received it. Then he said, let us pull up our caravans, and depart now and move on.

And he replied to him, my master recognizes that the children are tender, and the flocks and herds with the nursing are with me, so if our men should drive them too hard then all these herds would die.

Let my master now travel on before his servant and I will lead on at a slower pace as the legs of our business dictate.

Then we and the children will walk by foot until we come to my master in Seir. Then Esau replied, let me leave some people for an escort.

But Jacob replied, what need for doing that? Just let me find favor in the eyes of my master.

So Esau turned back that day on his return to Seir. And Jacob departed for Succoth and established his house and made shelters for his cattle. That is why the name of the place is called Succoth (that is, “Shelters”). Then Jacob came to Salem, a city of Shechem,

in the land of Canaan, after he came from Padanaram, and encamped near the city.

And he purchased a portion of a field where he had pitched his tent, from the hands of the children of Hamor (Shechem's father)

, for 100 monetary units.

And he established an altar and commissioned it Elelohe-Israel (that is Elohim the Elohim of Israel)

. Then Dinah the daughter of Leah, that she gendered to Jacob, went out to see the daughters of the land.

And when Shechem the son of Hamor the Hivite, prince of the land saw her, he seized her, raping and humiliating her. And this person clung to Dinah the daughter of Jacob,

and he loved the girl and spoke passionately to her.

Then Shechem spoke to his dad Hamor saying, get me this girl to have as my woman. Now Jacob heard that he had raped Dinah his daughter, now his sons were with his livestock in the field, and Jacob was speechless until they came back.

And Hamor the father of Shechem went to Jacob to speak with him.

Then the sons of Jacob came back from the field when they heard about it and the men were extremely hurt, and they were very angry, because that man had performed profane actions towards Israel in having sexual relations with Jacob's daughter, a thing that was forbidden.

Then Hamor spoke with them saying, the passions of my son

Shechem has set his love for your daughter so please grant permission for him to be his woman.

And you will have marriages with us, and give your daughters to us and take our daughters for yourself.

Then you will dwell with us and the land will be here to live in, and to do trade with us, and for acquiring possessions.

And Shechem said to her dad and to her brothers, let me secure your acceptance of this proposal in your eyes, and whatever you will say to me I will pay wages for her.

Set the cost for the bride to its highest purchase price, and I will pay you whatever you decide, but let me acquire the girl to be his woman.

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But the sons of Jacob gave a false reply to Shechem, and Hamor his dad because of the raping of Dinah their sister.

And they replied, we cannot agree to these terms to give our sister to one that is uncircumcised, because that would be shameful according to our culture.

We will however agree to your proposal providing that you circumcise all of your males as is our custom.

Then we will give our daughters to you, and we will take your daughters for ourselves and we will live with you, and will become one nation.

But if you will not agree to be circumcised, then we will take our daughter and will be gone.

And their words pleased Hamor, and Shechem Hamor's son.

Then the young man (the most honored of his dad's house)

did not hesitate, but immediately circumcised himself because he desired Jacob's daughter. And Hamor

and Shechem his son came to the public meeting place of their city, and spoke with the men of their city saying, these men are peaceable with us, so let them live in the land and trade with us.

The land is large enough for them to occupy so let us exchange our daughters with them

and them with us in marriage. But these people will only agree to become one with us if we agree to their custom of being circumcised exactly as they are. Will not their cattle, their possessions, and all their livestock become ours by inheritance? Only consent to this one thing

and they will live with us.

And to Hamor and Shechem his son agreed all that went out to the public meeting place of the city;

and every male was circumcised, all that went out to the public meeting place of the city.

And on the third day when they were in pain from the circumcision, then two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword, and entered the city breaching its security, and

slaughtered all the males.

And they killed Hamor and Shechem his son with the blade of the sword, and took Dinah out of Shechem's house, and departed.

The sons of Jacob came upon the slain, and plundered the city, because they had raped their sister.

They seized their sheep, oxen, donkeys, and what was in the city as well as what was in the field, And all their wealth, children, and their women took they captive, and plundered all their dwellings.

But Jacob said to Simeon and Levi, you have brought trouble on me that causes me to stink of wickedness among the inhabitants of the land.

The Canaanites and Perizzites will now unite against me, and I being few in number, will be slain and destroyed including all my house.

And they answered, as a prostitute does he make our sister?

Then Elohim spoke to Jacob, get up, depart for Bethel, making it your residence.

Make an altar there to Elohim who appeared to you when you ran away from the presence of Esau your brother. Then Jacob said to his household, put away the foreign elohim that are in your midst and be clean, and change your clothing.

And let us get up, and depart for Bethel and I will make an altar there to Elohim, who answered me in the day of my distress, and traveled with me wherever I went.

Then they gave over to Jacob all the foreign elohim that were in their hand, and earrings worn on their ears, and Jacob buried them under the oak (terebinth tree)

that was at Shechem.

And they journeyed and the terror of Elohim spread upon all the surrounding cities, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the land of Canaan, Luz is the earlier name given for Bethel, he and all the people that were with him.

He then established an altar there, and called the place Elbethel, because Elohim appeared to him after he had run away from the presence of his brother.

But Deborah Rebekah's nurse died, and she was buried near Bethel under an oak, and the name of it was called Allonbachuth (oak of weeping).

Elohim appeared to Jacob again, when he came out of Padanaram, and blessed him. Then Elohim spoke to him, Your name is Jacob, but your name will not be called Jacob again, but Israel will be your name, and he proclaimed his name Israel.

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And Elohim spoke to him, I am El Shaddai, branch off and become numerous, a nation and a company of nations will you become, and kings will come out of your loins.

And the land that I gave Abraham and Isaac will be given to you,

and to your offspring after you.

That land will be bestowed to your descendants. Then Elohim ascended up from him in the Standing Place where he talked with him.

Then Jacob set up a pillar at the spot where he talked with him, even a pillar of stone, and then poured a Drink-Offering on it, as well as pouring oil over it.

And Jacob called the name of the Standing Place where Elohim spoke with him, Bethel.

And they traveled from Bethel, but they were still some distance from Ephrath when Rachel went into labor, and she had a hard childbirth.

Then during her hard labor the midwife said to her, do not fear for you will have this son also.

But as she was dying (her death was near), she called his name Benoni, but his dad called him Benjamin.

And Rachel died and was buried while on their journey to Ephrath, which is Bethlehem. Jacob set a pillar on her grave, that is the pillar of Rachel's grave to this day.

And Israel departed and spread his tent beyond the tower of Edar.

Then after Israel had lived in that land, Reuben went and had sexual relations with Bilhah his dad's concubine, and Israel heard of it.

Now there were twelve sons of Jacob: The sons of Leah; Reuben,

Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun: The sons of Rachel;

Joseph and Benjamin: And the sons of Bilhah, Rachel's handmaid;

Dan and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad and Asher: these are the sons of Jacob, which were gendered to him in Padanaram.

And Jacob came to Isaac his dad in Mamre, to the city of Arbah, which is Hebron, where Abraham and Isaac lived.

The days of Isaac were 180 years. And Isaac expired and died, and was removed from his people, being old and satisfied with days, and his sons Esau and Jacob buried him.

Now these are the genealogies of Esau, who is Edom.

Esau acquired his women from the daughters of Canaan;

Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

And Bashemath Ishmael's daughter, sister of Nebajoth. And Adah gendered to Esau Eliphaz; and Bashemath gendered Reuel; And Aholibamah gendered Jeush, Jaalam, Korah: these are

the sons of Esau, which were gendered to him in the land of Canaan.

And Esau took his women, his sons and his daughters, and all the people of his house, and his cattle, his livestock and all his possessions that he acquired in the land of Canaan, and went to a land away from his brother Jacob.

Because their possessions were too large for them to occupy the same area together,

and the land where they were foreigners could not support them because of their livestock.

So Esau lived in Mount Seir: Esau is Edom.

And these are the genealogies of Esau the father of the Edomites in Mount Seir:

These are the names of Esau's sons;

Eliphaz the son of Adah the woman of Esau, Reuel the son of Bashemath the woman of Esau.

And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz. And Timna was concubine to Eliphaz Esau's son;

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and she gendered to Eliphaz Amalek:

these were the sons of Adah Esau's woman. These are the sons of Reuel;

Nahath, Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's woman.

And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's woman: and she gendered to Esau Jeush, Jaalam, Korah. These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn son of Esau;

chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, and chief Amalek: these are the chiefs of Eliphaz in the land of Edom; these were the sons of Adah.

And these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs of Reuel in the land of Edom; these are the sons of Bashemath Esau's woman.

And these are the sons of Aholibamah Esau's woman; chief Jeush, chief Jaalam, chief Korah: these were the chiefs of Aholibamah the daughter of Anah, Esau's woman.

These are the sons of Esau, who is Edom,

and these are their chiefs.

These are the sons of Seir the Horite, who lived in the land;

Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan: these are the chiefs of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori, Hemam; and Lotan's sister was Timna. And the children of Shobal were these; Alvan, Manahath, Ebal, Shepho, Onam.

And these are the children of Zibeon;

both Ajah, and Anah:

this was the same Anah that found the "hot springs" in the wilderness, as he grazed the donkeys of Zibeon his father. And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

And these are the children of Dishon; Hemdan, Eshban, Ithran, Cheran. The children of Ezer are these; Bilhan, Zaavan, Akan. The children of Dishan are these; Uz, and Aran. These are the chiefs that came of the Horites; chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan: these are the chiefs of Hori, among their chiefs in the land of Seir.

And these are the kings that reigned in the land of Edom, before there were any kings reigning over the children of Israel.

And Bela the son of Beor reigned in Edom:

and the name of his city was Dinhabah.

Then Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.

Then Jobab died, and Husham of the land of Temani reigned in his place. Then Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place:

and the name of his city was Avith.

Then Hadad died, and Samlah of Masrekah reigned in his place.

Then Samlah died, and Saul of Rehoboth by the river reigned in his place.

Then Saul died, and Baalhanan the son of Achbor reigned in his place.

Then Baalhanan the son of Achbor died, and Hadar reigned in his place:

and the name of his city was Pau; and his woman's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. These are

the names of the chiefs of Esau, according to their clans, and by their regions, chief Timnah, chief Alvah, chief Jetheth, chief Aholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, and chief Iram.

These are the chiefs of Edom, according to their property rights, denoted by their districts.

This is Esau, the father of the Edomites.

And Jacob lived in the land where his father was a foreigner, in the land of Canaan.

These are the genealogies of Jacob.

Joseph, a 17 year old, was feeding the flock with his brothers and the boy was with the sons of Bilhah, and the sons of Zilpah, his dad's women and Joseph brought a report of something bad about them to his father.

Now Israel loved Joseph more than all his children, because he was the son born to him in his old age and he made him a long coat.

When his brothers saw that their dad loved him more than all of them, they hated him, and would not speak with him on good terms.

Then Joseph had a dream and he told the vision to his brothers, and they hated him even more.

And he said to them, listen to this vision that I have dreamed.

We were knotting sheaves in the field when my sheaf was raised, and became established and your sheaves encircled and bowed down to my sheaf.

His brothers answered him, will you become a king to rule or will you have power over us?

And their hatred for him increased because of the dreams and for what he was speaking.

Then he dreamed another vision and told it to his brothers saying I have dreamed another vision, and the sun, moon and the eleven stars bowed down to me.

And when he told his dad and brothers, his dad reprimanded him, then asked him, what is this dream that you have dreamed?

Will I with your mother and brothers, be brought to bow ourselves down to you in the land?

His brothers remained jealous of him;

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but his dad remembered the words. Now his brothers left to pasture their dad's flock in Shechem.

After this Israel said to Joseph, are not your brothers pasturing the flock in Shechem? Get going now for I send you to them

and he replied, I'm ready.

Then he said, go ahead and find out whether your brothers are doing well, and the status of the flocks and bring me back a statement. So he left the valley of Hebron and came to Shechem.

A person later found him wandering in the field and asked him, who are you searching for?

And he replied, I'm searching for my brothers, can you tell me where they are pasturing their flocks? The man replied, they are gone from here now but I heard them say, let's go to Dothan. So Joseph then left and continued after his brothers and found them in Dothan. And when they saw him in the distance they crafted a plan against him to have him killed. They were also talking with each other saying, here comes the king of dreams! Let's go kill him and throw him into some well, then we can say some mutilating beast has devoured him, and we can then see what will become of his dreams. But Reuben heard the plot

and he rescued him from their hands and commanded, we must not kill him.

And Reuben said to them, spill no blood but throw him into this pasture's well, but do not lay a hand on him.

This was proposed in order to deliver him out of their hand and to bring him back to his dad.

So it happened that when Joseph came to his brothers that they pulled off the coat of Joseph, the long coat that he wore.

And they seized him, and threw him into a well, but the well was empty with no water in it.

Then they sat down to eat some food, but when they looked up a caravan of Ishmeelites came from Gilead with their camels carrying spices, balm, and myrrh, bearing their loads on their journey down to Egypt.

And Judah said to his brothers, what profit is it if we kill our brother and conceal his blood?

Come, let us sell him to the Ishmeelites, but refrain our hands from killing him, because he is our brother and of our flesh.

So his brothers listened and gave their consent.

Midianites merchantmen passed by, raising and lifting Joseph out of the well, and they then sold Joseph to the Ishmeelites for 20 pieces of silver.

So Joseph was brought into Egypt.

Later Reuben returned to the well but Joseph was not there,

and Reuben ripped his clothes. And he returned to his brothers, saying, the boy is gone so now how can I go home.

And they took Joseph's coat, and killed a kid from the female goats and dipped the coat in its blood;

And they took the coat, bringing it to their dad and said, we have found this but do not know whether it is your son's coat or not?

And he recognized it and said, it is my son's coat, a mutilating beast has devoured him. Joseph is without doubt ripped to pieces! And Jacob ripped his clothes, and put sackcloth on his hips, and mourned for his son a great many days.

And all his sons and daughters assembled and came to comfort him, but he would not be comforted saying, I will go to my son mourning, to the mansion of the dead.

This was happening while the Midianites sold Joseph, while in Egypt, to Potiphar, an officer of Pharaoh's and captain of the guard.

Then Judah left his brothers, and went to an Adullamite man named Hirah.

And Judah saw the daughter of a Canaanite man named Shuah,

and he acquired her and had sexual relations with her. She then became pregnant, and gendered a son and he called his name Er.

And she became pregnant again, and gendered another son and she called his name Onan.

Another pregnancy occurred, and she gendered a son, and called his name Shelah,

and he was at Chezib when her baby was born. Later Judah acquired a woman for Er his firstborn named Tamar. And Er, Judah's firstborn, was a bad man in YHWH's eyes and YHWH killed him.

Judah said to Onan, go to your brother's woman and marry her to raise up offspring for your brother.

But Onan knew that the offspring would not be his so when he had sexual relations with his brother's woman, he ejaculated his semen on the ground, corrupting it, so his brother would not be given offspring.

And this was a bad act in the eyes of YHWH so He killed him too.

Judah then said to Tamar, his daughter in law, live as a widow in your father's house until Shelah my son is grown, for he thought he might die too as his brothers did. So Tamar went and lived in her father's house. And many days passed, and the daughter of Shuah, Judah's wife, died;

and Judah mourned, and went up to his sheep-shearers, he and Hirah his friend the Adullamite, to Timnath.

They also informed Tamar that her father in law had gone up to Timnath to shear his sheep.

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She then took off her clothing of widowhood, and covered herself with a veil, and wrapped herself up to sit in the opening of Enayim (the Two Fountains)

that is on the road to Timnath.

She had also seen that Shelah had grown up, but she had not been given to him for a woman as promised.

When Judah looked at her he thought she was a prostitute because she had covered her face.

And he bent down to her and asked, can I have sex with you?

(Because he did not know that she was his daughter in law).

And she replied, what will you pay me for giving you sex?

He answered, I will send you a female goat from the flock. And she replied, what can you give me now as a deposit for this transaction? And he said, what can I give you for a deposit? She then replied, your seal, cord, and the staff that is in your hand.

So he gave it to her, they had sex and she became pregnant by him. Then she got up and left, took off her veil, and dressed again in the clothing of widowhood.

Later Judah sent the female goat by the hand of his friend the Adullamite, and to claim back his deposit from the woman's hand, but he could not find her.

Then he asked the men of the area, Where is the prostitute at the opening of Enayim (the Two Fountains) that is on the road to Timnath? And they replied, there is no prostitute in that area.

He returned to Judah and said, I cannot find her and also the men of the area say that there is no prostitute at that place.

Judah replied, let her keep what she has to prevent us from being disgraced, I did send this female goat and you have not found her.

Then three months later it was told Judah that Tamar your daughter in law has played the whore, and that she is also with child by prostitution.

And Judah commanded, bring her out and let her be burnt up. But when she was brought out she sent a message to her father in law declaring, I am with child by the man who owns these things,

and she asked, can you recognize who owns the seal, cord, and staff?

And Judah acknowledged them and answered, she has been more righteous than me because I did not give her to Shelah my son. And she revealed herself to no more men.

When the time arrived for her to give birth she had twins in her womb. Then during her labor one put out his hand, and the midwife grabbed his hand and tied it with a scarlet thread, saying, this one came out first. But he drew his hand back in, and his brother came out instead and she said, what, you have broken forth - on you [is] the breach;

and he was named Pharez.

And afterward his brother came out, that had the scarlet thread on his hand and his name was called Zarah.

Joseph was taken down to Egypt and Potiphar an officer of Pharaoh, captain of the guard (who was an Egyptian)

purchased him from the hands of the Ishmeelites, who had brought him there. YHWH was with Joseph, and he was a successful man in the house of his master the Egyptian.

And his master saw that YHWH was with him, and that YHWH made all that he did to prosper in his hand. Then Joseph gained favor in his eyes, and he served him and was made Executive Housekeeper, and all that he had was entrusted into his hands.

And from the time that he had made him Executive Housekeeper over all that he had, YHWH had blessed the Egyptian's house because of Joseph.

The blessing of YHWH was on all he had, both in the house and in

the field.

And he left all that he had in Joseph's hand, and did not keep track of what he had, except for the bread that he ate. And Joseph was a handsome man and well favored.

Sometime later, after all these things took place, his master's woman looked at Joseph with lustful eyes and she whispered, sleep with me and make love to me.

But he refused and said to his master's woman, my master has no idea what has been put under my care in the house, and he has entrusted all that he has into my hands.

No one has more authority in this house than I, neither has he withheld anything from me except you, because you are his woman.

How could I do this great wickedness, and sin against Elohim?

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And as time passed she continued to speak with Joseph every day, but he would not yield to her wishes to have sex with her or to even spend time with her.

And one day it happened that Joseph came into the house to do his business,

and he was all alone by himself in the house. Then she grabbed him by his clothes begging, sleep with me, but he shook her loose, and some clothing was left in her hand as he fled, and ran outside! After this she saw that he had left some of his attire in her hand, and had run out.

Then she called to the men of her house and spoke to them declaring, see, he has brought in to us a Hebrew man to play with us, then he approached me to have sex with me, but I screamed with a loud voice.

Immediately after he heard that I raised my voice and screamed, he left his clothing with me, and he ran outside.

Then she kept his clothing in her possession until his master came home. Then she spoke repeating these same words declaring, the Hebrew slave that you have brought to us approached me, to play and make love with me.

But when I raised my voice and screamed, he ran outside but left his clothing with me.

So when his master heard the words of his woman that she spoke to him, telling him what the slave did to her, then his nostrils flared and he became furious.

And Joseph's master seized him, and had him put into prison, a jail where the king's prisoners were shackled.

This was the jail he was put into.

But YHWH was with Joseph and showed him kindness and gave him favor in the sight of the Chief Warden of the prison. And the Chief Warden of the prison appointed Joseph for handling all the prisoners in the prison, and he was the responsible one for everything that took place there. The Chief Warden of the prison paid no attention to the affairs under Joseph's control because YHWH was with him, and whatever he did YHWH made it succeed.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their master the king of Egypt.

Pharaoh was angry against two of his officers, the chief butler and the chief baker.

And he confined them to prison in the house of the captain of the guard, into the same jail where Joseph was imprisoned.

Then the captain of the guard assigned them to Joseph and he took care of them, and they spent time in jail.

And they both had a dream one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were confined in the prison.

Then Joseph came to them in the morning, and looking at them saw they were perplexed.

He then spoke to Pharaoh's officers who were with him in the jail of his master's house, asking them, why do you look so distressed today?

And they said to him, we have both had dreams but no one can interpret them.

And Joseph answered them, do not interpretations originate from Elohim?

Tell me now what your dreams were. So the chief butler told his dream to Joseph and said to him, in my dream a vine tree was in front of me. And in the vine tree were three branches, and they appeared as if to put out buds and flowers, and from them came

grapes ready for picking.

And Pharaoh's cup was in my hand and I picked the grapes, and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand.

Then Joseph said to him, this is the interpretation of it:

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the three branches equal three days:

Now within three days shall Pharaoh lift up your head, and restore you to your office:

and you will put Pharaoh's cup into his hand, like you used to do when you were his butler. But remember me when it will go well with you, and show me kindness by mentioning me to Pharaoh and get me released from this house. For indeed I was abducted and carried away from the land of the Hebrews

and here in Egypt I have done nothing nor should they have put me into that well.

After the chief baker saw that the interpretation was good, he said to Joseph, I also had a dream

and there were three white baskets on my head,

and in the top basket are of all kinds of Pharaoh's food, the work of a baker and the birds were eating them out of the basket, from off my head.

Then Joseph answered him, and responded with this interpretation

of the dream. The three baskets equal three days:

Now within three days will Pharaoh take your head off, and will hang you on a tree, and the birds will feed off of your flesh.

Then when the third day came, being Pharaoh's birthday, he made a banquet for all his slaves and he brought attention to the positions of the chief butler and the chief baker among his slaves.

And he restored the chief butler to his butlership again, and he put the cup into Pharaoh's hand. But he hanged the chief baker exactly as Joseph had interpreted to them.

The chief butler however did not remember Joseph but forgot about him. At the end of two full years,

when they had passed, Pharaoh dreamed: and he stood by the Nile river. Then there came up out of the river seven beautifully appearing fattened cows, and they fed among the reeds.

And after this came up seven other lean cows, of distressed appearance that stood by the other cows on the bank of the river.

The lean and distressed cows ate up the seven fat cows of good appearance and then Pharaoh awoke.

So he slept again dreaming a second time, and seven ears of corn came up upon one stalk, fat and good. And then seven small and scorched ears with the East wind sprouted up after them. Then the seven small ears swallowed up the seven fat and full ears. And then Pharaoh awoke from the dream.

And it came about that at sunrise his disposition was troubled,

and he sent and called for all the magicians of Egypt, and all the wise men, and Pharaoh told them his dream, but none could interpret them for Pharaoh.

Then spoke the chief butler to Pharaoh saying, I do remember my errors this day.

Pharaoh was angry with his slaves, and sent me to prison in the captain of the guard's house, both the chief baker and myself.

And we had a dream one night, the two of us, and the dreams had a special interpretation.

And there was with us a young man, a Hebrew slave of the captain of the guard, and we told him and he interpreted to us our dreams as each of us had dreamed.

Then later everything came to pass as he had interpreted. My office was restored

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and the other one was hanged. Then Pharaoh sent and called Joseph, and they brought him very quickly out of the "well" (his jail):

and he shaved himself, and changed his clothing and came in to Pharaoh.

Then Pharaoh said to Joseph, I have had a dream,

and there is none that can interpret it, and I have heard it said that you can understand a dream

and its interpretation. Joseph answered Pharaoh saying, It is not in my power, but Elohim will give Pharaoh a complete answer. Then Pharaoh said to Joseph, in my dream, I stood on the bank of the river.

And there came up out of the river seven fattened cows of good appearance, and they grazed among the reeds.

Then seven other lean cows came up after them, poor and of an extremely distressed appearance, such as I have never seen in all the land of Egypt in such bad quality.

And the lean and distressed appearing cows ate up the first seven fat cows.

After they had eaten them up, no one could discern that they had eaten them because they were still of a distressed appearance, like they had been at first.

I then awoke from the dream. And I saw in my dream, and, seven ears came up on one stalk, full and good.

Also seven withered ears sprung up after them, small, and scorched with an East wind.

The small ears swallowed up the seven good ears, and I told this to the magicians, but no one could make known its meaning to me. Joseph answered Pharaoh that this dream of Pharaoh came from Elohim to show Pharaoh what He is about to do.

The seven good cows are seven years, and the seven good ears are seven years so this dream is one and the same.

And the seven small and distressed appearing cows that came up after them are seven years, and the seven worthless ears scorched by the East wind will be seven years of famine.

These words that I have declared to Pharaoh is what Elohim is about to do.

He has now revealed this to Pharaoh. There will come seven years of great plenty throughout all the land of Egypt.

And then after this the seven years of famine, and all the plenty will be forgotten in the land of Egypt and the famine will exhaust the land.

And the plenty will not be remembered in the land because of the famine to follow, for it will be very oppressive.

And because of the repeating of the dream to Pharaoh twice, certainly this thing is established by Elohim, and Elohim is hurrying to do it.

Let Pharaoh now search for a man of understanding who is wise, and set him over the land of Egypt.

Pharaoh should do this, and also should appoint commissioners over the land, to take up the fifth of the harvest of Egypt during the seven years of plenty.

And they gather all the food of these good years that are coming, and store up corn under the hand of Pharaoh, and let them keep the food in the cities.

This food will be for storage in the land against the seven years of

famine that will come to the land of Egypt, so the land does not perish through this famine.

And the speech was pleasing in the eyes of Pharaoh and in the eyes of all his slaves.

Pharaoh said to his slaves, can we find anyone like this man in whom the Spirit of Elohim resides?

Then Pharaoh said to Joseph, since Elohim has shown you all this there is none so understanding and wise as you are.

You will be over my house, and according to your words and speech will all my people be equipped.

Only in the throne will I be greater than you.

Pharaoh said to Joseph, I have appointed you over all the land of Egypt.

And Pharaoh took off his ring from his hand and put it on Joseph's hand, and dressed him in clothing of fine linen, and put a gold necklace around his neck.

He also had him to ride in his second chariot and they proclaimed before him, "bow down", because he was made a ruler over all the land of Egypt.

Then Pharaoh said to Joseph, I am Pharaoh, but without you a man does not lift up his hand or his foot in all the land of Egypt.

Pharaoh called Joseph's name Zaphnathpaaneah, and he gave him Asenath for his woman, the daughter of Potipherah priest of On.

And Joseph went out over all the land of Egypt.

And Joseph was 30 years old when he stood before Pharaoh King of Egypt.

And Joseph left from the presence of Pharaoh and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth abundantly by the handfuls.

And he gathered up all the food during the seven years, that was in the land of Egypt, and delivered up the food to the cities:

the food of the field, which surrounded every city, he gathered to its center and Joseph gathered corn as the sand of the sea, so much so, that he stopped counting, for it could not be counted.

And to Joseph were gendered two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On gendered to him.

Joseph called the name of the firstborn Manasseh: For Elohim has made me forget all my trouble, and all my father's house.

The name of the second he called Ephraim. For Elohim has caused me to be fruitful in the land of my affliction.

So the seven years of abundance, that was in the land of Egypt came to an end. Then the seven years of famine began to come, just as Joseph had said and the famine was in all lands, but in all the land of Egypt there was food.

And when all the land of Egypt was hungry, the people cried to

Pharaoh for food and Pharaoh said to all the Egyptians, go to Joseph;

what he says to you, do. And the famine covered all the surface of the land:

And Joseph opened all the storehouses, and sold to the Egyptians; but the famine grew worse in the land of Egypt.

Then all the inhabitants of the land came into Egypt to Joseph, for buying corn, because the famine was so severe in all lands. Now when Jacob learned that there was corn in Egypt, Jacob said to his sons, so why are you looking at each other? And he said, I have heard that there is corn in Egypt so go down there and purchase for us so that we may survive and not die.

And Joseph's ten brothers went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob did not send with his brothers because he thought, oh that some harm might befall him.

So the sons of Israel came to buy corn among those that came, because the famine was in the land of Canaan also.

And Joseph was the governor over the land and he sold to all the people of the land, and Joseph's brothers came and bowed down themselves before him with their faces to the ground.

Then Joseph saw his brothers and he recognized them but spoke as if it were to strangers, somewhat harshly and asking them, where do you come from?

And they replied, from the land of Canaan to buy food.

And Joseph recognized his brothers, but they did not recognize him.

But Joseph remembered the dreams that he dreamed about them and declared to them, you are spies come to observe a defenseless land, and this is why you have come. But they replied to him, no! My master, your servants have come to buy food only. All of us are servants of one man and we are honest men, your servants are no spies.

And he answered them, no!

But to observe this defenseless land is your purpose for coming.

Chapter 42

And they replied, your servants are twelve brothers, the sons of one man in the land of Canaan,

and the youngest is today with our father but one is not living.

Joseph replied to them, it is as I have stated to you declaring that you are spies.

But your story can be verified providing your youngest brother comes here. However, as certain as Pharaoh lives, you will not leave here unless he comes. Send one of you, and let him fetch your brother.

But the rest of you will be imprisoned until your words can be proved whether you are truthful, or else you are spies I say, as certainly as Pharaoh lives.

Then he confined them all together in the prison for three days.

Joseph said to them on the third day, do this and live;

for it is Elohim I fear!

If you are truthful men then let one of your brothers be imprisoned in the house of your confinement, but the rest of you go and carry corn to the famine of your houses. But bring your youngest brother to me, so that your words can be verified, and you will not die. And they did so.

And they said to each other, we are very guilty concerning our brother, in that we saw the pain and suffering of his life when he implored our favor, but we would not hear him.

That is why this trouble has come our way.

And Reuben answered them saying, did not I speak to you saying, do not sin against the boy (but you would not hear)

, so now his blood is on our heads. But they did not perceive that Joseph understood them because he spoke to them through an interpreter.

And he turned himself away from them and wept, but then returned to them again and talked with them, then took from them Simeon, and shackled him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to put back every man's money into his sack, and to give them food for the journey, and so this was done for them.

They loaded up their donkeys with the corn, and made their departure from there.

And as one of them opened his sack to give his donkey feed, at the place of their lodging, he found his money hidden in his sack's opening. And he said to his brothers, my money is returned and it is in my sack,

and they were depressed, as well as afraid saying one to another, what is this that Elohim has done to us?

Then they came to Jacob their dad in the land of Canaan, and told him all that happened to them saying, the man who is master of the land spoke harshly to us and considered us spies of the land.

And we replied to him, we are honest men and are not spies.

We are twelve brothers, sons of our father, one is not living and the youngest is today with our dad in the land of Canaan.

Then the man, the master of the land said to us, there is one way to know if you are honest men.

Leave one of your brothers here with me, and take food (because of the famine)

to your households and be gone.

Then bring your youngest brother back to me, then I will know that you are not spies, but that you are honest men.

Then I will release your brother, and you will do your trading in the land.

And it came to pass as they emptied their sacks, that every man's bundle of money was in his sack and when all of them (their father included)

saw the bundles of money, they were afraid.

Then Jacob their dad said to them, you have made me barren of my children! Joseph is not alive, and Simeon is captured, and you want to take Benjamin away!

Why have all these things happened against me? Reuben spoke to his dad saying, kill my two sons, if I do not bring him to you, put him into my hands, and I will bring him to you again.

But he said, My son shall not go down with you. For his brother is dead and he alone is left.

If any mischief should happen to him in the way you are going, you will bring down my old age with sorrow to the mansion of the dead. Now the famine was very oppressive in the land.

Then after they had eaten up the corn that they had brought out of Egypt, their dad said to them, go again and purchase us a little food. But Judah spoke to him saying, the man did bear witness repeatedly saying, you will not see my face unless your brother is with you.

So if you will send our brother with us, we will go down and buy you food.

But if you will not send him, we will not go down because the man told us, you will not see my face except your brother is with you. Then Israel replied, how come you acted so improperly with me as to tell the man that you had another brother?

And they answered, the man asked us point blankly concerning ourselves and our families saying, is your dad still alive and if we

had another brother?

We answered him exactly according to these words. We certainly had no idea he would say, bring your brother down?

And Judah said to Israel his dad, send the lad with me and we will get up and go so we may remain alive and not perish, both you and us plus our little ones.

Chapter 43

I will pledge by my hand his safety, you can require it from me if I do not bring him to you, and set him before you - then I will have sinned against you all my days;

If we had not lingered here, surely by now we could have returned back home a second time.

Okay then said their father Israel, if it is to be then do this, take of the best choice products of the land in your vessels, and carry them as a present to the man, a little balm and a little honey, spices, and myrrh, nuts, and almonds.

And take double money in your hand plus the money that was brought back again in the opening of your sacks, carry it back again in your hand, perhaps it was an oversight:

Take also your brother, get up now and return to the man.

May El Shaddai bestow on you His compassion before the man, that he may dismiss your other brother, and Benjamin.

If I be miscarried of my children, I am barren.

And the men took the presents, and they took double money in their hands, along with Benjamin and got up, and went down to Egypt, and stood in the presence of Joseph.

And when Joseph saw Benjamin with them, he said to the head slave of his house, bring these men home and butcher some food and prepare the table, for these men will dine with me at noon.

And the man did as Joseph commanded and the man brought the men into Joseph's house.

Then the men were afraid when brought into the house of Joseph and said, it must be the money that we found in the opening of our bags, that we have brought back to you from the land of Canaan. This came about that he may turn upon us with force, fall upon us and take us for slaves, and our donkeys too.

And they came near to the servant of Joseph's house, and they talked with him at the door of the house, and said, O master, we really came down in the beginning to buy food.

And it came to pass, when we came to the lodge that we opened our sacks and every man's money was in the opening of his sack, our money in full weight.

Look, it is in our hands here, and we have brought it back. And additional money we have brought down in our hands to buy food. We do not know who put our money back in our sacks. And he replied, peace, have no fear, your Elohim

and the Elohim of your father has given you treasure in your sacks, I had your money.

And he brought Simeon out to them.

The man then brought the men into Joseph's house, and gave them water and they washed their feet, and he gave their donkeys feed.

And they prepared the gifts for Joseph's reception at noon, for they heard that they should eat food there.

Then when Joseph came home, they brought him the gifts that were in their hands into the house and bowed themselves to him to the ground.

He asked them how they were doing and also asked, is your dad well, the old man that you spoke about? Is he still alive?

And they answered, your servant our father is in good health, he is still alive.

And they bowed down their heads and prostrated themselves.

He then raised up his eyes and saw his brother Benjamin, his mother's son and said, is this your younger brother of whom you spoke to me?

And he said, Elohim show favor to you my son. And Joseph quickly hurried out; for his bowels did turn with emotion for his brother, and he sought a private place to cry so he entered into his bedroom, and shed many tears there. Then he washed his face and went out, and restrained himself and said, go ahead and serve the food.

And they set a place for him alone, and places for them by themselves, and also for the Egyptians, who ate with him too:

because the Egyptians do not eat bread with the Hebrews;

for that is a repulsive thing for the Egyptians. And they sat before him, the firstborn according to his birthright and the youngest according to his youth, and the men were amazed with this among themselves.

And he took and sent portions of food and drink to them from his table, but Benjamin's portion was five times as much as any of theirs.

And they drank, and got drunk with him.

And he commanded the servant of his house saying, fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money.

And he did according to the word that Joseph had spoken.

Then at sunrise the men were sent away, they and their donkeys. And when they had gone out of the city, and were not very far off, Joseph said to his steward, get up, follow after the men and when you have overtaken them, say to them, why have you rewarded bad for good?

Is not this the cup that my master drinks from, and practices divination with?

It was bad for you to have done this.

Chapter 44

And he overtook them and he spoke to them these same words. Then they replied to him, how can you say such things my master?

Elohim forbid that your servants should act according to these words.

Look, the money that we found in our sacks' opening, we returned to you from the land of Canaan. How then would we steal out of your master's house silver or gold? With whoever of your servants it is found, let him be executed and we will also be your master's slaves.

And he answered, let it now be as the words you have spoken, with whoever it is found he will be my slave, but you will be innocent.

Then they quickly took their sacks to the ground, unpacking them and every man opened his sack.

And he searched, beginning with the eldest and finishing with the youngest, and the cup was found in Benjamin's sack.

Then they ripped their clothes and loaded every man his donkey, and returned to the city.

And Joseph was still in the house when Judah and his brothers arrived, and cast themselves down on the ground before him.

And Joseph said to them, what deed is this that you have done?

Did not you know that such a man as I can certainly divine?

And Judah replied, what shall we say to my master and what can we speak?

How could we clear ourselves? Elohim has found out the sin of your servants so we are now all my master's slaves, including him with whom the cup was found.

And he replied, Elohim forbid that I should do all that but the man in whose hand the cup was found, he will be my slave and as for the rest of you, get up and go in peace to your dad.

Then Judah came near to him and said, oh my master, let your servant speak a word in my master's ear and do not let your anger burn against your servant, for you are the same as Pharaoh. My master asked his servants, asking, have you a father or a brother? And we said to my master, we have a dad, an old man and a boy of his old age, a little one; and his brother is dead,

and he alone is left of his mother, and his dad loves him very much.

And you said to your servants, bring him down to me that I may set my eyes on him.

But we said to my master, the boy cannot leave his dad:

because if he should leave his father, his dad could die prematurely.

And you said to your servants, Except your youngest brother comes down with you, you will not see my face again. And when we came up to your servant my father, we told him the words of my master. Then our dad said, return and buy us a little food.

And we replied, we are not able to go down, only if our young brother is with us, then we can go down, for we are not able to see the man's face unless our youngest brother is with us.

And your servant my father said to us, you know that my woman gendered me two sons.

One went out from me, and I said, no doubt he is torn to pieces and

I have not seen him since.

So if you take this one also from me and harm comes to him you will bring down my gray hairs with sorrow to the grave (Sheol)

. When I n

ow come to your servant my father,

and the boy is not with us seeing that his life is knitted so tightly up in the boy's life, it will come to pass when he sees that the boy is not with us, that he will prematurely die.

And your servants will bring down the gray hairs of your servant our father with sorrow to the grave (Sheol)

. For your servant became a pledge for the boy to my dad saying, if I bring him not to you, then I will bear the sin to my father for the ages of time.

Please take me now as your slave, instead of the boy as a slave to my master and let the boy go back with his brothers.

For how can I go back to my dad if the boy is not with me? I could not bear to see the calamity that would befall my dad.

Then Joseph could not hold back his passions before all of them that stood by him, and he cried out with a loud voice.

He then told everyone to leave his presence and no one was with him, while Joseph made himself known to his brothers. And his voice cried loudly in weeping, and the Egyptians and the house of Pharaoh heard of it. And Joseph said to his brothers, I am Joseph, does my dad still live? And his brothers were speechless to him, for

they were in great fear at his presence.

Then Joseph said to his brothers, come close to me and they came near.

And he said, I am Joseph your brother who you sold into Egypt.

Do not feel grieved, or angry with yourselves that you sold me here for Elohim did send me before you to sustain your life.

Chapter 45

For these two years has the famine been in the land, and there are still five years to go, in which there will not be plowing or harvesting.

And Elohim sent me before you to sustain a remnant in the land, and to save your lives by a great deliverance.

So then it was not you that sent me here, but Elohim, and he has made me a father to Pharaoh and master of all his house, and a ruler throughout all the land of Egypt.

Hurry up now, and go to my dad and tell him, your son Joseph says, Elohim has made me master of all Egypt, come down to me and do not linger.

And you will live in the land of Goshen, and you will be close to me, you and your children, and your children's children, and your flocks, and your herds and all that you have.

And there I will support you, for there are still five years of famine left, otherwise you

and your household with all that you have, will become impoverished.

Now your own eyes see and the eyes of my brother Benjamin, that it is my own mouth that speaks to you.

And you will tell my dad of all my glory in Egypt, and of all that you have seen,

and you will hurry now and bring my dad down here.

And he hugged and grabbed his brother Benjamin around the neck, and shed many tears and Benjamin cried on his neck too.

Moreover he hugged all his brothers, and shed more tears with them: and after that his brothers communed with him. When the news of this reached Pharaoh's house, reporting, Joseph's brothers have come: then it pleased Pharaoh and his slaves very much.

So Pharaoh said to Joseph, say to your brothers, I want you to do this thing, load up your beasts and take yourselves back to the land of Canaan.

And get your father and your households, and come to me and I will give you the good things of the land of Egypt, and you will eat from the choicest parts of the land.

Now you are commanded, do this;

take these [covered] wagons out of the land of Egypt for your little ones, and for your women, and bring your father and come. Also, do not worry about your vessels and implements;

for the goods of all the land of Egypt are yours.

And the children of Israel prepared to go: and Joseph gave them [covered] wagons, according to the commandment of Pharaoh, and gave them provisions for the journey.

To all of them he gave each man changes of clothing, but to Benjamin he gave 300 pieces of silver, and five changes of clothing.

And to his dad he sent after these things; ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with corn and bread and meat for his dad's journey.

So he sent his brothers away,

and they departed: and he said to them, see that you do not fall out into the ditch on your journey. So they went up out of Egypt and came to the land of Canaan to Jacob their father.

And told him saying, Joseph is still alive! And he is governor over all the land of Egypt. And Jacob was dumbfounded, and could not believe it.

And they told him all the words of Joseph that he had said to them, and when he saw the [covered] wagons that Joseph had sent to carry him, the vigor of Jacob their dad was quickened.

And Israel replied that this is so great! Joseph my son is still alive, and I will go to see him before I die.

And Israel set out on his journey with all that he had and came to Beersheba, and offered sacrifices to the Elohim of his father Isaac.

And Elohim spoke to Israel in the nighttime vision and spoke, "Jacob, Jacob".

And he replied, here I am. And He spoke, I am Elohim, the Elohim of your father. Do not be afraid to go down into Egypt, for from you I will establish a great nation there.

Chapter 46

I will go down with you into Egypt and I will cause your retreat, and Joseph will put his hand upon your eyes when you die.

And Jacob set out from Beersheba, and the sons of Israel carried away Jacob their father, and their little ones, and their women in the [covered] wagons that Pharaoh had sent to carry him in.

And they took their cattle and their possessions that they had collected in the land of Canaan and came to Egypt, Jacob, and all his offspring with him.

His sons, and his grandsons with him, his daughters, and his granddaughters, and all his offspring he brought with him into Egypt.

And these are the names of the children of Israel that came to Egypt, Jacob and his sons:

Reuben, Jacob's firstborn.

The sons of Reuben; Hanoch, Phallu, Hezron, Carmi. The sons of Simeon;

Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanitish woman. The sons of Levi; Gershon, Kohath, Merari. The sons of Judah; Er, Onan, Shelah, Pharez, Zerah: but Er and Onan died in the land of Canaan.

And the sons of Pharez were Hezron and Hamul.

The sons of Issachar;

Tola, Phuvah, Job, Shimron. The sons of Zebulun;

Sered, Elon, Jahleel. These are the sons of Leah, which she gendered to Jacob in Padanaram, with his daughter Dinah. These sons and daughters totaled 33 in all. The sons of Gad; Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli. The sons of Asher; Jimnah, Ishuah, Isui, Beriah, and Serah their sister:

and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, who Laban gave to Leah his daughter,

and these she gendered to Jacob, even 16 people.

The sons of Rachel Jacob's woman were Joseph, and Benjamin. And to Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On gendered to him.

The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, Ard.

These are the sons of Rachel that were born to Jacob, all these people numbered 14.

The sons of Dan; Hushim. The sons of Naphtali; Jahzeel, Guni, Jezer, Shillem.

These are the sons of Bilhah, which Laban gave to Rachel his daughter, and she gendered these to Jacob, all these people numbered seven.

All the people that came with Jacob to Egypt, that came out of his loins, besides Jacob's sons' women, all these people numbered 66.

And the sons of Joseph that were born to him in Egypt, were two people:

all the people of the House of Jacob, that came to Egypt, were 75.

And he sent Judah before him to Joseph, to get directions to Goshen,

and then they entered the land of Goshen.

Then Joseph harnessed his chariot, and went up to meet Israel his father in Goshen and presented himself to him, and cast himself upon his neck, and shed many tears on his neck for quite a while. Then Israel said to Joseph, I am ready to die at last since I have now seen your face because you are still alive.

And Joseph said to his brothers and to his dad's house, I will go up and show Pharaoh and say to him;

my brothers and my dad's house, that were in the land of Canaan, have come to me.

And the men are shepherds, for their trade has been in livestock

and they have brought their flocks, and their herds and all that they have. Then when Pharaoh will call you and shall ask you, what is your occupation?

You will say, your servants' trade has been in livestock since our youth until now, both ourselves as well as our ancestors too.

Then you will be permitted to live in the land of Goshen, because every shepherd is an abomination to the Egyptians.

Then Joseph came and told Pharaoh and said, my father and my brothers, and their flocks, and their herds and all that they have, have come out of the land of Canaan, and now they are in the land of Goshen.

And he took some of his brothers, five men of them, and presented them to Pharaoh. Then Pharaoh asked his brothers, what is your occupation?

And they replied to Pharaoh, your servants are shepherds, both we, and also our ancestors as well.

Chapter 47

They also said to Pharaoh, we have come to live in the land, for there is no pasture for the flock that your servants have, for oppressive is the famine in the land of Canaan; so now, let your servants live in the land of Goshen.

And Pharaoh spoke to Joseph saying, your father and your brothers come to you.

The land of Egypt is before you so in the choicest parts of the land settle your father and brothers, to live in the land of Goshen. Let them remain there and if you know any men of ability among them, then make them rulers over my livestock.

And then Joseph brought in Jacob his dad and set him before Pharaoh, and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, how old are you?

Then Jacob answered Pharaoh, the years of my lifetime are 130 years: few and difficult (have the days and years of my life been), but have not been as long as the days of my forefathers, in the span of their lifetimes. Then Jacob blessed Pharaoh and went out from before him.

Then Joseph settled his dad and brothers, and gave them a possession in the land of Egypt, in the choicest parts of the land, in the land of Rameses, as Pharaoh had commanded.

And Joseph supported his dad and brothers, and his dad's household, with food, according to the number of their children. And there was no food in all the land, for the famine was very oppressive, so that the land of Egypt and all the land of Canaan languished because of the famine.

And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the corn that they bought, and Joseph brought the money to Pharaoh's house.

And when the money was depleted in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, give us food:

for why should we die before you because we have no money?

Then Joseph said, pledge me your livestock and I will pay you wages for your flocks, if your money is gone.

Their livestock was then entered as a pledge to Joseph, and he gave them food in exchange for horses, flocks, and for the cattle of the

herds, and for the donkeys:

and he refreshed them with food for all their cattle for that year.

When that year was ended, they came to him the second year and said to him, we will not hide it from my master, how that our money and the herds of cattle for my master are come to an end. There is nothing left in the sight of my master now, but our bodies, and our lands.

How can we die before your very eyes, we and the ground together? Please purchase us as slaves along with our real estate in exchange for food, so that our real estate and ourselves will be servants to Pharaoh.

Give us seed, so that we may live, and not die prematurely and that the soil is not ruined. Then Joseph purchased all the land of Egypt for Pharaoh, and everyone in Egypt sold their fields, because the famine became much worse for them, so the land was deeded to Pharaoh.

And as for the people, from one boundary of Egypt to the other they were reduced to slavery.

Only the land of the priests did he not purchase, for the priests had a share assigned to them from Pharaoh and did eat their allotment that Pharaoh consecrated to them. So their lands were not sold.

Then Joseph said to the people, I have purchased you this day and your land for Pharaoh.

Here is seed for you, and you can now sow the soil. And when the harvest comes you will give the fifth part to Pharaoh, and four parts

will be your own, for seed of the field and for your food, and for those of your households and for food for your children.

And they answered, you have saved our lives, let us find favor in the sight of my master and we will be Pharaoh's slaves.

Then Joseph established a law over the land of Egypt to this day, that Pharaoh should have the fifth part, excluding the land of the priests that were not retained by Pharaoh.

And Israel lived in the land of Egypt, in the land of Goshen; and they had possessions there, and grew and multiplied exceedingly.

And Jacob lived in the land of Egypt 17 years: so the whole life span of Jacob was 147 years.

And the time drew near that Israel must die, and he called his son Joseph, and said to him, if I have now found favor in your eyes put your hand under my thigh, and deal with me in loving-kindness and faithfulness. Bury me not in Egypt.

But I will lie down with my forefathers, and you will carry me out of Egypt, and bury me in their burial site.

And he answered, I will do as you have said. And he commanded, take an oath to me. And he pledged to him.

And Israel bowed himself down upon the bed's head post. After some time had passed it was reported to Joseph, your dad is sick:

and he then brought with him his two sons, Manasseh and Ephraim. Then Jacob was told, your son Joseph comes to you so Israel then revived his strength, and sat up on his bed.

And Jacob said to Joseph, El Shaddai appeared to me at Luz in the land of Canaan and blessed me.

Chapter 48

He spoke to me saying, I will make you branch off and become many and I will make of you a company of people, and will give this land to your offspring after you for an Age-Lasting possession.

And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I traveled into Egypt, are mine; as Reuben and Simeon, they shall be mine.

Now your other offspring, which you gender after them, will be yours, but will be assigned the name of their brothers in their inheritance.

And when I came from Padan, Rachel died by me in the land of Canaan during the journey, when we were still a distance from Ephrath: and I buried her near the roadway to Ephrath; the same is Bethlehem.

And Israel observed Joseph's sons and said, who are these?

Then Joseph said to his dad, these are my sons who Elohim has given me in this land. And he replied, bring them to me and I will bless them.

The eyes of Israel were dulled by age so that he could not see. And he brought them near to him and he kissed them and embraced them.

And Israel said to Joseph, I had not thought to see your face again

and Elohim has showed me also your offspring. So Joseph brought them out from between his knees, and he bowed himself with his face to the ground.

And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near to him.

Then Israel stretched out his right hand, and laid it on Ephraim's head, which was the younger, and his left hand on Manasseh's head, prudently crossing his hands, for Manasseh was the firstborn.

And he blessed Joseph saying, Elohim, before whom my father's Abraham and Isaac walked, the Elohim who shepherded me all my lifetime to this day, the Angel that redeemed me from all bad things, bless the boys;

and let my name be named on them, and the name of my father's Abraham and Isaac.

Let them grow into a multitude in the Middle East of the earth.

Then when Joseph saw that his father laid his right hand on the head of Ephraim, it shook him up: and he grabbed his father's hand to remove it from Ephraim's head to Manasseh's head.

And Joseph said to his father, this is wrong my father, because this is the firstborn, put your right hand on his head. But his father refused and replied, I know, my son, I know: he too will become a people, and he too will be great: but truly his younger brother will be greater than him,

and his descendants will become a multitude of nations. He blessed

them that day saying, in you shall Israel bless, saying, Elohim establish you as Ephraim and as Manasseh,

and he set Ephraim before Manasseh.

And Israel said to Joseph, I am dying, but Elohim will be with you, and will return you again to the land of your forefathers.

Moreover I have given to you one portion above your brothers that I seized from the hand of the Amorite by my sword and bow.

Then Jacob called to his sons and said, gather yourselves together so I can tell you what will happen to you in the Last Days.

Gather yourselves together, and give ear you sons of Jacob, listen to Israel your father.

Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of nobility and the nobility of power.

Chapter 49

Unstable as water, you will not have the nobility because you went into your father's bed, then profaned yourself sexually, when he went into my bed.

Simeon and Levi are brothers: their swords are an arsenal of violence.

By my life do not enter into their circles, let my honor not be united with their assembly, for in their anger they killed men, and in pleasure they hamstrung the ox.

Cursed be their anger for it was fierce, and their rage, for it was

fierce: I will divide them in Jacob, and scatter them in Israel.

Judah, you are he who your brothers will praise, your hand will be on the neck of your enemies, your father's children will bow down before you.

Judah is a lion's cub: from the prey, my son, have you come up: he has stooped and couched as a lion, or as a lioness, who will rouse him up?

The Scepter will not be abolished from Judah, nor a governor of Elohim, until Shiloh come; and to him shall the cleansing of the people be.

He will harness his donkey to a vine tree, his female donkey's colt to the choicest branch, he will wash as a fuller his clothing in wine, his vestment in the blood of grapes.

Red are the eyes with wine, and white are the teeth with milk!

Zebulun will settle on the seacoasts, and he will harbor ships with his utmost border as far as Zidon.

Issachar is a strong donkey couching down between the saddlebags.

And he saw the resting place was good and the land being pleasant. So he bowed his shoulder to bear, and was a tributary slave.

Dan will judge his people, as one of the tribes of Israel.

Dan will be a serpent by the way, a horned snake in the road that bites the heels of the horse, so that his rider shall fall backwards.

I have eagerly waited for your salvation, O YHWH.

Gad, a troop will invade him, but he shall invade at the rear.

Out of Asher his food will be rich, and he bestows foods to kings

Naphtali is a deer sent away, he gives elegant words.

Joseph is a fruitful son, even a fruitful son by a spring whose daughters run over the wall.

The archers have bitterly grieved him and shot at him, and opposed him.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty Elohim of Jacob; (from there comes the Shepherd with the Urim-Thummim stone of Israel!)

Even by the Elohim of your father who shall help you, and by the Shaddai, who shall bless you with blessings of the cosmos above, blessings from the deep places where buried stones are mined, blessings of the breasts, and of the womb.

The blessings of your father have eclipsed the blessings of my ancestors. Up to the utmost bound of the Age-Lasting hills.

May they be on the head of Joseph, and on the crown of the head of (the consecrated) one among his brothers. Benjamin will tear in pieces as a wolf: at sunrise he will devour the booty, and at night he will divide the plunder.

All these are the twelve tribes of Israel, and this is what their father had spoken to them,

and he blessed them; each according to the blessing he had bestowed on them. And he commanded them and said to them, I

am to be taken to my people so bury me with my forefathers

in the cave in the field of Ephron the Hittite, the cave in the field at Machpelah east of Mamre, in the land of Canaan, which Abraham purchased with the field of Ephron the Hittite for a graveyard property.

There they buried Abraham and Sarah his woman, there they buried Isaac and Rebekah his woman and there I buried Leah.

The purchase of the field and of the cave that is there came from the children of Heth.

And when Jacob had made an end of commanding his sons, he withdrew his feet into bed and died, perishing from his people.

Then Joseph fell on his father's face, and shed tears over him and hugged him.

Joseph commanded his slaves the physicians to embalm his dad, and the physicians embalmed Israel.

Now 40 days were completed for him, these are the days of those to be embalmed and the Egyptians mourned for him 70 days.

Chapter 50

And when the days of his mourning were past, Joseph spoke to the house of Pharaoh saying, if I have now found favor in your eyes talk directly to Pharaoh saying, my dad made me pledge saying, let me die in my grave that I have excavated for myself in the land of Canaan, you will bury me there.

Now therefore let me depart and bury my dad, and I will then return.

And Pharaoh replied, depart and bury your father according to what he made you pledge.

So Joseph departed to bury his dad, and with him went all the slaves of Pharaoh, the elders of his house and all the elders of the land of Egypt.

And all the House of Joseph, and his brothers, and his father's house left: only their children, and their flocks, and their herds, remained in the land of Goshen.

And there went up with him both chariots and horsemen, and it was a very numerous body of people.

Then they came to the threshing-floor of Atad that is beyond Jordan, and there they mourned with a great and very grievous wailing, and he made a seven day period of mourning for his dad.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they exclaimed, this is a grievous mourning for the Egyptians. Therefore it was named Abelmizraim, which is beyond the Jordan.

And his sons did for him exactly as he had commanded them.

For his sons carried him to the land of Canaan, and buried him at the cave in the field of Machpelah, (former property of Ephron the Hittite, before Mamre) that Abraham had purchased with the field for a graveyard.

Then Joseph returned to Egypt, he and his brothers, and all that left with him to bury his dad, after he had buried him.

And when Joseph's brothers saw that their dad was dead, they thought, Joseph will maybe hate us, and will certainly return to us all the bad things that we did to him.

And they sent a messenger to Joseph saying, your dad did command before he died saying, so will you say to Joseph, forgive the transgression of your brothers and their sin, for they did you wrong.

So now please forgive the transgression of the slaves of the Elohim of your dad. And Joseph wept when they spoke to him those things.

Then his brothers also went and fell down before his face, and they replied, we are your slaves.

And Joseph answered them, fear not: for I am Elohim's outpost.

As for you, you devised against me the bad - Elohim however devised it for good (in order to do), as has happened this day, to keep alive a numerous people.

Now therefore do not fear for I will support you, and your children. Then he comforted them and spoke kindly to them. Joseph lived in Egypt, he and his father's house:

and Joseph lived 110 years.

And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Then Joseph said to his brothers, I am dying, and Elohim will surely

visit you and bring you out of this land to the land that he pledged to Abraham, to Isaac, and to Jacob.

Then Joseph made the sons of Israel pledge saying that Elohim will certainly concern himself for you, and you will carry my bones from here also.

After this Joseph died, being 110 years old, and they embalmed him and he was placed in a coffin in Egypt.

Enoch

The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.

And he took up his parable and said - Enoch a righteous man, whose eyes were opened by Elohim, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.

Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling, And the aionian Elohim will tread upon the earth, (even) on Mount Sinai, [And appear from His camp] And appear in the strength of His might from the heaven of heavens.

And all shall be smitten with fear And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth.

And the high mountains shall be shaken, And the high hills shall be made low, And shall melt like wax before the flame And the earth shall be wholly rent in sunder, And all that is upon the earth shall perish, And there shall be a judgment upon all (men).

But with the righteous He will make peace.

And will protect the elect, And mercy shall be upon them.

And they shall all belong to Elohim, And they shall be prospered,

And they shall all be blessed.

And He will help them all, And light shall appear unto them, And He will make peace with them'.

And behold!

He cometh with ten thousands of His holy ones To execute judgment upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him.

Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order.

Behold you the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of Elohim appear to you.

Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

And again, observe ye the days of summer how the sun is above the earth over against it.

And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that lives for the ages has made them so.

And all His works go on thus from year to year for the ages, and all the tasks which they accomplish for Him, and their tasks change not, but according as Elohim has ordained so is it done.

And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments'.

But you - you have not been steadfast, nor done the commandments of the Lord, But ye have turned away and spoken proud and hard words With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.

Therefore shall ye execrate your days, And the years of your life shall perish, And the years of your destruction shall be multiplied in aionian execration, And ye shall find no mercy.

In those days ye shall make your names an aionian execration unto all the righteous, And by you shall all who curse, curse, And all the sinners and godless shall imprecate by you, And for you the godless there shall be a curse.

And all the . . . shall rejoice, And there shall be forgiveness of sins, And every mercy and peace and forbearance: There shall be

salvation unto them, a goodly light.

And for all of you sinners there shall be no salvation, But on you all shall abide a curse.

But for the elect there shall be light and joy and peace, And they shall inherit the earth.

And then there shall be bestowed upon the elect wisdom, And they shall all live and never again sin, Either through ungodliness or through pride: But they who are wise shall be humble.

And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of (the divine) anger or wrath, But they shall complete the number of the days of their life.

And their lives shall be increased in peace, And the years of their joy shall be multiplied, In aionian gladness and peace, All the days of their life And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’ And Semjaza, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ Then swore them all together and bound themselves by mutual imprecations upon it.

And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel.

These are their chiefs of tens.

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.

And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men.

And when men could no longer sustain them, the giants turned against them and devoured mankind.

And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.

Then the earth laid accusation against the lawless ones.

And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the

use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures.

And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.

Semjaza taught enchantments, and root-cuttings, ‘Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon.

And as men perished, they cried, and their cry went up to heaven . . .

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.

And they said one to another: ‘The earth made without inhabitant cries the voice of their crying up to the gates of heaven.

And now to you, the holy ones of heaven, the souls of men make their suit, saying, “Bring our cause before the Most High.” And they said to the Lord of the ages: ‘Lord of lords, the Elohim of elohim, King of kings, and Elohim of the ages, the throne of Your glory (stands) unto all the generations of the ages, and Your name holy and glorious and blessed unto all the ages!

You have made all things, and power over all things have You: and all things are naked and open in Your sight, and You see all things, and nothing can hide itself from You.

You see what Azazel has done, who has taught all unrighteousness on earth and revealed the aionian secrets which were (preserved) in heaven, which men were striving to learn: And Semjaza, to whom You have given authority to bear rule over his associates.

And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins.

And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.

And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.

And You know all things before they come to pass, and You see these things and You do suffer them, and You do not say to us what we are to do to them in regard to these.' Then said the Most High, the Holy and Great One spoke, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in my name "Hide yourself!" And reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it.

And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein.

And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for the ages, and cover his face that he may not see light.

And on the day of the great judgment he shall be cast into the fire.

And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons.

And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have.

And no request that they (i.e. their fathers) make of you shall be granted unto their fathers on their behalf; for they hope to live an aionian life, and that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.

And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgment and of their consummation, till the judgment that is for the ages is consummated.

In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for the ages.

And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.

And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind.

Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for the ages of the ages.

And then shall all the righteous escape, And shall live till they beget thousands of children And all the days of their youth and their old age Shall they complete in peace.

And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing.

And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil.

And cleanse you the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth.

And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me.

And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for the ages.

And in those days I opened the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labor of the children of men.

And truth and peace will be associated together into all the days of the ages and throughout all the generations of men.' Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.

And his activities had to do with the Watchers, and his days were with the holy ones.

And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me (Enoch the scribe) and said to me: 'Enoch, you scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy aionian place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "You have wrought great destruction on the earth: And you shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto the ages, but mercy and

peace shall you not attain." And Enoch went and said: 'Azazel, you should have no peace: a severe sentence has gone forth against you to put you in bonds: And you should not have toleration nor request granted to you, because of the unrighteousness which you have taught, and because of all the works of godlessness and unrighteousness and sin which you have shown to men.' Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven.

For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned.

Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length.

And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep.

And behold a dream came to me, and visions fell down upon me, and I saw visions of chaveisement, and a voice came bidding (me) I to tell it to the sons of heaven, and reprimand them.

And when I awoke, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjail, which is between Lebanon and Seneser, with their faces covered.

And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

The book of the words of righteousness, and of the reprimand of the aionian Watchers in accordance with the command of the Holy Great One in that vision.

I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart.

As He has created and given to man the power of understanding the word of wisdom, so has He created me also and given me the power of reprimanding the Watchers, the children of heaven.

I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of the ages, and that judgment has been finally passed upon you: yes (your petition) will not be granted unto you.

And from henceforth you shall not ascend into heaven unto all the ages, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.

And (that) previously you shall have seen the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword.

And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.

And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightning's sped and haveened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.

And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me.

And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal.

Its ceiling was like the path of the stars and the lightning's, and between them were fiery cherubim, and their heaven was (clear as) water.

A flaming fire surrounded the walls, and its portals blazed with fire.

And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me.

And as I quaked and trembled, I fell upon my face.

And I beheld a vision, And lo!

There was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire.

And in every respect it so excelled in splendor and magnificence and extent that I cannot describe to you its splendor and its extent.

And its floor was of fire, and above it were lightning's and the path of the stars, and its ceiling also was flaming fire.

And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim.

And from underneath the throne came streams of flaming fire so that I could not look thereon.

And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow.

None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him.

The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor.

And the most holy ones who were nigh to Him did not leave by night nor depart from Him.

And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: ' Come hither, Enoch, and hear my word.' And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

And He answered and said to me, and I heard His voice: 'Fear not, Enoch, you righteous man and scribe of righteousness: approach hither and hear my voice.

And go, say to the Watchers of heaven, who have sent you to intercede for them: “You should intercede” for men, and not men for you: Wherefore have you left the high, holy, and aionian heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?

And though you were holy, spiritual, living the aionian life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish.

Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth.

But you were formerly spiritual, living the aionian life, and immortal for all generations of the world.

And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon

the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses.

And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy though incurring judgment - thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, yes, shall be wholly consummated." And now as to the watchers who have sent you to intercede for them, who had been aforetime in heaven, (say to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth." Say to them therefore: "You have no peace."' And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men.

And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.

And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings.

And they took me to the living waters, and to the fire of the west, which receives every setting of the sun.

And I came to a river of fire in which the fire flows like water and discharges itself into the Great Sea towards the west.

I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks.

I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow.

I saw the mouths of all the rivers of the earth and the mouth of the deep.

I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth.

And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven.

And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven.

I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting.

I saw the winds on the earth carrying the clouds: I saw the paths of the angels.

I saw at the end of the earth the firmament of the heaven above.

And I proceeded and saw a place which burns day and night, where

there are seven mountains of magnificent stones, three towards the east, and three towards the south.

And as for those towards the east, was of colored stone, and one of pearl, and one of jacinth, and those towards the south of red stone.

But the middle one reached to heaven like the throne of Elohim, of alabaster, and the summit of the throne was of sapphire.

And I saw a flaming fire.

And beyond these mountains is a region the end of the great earth: there the heavens were completed.

And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth.

And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place.

I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, The angel said: ‘This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven.

And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.

And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.’

And Uriel said to me: ‘Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as Elohim, (here shall they stand,) till the day of the great judgment in which they shall be judged till they are made an end of.

And the women also of the angels who went astray shall become sirens.’ And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

And these are the names of the holy angels who watch.

Uriel, one of the holy angels, who is over the world and over Tartarus.

Raphael, one of the holy angels, who is over the spirits of men.

Raguel, one of the holy angels who takes vengeance on the world of the luminaries.

Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos.

Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit.

Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.

Remiel, one of the holy angels, whom Elohim set over those who rise.

And I proceeded to where things were chaotic.

And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.

And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire.

Then I said: ‘For what sin are they bound, and on what account have they been cast in hither? ’ Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: ‘Enoch, why do you ask, and why are you eager for the truth?

These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.’ And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture.

Then I said: ‘How fearful is the place and how terrible to look upon!’ Then Uriel answered me, one of the holy angels who was with me, and said unto me: ‘Enoch, why have you such fear and affright? ’ And I answered: ‘Because of this fearful place, and because of the spectacle of the pain.’ And he said unto me: ‘This place is the prison of the angels, and here they will be imprisoned for the ages of the ages.’ And thence I went to another place, and he showed me in the west another great and high mountain [and] of hard rock.

And there was in it four hollow places, deep and wide and very smooth.

How smooth are the hollow places and deep and dark to look at.

Then Raphael answered, one of the holy angels who was with me, and said unto me: ‘These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yes that all the souls of the children of men should assemble here.

And these places have been made to receive them till the day of their judgment and till their appointed period [till the period appointed], till the great judgment (comes) upon them.’ I saw (the spirit of) a dead man making suit, and his voice went forth to heaven and made suit.

And I asked Raphael the angel who was with me, and I said unto him: ‘This spirit which makes suit, whose is it, whose voice goes forth and makes suit to heaven? ’ And he answered me saying: ‘This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.’ Then I asked regarding it, and regarding all the hollow places: ‘Why is one separated from the other? ’ And he answered me and said unto me: ‘These three have been made that the spirits of the dead might be separated.

And such a division has been made (for) the spirits of the righteous, in which there is the bright spring of water.

And such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.

Here their spirits shall be set apart in this great pain till the great Day of Judgment and punishment and torment of those who curse for the ages and retribution for their spirits.

There He shall bind them for the ages.

And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the Day of Judgment nor shall they be raised from thence.' Then I blessed the Lord of Glory and said: 'Blessed be my Lord, the Lord of righteousness, who rules for the ages of the ages.' From thence I went to another place to the west of the ends of the earth.

And I saw a burning fire which ran though resting, and paused not from its course day or night but (ran) regularly.

And I asked saying: 'What is this which rests not? ' Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which you have seen is the fire in the west which persecutes all the luminaries of heaven.' And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night.

And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded

on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other.

And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne.

And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for the ages: and its fruit is beautiful, and its fruit resembles the dates of a palm.

Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' Then answered Michael, one of the holy and honored angels who was with me, and was their leader.

And he said unto me: 'Enoch, why do you ask me regarding the fragrance of the tree, and why do you wish to learn the truth? ' Then I answered him saying: 'I wish to know about everything, but especially about this tree.' And he answered saying: 'This high mountain which you have seen, whose summit is like the throne of Elohim, is His throne, where the Holy Great One, the Lord of Glory, the Aionian King, will sit, when He shall come down to visit the earth with goodness.

And as for this fragrant tree no mortal is permitted to touch it till the great judgment, when He shall take vengeance on all and bring (everything) to its consummation for the ages.

It shall then be given to the righteous and holy.

Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Aionian King.

Then shall they rejoice with joy and be glad, And into the holy place shall they enter; And its fragrance shall be in their bones, And they shall live a long life on earth, Such as your fathers lived: And in their days shall no sorrow or plague Or torment or calamity touch them.' Then blessed I the Elohim of Glory, the Aionian King, who has prepared such things for the righteous, and has created them and promised to give to them.

And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree].

And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south.

And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain.

And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains.

And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon them.

And I marveled at the rocks, and I marveled at the ravine, yes, I marveled very much.

Then said I: ‘For what object is this blessed land, which is entirely filled with trees, and this accursed valley between? ’ Then Uriel, one of the holy angels who was with me, answered and said: ‘This accursed valley is for those who are accursed for the ages: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things.

Here shall they be gathered together, and here shall be their place of judgment.

In the last days there shall be upon them the spectacle of righteous judgment in the presence of the righteous for the ages: here shall the merciful bless the Lord of Glory, the Aionian King.

In the days of judgment over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).’ Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants.

And water gushed forth from above.

Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

And thence I went to another place in the desert, and approached to the east of this mountain range.

And there I saw aromatic trees exhaling the fragrance of

frankincense and myrrh, and the trees also were similar to the almond tree.

And beyond these, I went afar to the east, and I saw another place, a valley (full) of water.

And therein there was a tree, the color (?) Of fragrant trees such as the mastic.

And on the sides of those valleys I saw fragrant cinnamon.

And beyond these I proceeded to the east.

And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum.

And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon aloe-trees, and all the trees were full of stacte, being like almond-trees.

And when one burnt it, it smelt sweeter than any fragrant odor.

And after these fragrant odors, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper.

And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean Sea and went far from it, and passed over the angel Zotiel.

And I came to the Garden of Righteousness, I and from afar off trees more numerous than I these trees and great - two trees there, very great, beautiful, and glorious, and magnificent, and the tree of

knowledge, whose holy fruit they eat and know great wisdom.

That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar.

Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which your father old (in years) and your aged mother, who were before you, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.' And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other.

And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open.

And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.

He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.

And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain.

And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind.

And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them.

Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them.

And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for the ages.

The Parables The second vision which he saw, the vision of wisdom

- which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, you men of old time, and see, you that come after, the words of the Holy One which I will speak before the Lord of Spirits.

It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.

Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of aionian life has been given to me.

Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

The first Parable.

When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth: And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the Lord of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And where the resting-place of those who have denied the Lord of Spirits?

It had been good for them if they had not been born.

When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For the Lord of Spirits has caused His light to appear On the face of the holy, righteous, and elect.

Then shall the kings and the mighty perish.

And be given into the hands of the righteous and holy.

And thenceforward none shall seek for themselves mercy from the Lord of Spirits For their life is at an end. [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men.

And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, says the Lord of Spirits.

And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens.

And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous.

Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy.

And they petitioned and interceded and prayed for the children of men, And righteousness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for the ages of

ages.

And in that place mine eyes saw the Elect One of righteousness and of faith, And I saw his dwelling-place under the wings of the Lord of Spirits.

And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for the ages of ages.

And all the righteous and elect before Him shall be strong as fiery lights, And their mouth shall be full of blessing, And their lips extol the name of the Lord of Spirits, And righteousness before Him shall never fail, [And uprightness shall never fail before Him.] There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore has been my portion, For so has it been established concerning me before the Lord of Spirits.

In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He has destined me for blessing and glory according to the good pleasure of the Lord of Spirits.

For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for the ages.

And before Him there is no ceasing.

He knows before the world was created what is for the ages and what will be from generation unto generation.

Those who sleep not bless You: they stand before Your glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filled the earth with spirits."' And here my eyes saw all

those who sleep not: they stand before Him and bless and say: ‘Blessed be You, and blessed be the name of the Lord for the ages of the ages.’ And my face was changed; for I could no longer behold.

And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits.

And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things [Urim-Thummim].

And I heard the voices of those four presences as they uttered praises before the Lord of Glory.

The first voice blesses the Lord of Spirits for the ages of the ages.

And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.

And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.

And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.

After that I asked the angel of peace who went with me, who showed me everything that is hidden [UT]: ‘Who are these four presences which I have seen and whose words I have heard and written down? ’ And he said to me: ‘This first is Michael, the merciful and long-suffering: and the second, who is set over all the

diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit aionian life, is named Phanuel.' And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

And after that I saw all the secrets [UT] of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.

And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits.

And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth.

And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in

accordance with the oath by which they are bound together.

And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for the ages of the ages.

And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night - the one holding a position opposite to the other before the Lord of Spirits.

And they give thanks and praise and rest not; For unto them is their thanksgiving rest.

For the sun changes oft for a blessing or a curse, And the course of the path of the moon is light to the righteous And darkness to the sinners in the name of the Lord, Who made a separation between the light and the darkness, And divided the spirits of men, And strengthened the spirits of the righteous, In the name of His righteousness.

For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.

Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in the heavens.

Wisdom went forth to make her dwelling among the children of men, And found no dwelling-place: Wisdom returned to her place, And took her seat among the angels.

And unrighteousness went forth from her chambers: Whom she sought not she found, And dwelt with them, As rain in a desert And

dew on a thirsty land.

And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him.

And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other.

And I asked the angel who went with me who showed me what was hidden: 'What are these?' And he said to me: 'The Lord of Spirits has showed you their parabolic meaning (lit. 'Their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for the ages of the ages.' Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightning's and cannot part with their new form.

And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of the Lord of Spirits, Who are thus preserved for the day of suffering and tribulation.

On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable.

And their souls shall grow strong within them when they see Mine

Elect Ones, And those who have called upon My glorious name: Then will I cause Mine Elect One to dwell among them.

And I will transform the heaven and make it an aionian blessing and light And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evildoers shall not set foot thereon.

For I have provided and satisfied with peace My righteous ones And have caused them to dwell before Me: But for the sinners there is judgment impending with Me, So that I shall destroy them from the face of the earth.

And there I saw One who had a Head of Days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.

And I asked the angel who went with me and showed me all the hidden things [Urim-Thummim], concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days?

And he answered and said unto me: This is the son of Man who has righteousness, With whom dwells righteousness, And who reveals all the treasures of that which is hidden [Urim-Thummim], Because the Lord of Spirits has chosen him, And whose lot has the pre-eminence before the Lord of Spirits in uprightness for the ages.

And this Son of Man whom you have seen Shall raise up the kings and the mighty from their seats, [And the strong from their thrones] And shall loosen the reins of the strong, And break the teeth of the

sinners. [And he shall put down the kings from their thrones and kingdoms] Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them.

And he shall put down the countenance of the strong, And shall fill them with shame.

And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of the Lord of Spirits. [And raise their hands against the Most High], And tread upon the earth and dwell upon it.

And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the elohim which they have made with their hands, And they deny the name of the Lord of Spirits, And they persecute the houses of His congregations, And the faithful who hang upon the name of the Lord of Spirits.

And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the Lord of Spirits.

In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray and praise, And give thanks and bless the name of the Lord of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before the Lord of Spirits, That judgment may be done unto them, And that they may not have to suffer for the ages.

In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened

before Him: And all His host which is in heaven above and His counselors stood before Him, And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits.

And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect.

And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days.

Yes, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits.

He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.

All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits.

And for this reason has he been chosen and hidden [UT] before Him, Before the creation of the world and for the ages.

And the wisdom of the Lord of Spirits has revealed him to the holy and righteous; For he has preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name

of the Lord of Spirits: For in his name [Joshua Messiah] they are saved, And according to his good pleasure has it been in regard to their life.

In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves.

And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found.

And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed.

The name of the Lord of Spirits be blessed.

For wisdom is poured out like water, And glory fails not before him for the ages.

For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One stands before the Lord of Spirits, And his glory is for the ages, And his might unto all generations.

And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit

of those who have fallen asleep in righteousness.

And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the Lord of Spirits according to His good pleasure.

And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honor shall turn to the holy, On the day of affliction on which evil shall have been treasured up against the sinners.

And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands.

They shall have no honor through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great.

And He is righteous also in His judgment, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgment the unrepentant shall perish before Him.

And from henceforth I will have no mercy on them, says the Lord of Spirits.

And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes.

For in those days the Elect One shall arise, And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved.

And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits has given (them) to him and has glorified him.

And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy.

And the earth shall rejoice, And the righteous shall dwell upon it, And the elect shall walk thereon.

And after those days in that place where I had seen all the visions of that which is hidden [UT] - for I had been carried off in a whirlwind and they had borne me towards the west - There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

And I asked the angel who went with me, saying, ‘What things are these which I have seen in secret? ’ And he said unto me: ‘All these things which you have seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.’ And that angel of peace answered, saying unto me: ‘Wait a little, and there shall be revealed unto you all the secret things that surround the Lord of Spirits.

And these mountains which your eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax: before the fire, And like the water which streams down

from above [upon those mountains], And they shall become powerless before his feet.

And it shall come to pass in those days that none shall be saved, Either by gold or by silver, And none be able to escape.

And there shall be no iron for war, Nor shall one clothe oneself with a breastplate.

Bronze shall be of no service, And tin [shall be of no service and] shall not be esteemed, And lead shall not be desired.

And all these things shall be [denied and] destroyed from the surface of the earth, When the Elect One shall appear before the face of the Lord of Spirits.' There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full.

And their hands commit lawless deeds, And the sinners devour all whom they lawlessly oppress: Yet the sinners shall be destroyed before the face of the Lord of Spirits, And they shall be banished from off the face of His earth, And they shall perish for the ages.

For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan.

And I asked the angel of peace who went with me: ' For whom are they preparing these instruments? ' And he said unto me: ' They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed.

And after this the Righteous and Elect One shall cause the house of

his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

And these mountains shall not stand as the earth before his righteousness, But the hills shall be as a fountain of water, And the righteous shall have rest from the oppression of sinners.' And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

And they brought the kings and the mighty, and began to cast them into this deep valley.

And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.

And I asked the angel of peace who went with me, saying: ' For whom are these chains being prepared? 'And he said unto me: ' These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.

And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.

And all the waters shall be joined with the waters: that which is

above the heavens is the masculine, and the water which is beneath the earth is the feminine.

And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.

And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

And after that the Head of Days repented and said: ‘ In vain have I destroyed all who dwell on the earth.’ And He swore by His great name: ‘ Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for the ages, so long as heaven is above the earth.

And this is in accordance with My command.

When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, says Elohim, the Lord of Spirits.

You mighty kings who dwell on the earth, you shall have to behold Mine Elect One, and how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.’ And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

And I asked the angel of peace who went with me, saying: ‘ To whom are these who hold the scourges going? ’And he said unto

me: ‘ To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.

And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned.

And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks.

And they shall go up and tread underfoot the land of His elect ones [And the land of His elect ones shall be before them a threshing-floor and a highway:] But the city of my righteous shall be a hindrance to their horses.

And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know his brother, Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, And their punishment be not in vain.

In those days Sheol shall open its jaws, And they shall be swallowed up therein And their destruction shall be at an end; Sheol shall devour the sinners in the presence of the elect.’ And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south.

And the noise of their wagons was heard, and when this turmoil

took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day.

And they shall all fall down and worship the Lord of Spirits.

And this is the end of the second Parable.

And I began to speak the third Parable concerning the righteous and elect.

Blessed are you, you righteous and elect.

For glorious shall be your lot.

And the righteous shall be in the light of the sun.

And the elect in the light of aionian life: The days of their life shall be unending, And the days of the holy without number.

And they shall seek the light and find righteousness with the Lord of Spirits: There shall be peace to the righteous in the name of the Aionian Lord.

And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past.

And there shall be a light that never ends, And to a limit (lit. ‘ number ’) of days they shall not come, For the darkness shall first have been destroyed, [And the light established before the Lord of Spirits] And the light of uprightness established for the ages before the Lord of Spirits. [In those days mine eyes saw the secrets of the lightning’s, and of the lights, and the judgments they execute (lit. ‘

their judgment '): and they lighten for a blessing or a curse as the Lord of Spirits willeth.

And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgments executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits.

And after that all the secrets of the lights and lightning's were shown to me, and they lighten for blessing and for satisfying.] A Fragment of the Book of Noah In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch.

In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet.

And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face.

And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.

And Michael said unto me: 'Why are you disquieted with such a

vision?

Until this day lasted the day of His mercy; and He has been merciful and long-suffering towards those who dwell on the earth.

And when the day, and the power, and the punishment, and the judgment come, which the Lord of Spirits has prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain, that day is prepared.

For the elect, a covenant, but for sinners an inquisition.

When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers.

Afterwards the judgment shall take place according to His mercy and His patience.' And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.

But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.

And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the

wilderness.

And he said to me: ‘You son of man, herein you do seek to know what is hidden.’ And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven.

And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided.

And the thunders according to the places where they fall, and all the divisions that are made among the lightning’s that it may lighten, and their host that they may at once obey.

For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not.

For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.

And the spirit of the sea is masculine and strong, and according to

the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth.

And the spirit of the hoarfrost is his own angel, and the spirit of the hail is a good angel.

And the spirit of the snow has forsaken his chambers on account of his strength - There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost.

And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.

And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other.

And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth.

And it unites with the water on the earth . . .

For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, , and the angels take it in charge.

And these things I saw towards the Garden of the Righteous.

And the angel of peace who was with me said to me: ‘ These two monsters, prepared conformably to the greatness of Elohim, shall feed . . .

And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.

And I asked the angel, saying unto him: ‘ Why have those (angels) taken these cords and gone off? ’ And he said unto me: ‘ They have gone to measure.’ And the angel who went with me said unto me: ‘These shall bring the measures of the righteous, And the ropes of the righteous to the righteous, That they may stay themselves on the name of the Lord of Spirits for the ages of the ages.

The elect shall begin to dwell with the elect, And those are the measures which shall be given to faith And which shall strengthen righteousness.

And these measures shall reveal all the secrets of the depths of the earth, And those who have been destroyed by the desert, And those who have been devoured by the beasts, And those who have been devoured by the fish of the sea, That they may return and stay themselves On the day of the Elect One; For none shall be destroyed before the Lord of Spirits, And none can be destroyed.

And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

And that One (with) their first words they blessed.

And extolled and lauded with wisdom, And they were wise in

utterance and in the spirit of life.

And the Lord of Spirits placed the Elect one on the throne of glory.

And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed And when he shall lift up his countenance To judge their secret ways according to the word of the name of the Lord of Spirits, And their path according to the way of the righteous judgment of the Lord of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of the Lord of Spirits.

And He will summon all the host of the heavens, and all the holy ones above, and the host of Elohim, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water.

On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: “Blessed is He, and may the name of the Lord of Spirits be blessed for the ages of the ages.” All who sleep not above in heaven shall bless Him: All the holy ones who are in heaven shall bless Him, And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow your blessed Name, And all flesh shall beyond measure glorify and bless your Name for the ages of the ages.

For great is the mercy of the Lord of Spirits, and He is long-suffering, And all His works and all that He has created He has

revealed to the righteous and elect In the name of the Lord of Spirits.

And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: ‘Open your eyes and lift up your horns if you are able to recognize the Elect One.’ And the Lord of Spirits seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face.

And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth, And they shall see and recognize how he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him.

Then shall pain come upon them as on a woman in travail, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth.

And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory.

And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden [Urim-Thummim].

For from the beginning the Son of Man was hidden [Urim-Thummim], And the Most High preserved him in the presence of

His might, And revealed him to the elect.

And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day.

And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands.

Nevertheless that Lord of Spirits will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces.

And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of the Lord of Spirits rested upon them, And His sword is drunk with their blood.

And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous.

And the Lord of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for the ages.

And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance.

And they shall have been clothed with garments of glory, And these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, Nor your glory pass away before the

Lord of Spirits.

In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him.

And they shall bless and glorify the Lord of Spirits, and say: ‘Blessed is the Lord of Spirits and the Lord of kings, And the Lord of the mighty and the Lord of the rich, And the Lord of Glory and the Lord of wisdom, And splendid in every secret thing is Your power from generation to generation, And your glory for the ages: Deep are all Your secrets and innumerable, And Your righteousness is beyond reckoning.

We have now learnt that we should glorify And bless the Lord of kings and Him who is king over all kings.’ And they shall say: ‘Would that we had rest to glorify and give thanks And confess our faith before His glory!

And now we long for a little rest but find it not: We follow hard upon and obtain (it) not: And light has vanished from before us, And darkness is our dwelling-place for the ages of the ages: For we have not believed before Him Nor glorified the name of the Lord of Spirits, [nor glorified our Lord] But our hope was in the scepter of our kingdom, And in our glory.

And in the day of our suffering and tribulation He saves us not, And we find no respite for confession That our Lord is true in all His works, and in His judgments and His justice, And His judgments have no respect of persons.

And we pass away from before His face on account of our works, And all our sins are reckoned up in righteousness.' Now they shall say unto themselves: ' Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.' And after that their faces shall be filled with darkness And shame before that Son of Man, And they shall be driven from his presence, And the sword shall abide before his face in their midst.

Thus spoke the Lord of Spirits: ' This is the ordinance and judgment with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.' And other forms I saw hidden in that place.

I heard the voice of the angel saying: ' These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.' And in those days Noah saw the earth that it had sunk down and its destruction was nigh.

And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: Hear me, hear me, hear me.' And I said unto him: ' Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it? 'And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face.

And Enoch my grandfather came and stood by me, and said unto me: 'Why have you cried unto me with a bitter cry and weeping And a command has gone forth from the presence of the Lord

concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satan's, and all their powers - the most secret ones - and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth: And how silver is produced from the dust of the earth, and how soft metal originates in the earth.

For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.' And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: ' Go, for I have asked the Lord of Spirits as touching this commotion on the earth.

And He said unto me: "Because of their unrighteousness their judgment has been determined upon and shall not be withheld by Me for the ages.

Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed." And these they have no place of repentance for the ages, because they have shown them what was hidden, and they are the damned: but as for you, my son, the Lord of Spirits knows that you art pure, and guiltless of this reproach concerning the secrets.

And He has destined your name to be among the holy, And will preserve you amongst those who dwell on the earth, And has destined your righteous seed both for kingship and for great honors, And from your seed shall proceed a fountain of the righteous and holy without number for the ages.

And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who [abide and] dwell on the earth.

And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters.

And I went away from the presence of Enoch.

And in those days the word of Elohim came unto me, and He said unto me: 'Noah, your lot has come Up before Me, a lot without blame, a lot of love and uprightness.

And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant.

And I will make fast your seed before me for the ages, and I will spread abroad those who dwell with you: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.' And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

And I saw that valley in which there was a great convulsion and a convulsion of the waters.

And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulfur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land.

And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth.

But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name.

And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for the ages; for before the Lord of Spirits none shall utter an idle word.

For the judgment shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord.

And those same waters underwent a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold.

And I heard Michael answering and saying: ‘This judgment wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.’ Because these waters of judgment minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe

that those waters will change and become a fire which burns for the ages.

And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.

And on that day Michael answered Raphael and said: ‘The power of the spirit transports and makes me to tremble because of the severity of the judgment of the secrets, the judgment of the angels: who can endure the severe judgment which has been executed, and before which they melt away?’ And Michael answered again, and said to Raphael: ‘Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgment (that) has gone forth upon them because of those who have thus led them out?’ And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: ‘I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord.

Therefore all that is hidden shall come upon them for the ages of ages; for neither angel nor man shall have his portion (in it), but alone they have received their judgment for the ages of ages.

And after this judgment they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

And behold the names of those angels [and these are their names: the 1st of them is Samjaza, the 2nd Artaqifa, and the 3rd Armen, the 4th Kokabel, the 5th Turael, the 6th Rumjal, the 7th Danjal, the 8th Neqael, the 9th Baraqel, the 10th Azazel, the 11th Armaros, the

12th Batarjal, the 13th Busasejal, the 14th Hananel, the 15th Turel, and the 16th Simapesiel, the 17th Jetrel, the 18th Tumael, the 19th Turel, the 20th Rumael, the 21st Azazel.

And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens].

The name of the 1st Jeqon: that is, the one who led astray [all] the sons of Elohim, and brought them down to the earth, and led them astray through the daughters of men.

And the 2nd was named Asbeel: he imparted to the holy sons of Elohim evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

And the 3rd was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.

And from his hand they have proceeded against those who dwell on the earth from that day and for the ages.

And the 4th was named Penemue: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.

And he instructed mankind in writing with ink and paper, and thereby many sinned from ages to ages and until this day.

For men were not created for such a purpose, to give confirmation to their good faith with pen and ink.

For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me.

And the 5th was named Kasdeja: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and [the smitings of the soul] the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Taba'et.

And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa.

This (angel) requested Michael to show him the hidden name that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men.

And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of Michael.

And these are the secrets of this oath . . .

And they are strong through his oath: And the heaven was suspended before the world was created, And for the ages And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto the ages.

And through that oath the sea was created, And as its foundation He set for it the sand against the time of (its) anger, And it dare not pass beyond it from the creation of the world unto the ages.

And through that oath are the depths made fast, And abide and stir not from their place from age to age.

And through that oath the sun and moon complete their course, And deviate not from their ordinance from ages to ages.

And through that oath the stars complete their course, And He calls them by their names, And they answer Him from age to age. [And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds.

And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew.

And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for the ages of the ages.] And this oath is mighty over them And through it [they are preserved and] their paths are preserved, And their course is not destroyed.

And there was great joy amongst them, And they blessed and glorified and extolled Because the name of that Son of Man had been revealed unto them.

And he sat on the throne of his glory, And the sum of judgment was

given unto the Son of Man [Joshua Messiah], And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray.

With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.

And from henceforth there shall be nothing corruptible; For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before the Lord of Spirits.

And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth.

And he was raised aloft on the chariots of the spirit and his name vanished among them.

And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous.

And there I saw the first fathers and the righteous who from the beginning dwell in that place.

And it came to pass after this that my spirit was translated And it ascended into the heavens: And I saw the holy sons of Elohim.

They were stepping on flames of fire: Their garments were white

[and their raiment], And their faces shone like snow.

And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before the Lord of Spirits.

And the angel Michael [one of the archangels] seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness.

And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries, Whence they proceed before the face of the holy ones.

And he translated my spirit into the heaven of heavens, And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire.

And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house.

And roundabout were Seraphin, Cherubic, and Ophannin: And these are they who sleep not And guard the throne of His glory.

And I saw angels who could not be counted, A thousand thousands, and ten thousand times ten thousand, Encircling that house.

And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house.

And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number.

And with them the Head of Days, His head white and pure as wool,

And His raiment indescribable.

And I fell on my face, And my whole body became relaxed, And my spirit was transfigured; And I cried with a loud voice . . .

With the spirit of power, And blessed and glorified and extolled.

And these blessings which went forth out of my mouth were well pleasing before that Head of Days.

And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number. [Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in xlvi. 3) concerning the Son of Man as to who he was.] And he (i.e.

The angel) came to me and greeted me with his voice, and said concerning This is the Son of Man who is born unto righteousness, And righteousness abides over him, And the righteousness of the Head of Days forsakes him not.' And he said unto me: 'He proclaims unto you peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto you for the ages and for the ages of ages.

And all shall walk in his ways since righteousness never forsakes him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for the ages and ages of ages.

And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way In the name of the

Lord of Spirits for the ages of ages.' Luminaries The Book of the Heavenly Luminaries The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto the ages, till the new creation is accomplished which endures unto the ages.

And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven.

And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.

And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.

The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. ' That ') portal and shines in the face of the heaven.

In this way he rises in the first month in the great portal, which is the fourth [those six portals in the cast].

And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season.

When the sun rises in the heaven, he comes forth through that fourth portal thirty, mornings in succession, and sets accurately in the fourth portal in the west of the heaven.

And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning.

On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal.

And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal thirty-one mornings on account of its sign.

On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings.

And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.

And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal.

On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.

And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one- and-thirty mornings on account of its sign, and sets in the west.

On that day the day is equalized with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts.

And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal.

And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.

And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings' rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven.

And on that day the night amounts to eleven parts and the day to

seven parts.

And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for thirty-one mornings, and sets in the first portal in the west of the heaven.

And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.

And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it.

And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts.

And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.

And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.

And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for thirty-one mornings, and sets in the west of the heaven.

On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.

And the length of the day and of the night, and the shortness of the day and of the night arise-through the course of the sun these distinctions are made (lit. ‘They are separated’).

So it comes that its course becomes daily longer, and its course nightly shorter.

And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e.

The great luminary which is named the sun, for the ages.

And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded.

As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

And after this law I saw another law dealing with the smaller luminary, which is named the Moon.

And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure.

And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e.

Full) it amounts to the seventh part of the light of the sun.

And thus she rises.

And her first phase in the east comes forth on the thirtieth morning:

and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises.

And the one-half of her goes forth by a seventh part, and her whole circumference is empty, though light, with the exception of one-seventh part of it, (and) the fourteenth part of her light.

And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.

And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.

And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution.

And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished.

In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the

west.

And in certain months she alters her settings, and in certain months she pursues her own peculiar course.

In two months the moon sets with the sun: in those two middle portals the third and the fourth.

She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth.

And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days.

And she returns again in seven days into the fourth portal from which the sun goes forth.

Thus I saw their position -how the moons rose and the sun set in those days.

And if five years are added together the sun has an over plus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.

And the over plus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days.

And the sun and the stars bring in all the years exactly, so that they

do not advance or delay their position by a single day unto the ages; but complete the years with perfect justice in 364 days.

In 3 years there are 1,092 days, and in 5 years 1,820 days, so that in 8 years there are 2,912 days.

For the moon alone the days amount in 3 years to 1,062 days, and in 5 years she falls 50 days behind: [i.e.

Of the sum (of 1,770) there is 5 to be added (1,000 and) 62 days.] And in 5 years there are 1,770 days, so that for the moon the days 6 in 8 years amount to 21,832 days. [For in 8 years she falls behind to the amount of 80 days], all the 17 days she falls behind in 8 years are 80.

And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year.

And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of Glory has set for the ages over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e.

The sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven.

In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. [And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends.] As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west, There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number.

And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set.

And one is larger than all the rest, and it is that that makes its course through the entire world.

And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth.

Three of them are open on the face (i.e.

The east) of the heavens, and three in the west, and three on the right (i.e.

The south) of the heaven, and three on the left (i.e.

The north).

And the three first are those of the east, and three are of the north, and three [after those on the left] of the south, and three of the west.

Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction.

And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies towards the north come cold and drought.

And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind.

And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health.

And through the third portal lying to the west come forth dew and rain, locusts and desolation.

And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation.

And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar frost, and snow and rain, and dew and locusts.

And after these [four] are the west winds: through the first portal adjoining the north come forth dew and hoar frost, and cold and snow and frost.

And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction.

And the twelve portals of the four-quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to you, my son Methuselah.

And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yes, there in quite a special sense will He who is blessed for the ages descend.

And the west quarter is named the diminished, because there all the

luminaries of the heaven wane and go down.

And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the Garden of Righteousness.

I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar frost, and days, seasons, and years pass away.

I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea.

And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.

And the remaining, four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say: into the desert].

Seven great islands I saw in the sea and in the mainland: two on the mainland and five in the Great Sea.

And the names of the sun are the following: the first Orjares, and the second Tomas.

And the moon has four names: the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae.

These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of

both is alike.

In the circumference of the sun there are seven portions of light [Pleiades, rainbow] that are added to it more than to the moon, and in definite measures it is s transferred till the seventh portion of the sun is exhausted.

And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven.

And when the moon rises one-fourteenth part appears in the heaven: [the light becomes full in her]: on the fourteenth day she accomplishes her light.

And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts.

And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.

And in certain months the month has twenty-nine days and once twenty-eight.

And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.

During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven, and when she is illumined throughout, her light is accomplished full in the heaven.

And on the first day she is called the new moon, for on that day the light rises upon her.

She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.

On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of five lights.

And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first six portals for one hundred and seventy-seven days.

And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each.

At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her

save her light.

And now, my son, I have shown you everything, and the law of all the stars of the heaven is completed.

And he showed me all the laws of these for the every day, and for the every season of bearing rule, and for the every year, and for its going forth, and for the order prescribed to it every month and every week: And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: (And the waning) which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days.

She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which you sees has been traversed.

Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

And in those days the angel Uriel answered and said to me: ‘ Behold, I have shown you everything, Enoch, and I have revealed everything to you that you should see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

And in the days of the sinners the years shall be shortened, And their seed shall be tardy on their lands and fields, And all things on the earth shall alter, And shall not appear in their time: And the rain shall be kept back And the heaven shall withhold (it).

And in those times the fruits of the earth shall be backward, And shall not grow in their time, And the fruits of the trees shall be withheld in their time.

And the moon shall alter her order, And not appear at her time. [And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west] And shall shine more brightly than accords with the order of light.

And many chiefs of the stars shall transgress the order (prescribed).

And these shall alter their orbits and tasks, And not appear at the seasons prescribed to them.

And the whole order of the stars shall be concealed from the sinners, And the thoughts of those on the earth shall err concerning them, [And they shall be altered from all their ways], Yes, they shall err and take them to be Elohim.

And evil shall be multiplied upon them, And punishment shall come upon them So as to destroy all.' And he said unto me: 'Observe, Enoch, these heavenly tablets, And read what is written thereon, And mark every individual fact.' And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations.

And forthwith I blessed the great Lord the King of glory for the ages, in that He has made all the works of the world, And I extolled the Lord because of His patience, And blessed Him because of the children of men.

And after that I said: ‘Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgment shall be found.’ And those seven holy ones (seven stars = the seven messengers, Pleiades) brought me and placed me on the earth before the door of my house, and said to me: ‘ Declare everything to your son Methuselah, and show to all your children that no flesh is righteous in the sight of the Lord, for He is their Creator.

One year we will leave you with your son, till you give your (last) commands, that you may teach your children and record (it) for them, and testify to all your children; and in the second year they shall take you from their midst.

Let your heart be strong, For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, And shall offer congratulation to one another.

But the sinners shall die with the sinners, And the apostate go down with the apostate.

And those who practice righteousness shall die on account of the deeds of men, And be taken away on account of the doings of the godless.’ And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

And now, my son Methuselah, all these things I am recounting to you and writing down for you!

And I have revealed to you everything, and given you books concerning all these: so preserve, my son Methuselah, the books from your father’s hand, and (see) that you deliver them to the

generations of the world.

I have given Wisdom to you and to your children, [And your children that shall be to you], That they may give it to their children for generations, This wisdom (namely) that passes their thought.

And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food.

Blessed are all the righteous, blessed are all those who walk In the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.

Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yes, men shall be at fault, and not recognize them accurately.

For they belong to the reckoning of the year and are truly recorded (thereon) for the ages, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of

heaven.

And he has power over night and day in the heaven to cause the light to give light to men - sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots.

And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.

And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year.

And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division.

And these are the names of the leaders who divide the four parts of the year which are ordained: Milki'el, Hel'emmelek, and Mel'ejal, and Narel.

And the names of those who lead them: Adnar'el, and Ijasusa'el, and 'Elome'el- these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

In the beginning of the year Melkejal rises first and rules, who is named Tam'aini and sun, and all the days of his dominion while he bears rule are ninety-one days.

And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered.

And these are the names of the leaders which are under them: Berka'el, Zelebs'el, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this (leader) are at an end.

The next leader after him is Hel'emmelek, whom one names the shining sun, and all the days of his light are ninety-one days.

And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.

These are the names, and the orders, and the leaders of those heads of thousands: Gida'ljal, Ke'el, and He'el, and the name of the head of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.

The Dream-Visions And now, my son Methuselah, I will show you

all my visions which I have seen, recounting them before you.

Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write: the second before I took your mother, (when) I saw a terrible three vision.

And regarding them I prayed to the Lord.

I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth.

And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss.

And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why do you cry so, my son, and why do you make such lamentation?' And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing you have seen, my son, and of grave moment is your dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction.

And now, my son, arise and make petition to the Lord of Glory, since you are a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

My son, from heaven all this will come upon the earth, and upon

the earth there will be great destruction.

After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to you, my son Methuselah.

And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgment and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

And I lifted up my hands in righteousness and blessed the Holy and Great One, and spoke with the breath of my mouth, and with the tongue of flesh, which Elohim has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith: Blessed be You, O Lord, King, Great and mighty in Your greatness, Lord of the whole creation of the heaven, King of kings and Elohim of the whole world.

And your power and kingship and greatness abide for the ages of ages, And throughout all generations Your dominion; And all the heavens are Your throne for the ages, And the whole earth Your footstool for the ages of ages.

For You have made and You rule all things, And nothing is too hard for You, Wisdom departs not from the place of Your throne, Nor turns away from Your presence.

And You know and see and hearest everything, And there is nothing hidden from You [for You see everything] And now the angels of Your heavens are guilty of trespass, And upon the flesh of men abides Your wrath until the great Day of Judgment.

And now, O Elohim and Lord and Great King, I implore and beseech You to fulfil my prayer, To leave me a posterity on earth, And not destroy all the flesh of man, And make the earth though inhabitant, So that there should be an aionian destruction.

And now, my Lord, destroy from the earth the flesh which has aroused Your wrath, But the flesh of righteousness and uprightness establish as a plant of the aionian seed, And hide not Your face from the prayer of Your servant, O Lord.' And after this I saw another dream, and I will show the whole dream to you, my son.

And Enoch lifted up (his voice) and spoke to his son Methuselah: 'To you, my son, will I speak: hear my words; incline your ear to the dream-vision of your father.

Before I took your mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red.

And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull.

But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him.

And I looked till that first bull came to her and quieted her, and from that time onward she cried no more.

And after that she bore another white bull, and after him she bore many bulls and black cows.

And I saw in my sleep that white bull likewise grew and become a great white bull, and from Him proceeded many white bulls, and they resembled him.

And they began to beget many white bulls, which resembled them, one following the other, (even) many.

And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and fed and pastured amongst those oxen.

And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other.

And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them].

And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and

asses.

And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns.

And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them.

And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills were lower.

And one said unto me: 'Remain here till you see everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.' And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark.

And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them.

And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them into an abyss of the earth.

And one of those four went to that white bull and instructed him in a secret, though his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in.

And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure.

And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water.

And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth.

And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able

to escape, (but) perished and sank into the depths.

And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened.

Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared.

But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.

And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull.

And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied.

But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep.

And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.

And the Lord brought the eleven sheep to live with it and to pasture

with it among the wolves: and they multiplied and became many flocks of sheep.

And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord.

And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them.

And He called that sheep which had escaped the wolves, and spoke with it concerning the wolves that it should admonish them not to touch the sheep.

And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spoke with them and admonished them not to touch the sheep from henceforth.

And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud.

And the Lord came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out.

And I saw the sheep till they departed from amongst the wolves;

but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power.

And the Lord of the sheep went with them, as their leader, and all His sheep followed Him: and his face was dazzling and glorious and terrible to behold.

But the wolves began to pursue those sheep till they reached a sea of water.

And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves.

And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them into that sea.

And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves.

And I saw till all the wolves who pursued those sheep perished and were drowned.

But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.

And that sheep ascended to the summit of that lofty rock, and the

Lord of the sheep sent it to them.

And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.

And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: 'We are not able to stand before our Lord or to behold Him.' And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof.

And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.

And when they saw it they feared and trembled at its presence, and desired to return to their folds.

And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.

And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.

And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones

arose in their place, and they came to a pasture, and approached a stream of water.

Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying.

And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. 'Had fallen asleep and led them').

And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened.

And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up [another sheep] a ram from their midst, which led them.

And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all.

And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly.

And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which

had forsaken its glory.

And it went to it and spoke to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep.

And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the first ram.

And that second ram arose and led the [little] sheep.

And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of ought.

And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep.

And that house became great and broad, and it was built for those sheep: (and) a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.

And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them.

And one of them was saved and was not slain, and it sped away and

cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there.

And many other sheep He sent to those sheep to testify unto them and lament over them.

And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place.

And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.

And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts.

But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.

And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spoke to the shepherds and their

companions: ‘Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do you.

And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed and them destroy you.’ And He gave over unto them those sheep.

And He called another and spoke unto him: ‘Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them.

And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects.

And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them.

But they shall not know it, and you should not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.’ And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions.

And the lions and tigers eat and devoured the greater part of those

sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house.

And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them.

And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep-(even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able.

And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to

place a table before the tower, but all the bread on it was polluted and not pure.

And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.

And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e.

The beasts), and they (i.e.

The shepherds) did not save them out of the hand of the beasts.

And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds.

And he took the actual book and laid it down beside Him and departed.

And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period.

And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their

eyes and to devour their flesh.

And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep.

And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few.

And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.

But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.

Yes, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded.

And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.

And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened.

And it looked at them [and their eyes opened], and it cried to the sheep, and the rams saw it and all ran to it.

And notwithstanding all this those eagles and vultures and ravens

and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out.

And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yes, they all came together, and helped each other to break that horn of the ram.

And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face.

And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep.

And I saw till the Lord of the sheep came unto them and took in His hand the staff of His wrath, and smote the earth, and the earth cleave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep.

And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him.

And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: ‘Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.’ And behold they were all bound, I saw, and they all stood before Him.

And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss.

And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house.

And I saw those sheep burning and their bones burning.

And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

And I saw till the Lord of the sheep brought a new house greater

and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in everything.

And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgment took place.

And those sheep were all white, and their wool was abundant and clean.

And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.

And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.

And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.

And I saw that that house was large and broad and very full.

And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time.

And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen.

And I slept in their midst: and I awoke and saw everything.

This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory.

Then I wept with a great weeping and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for the ages, things shall come and be fulfilled, and all the deeds of men in their order were shown to me.

On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

Exhortation A Book of Exhortation and Promised Blessing for the Righteous and of Malediction and Woe for the Sinners.

The book written by Enoch-[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth.

And for the future generations who shall observe uprightness and peace.

Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things.

And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, And all his path and conversation shall be in aionian goodness and grace.

He will be gracious to the righteous and give him aionian uprightness, And He will give him power so that he shall be (endowed) with goodness and righteousness.

And he shall walk in aionian light.

And sin shall perish in darkness for the ages, And shall no more be seen from that day for the ages.

And now, my son Methuselah, call to me all your brothers And gather together to me all the sons of your mother; For the word calls me, And the spirit is poured out upon me, That I may show you everything That shall befall you for the ages.' And there upon Methuselah went and summoned to him all his brothers and assembled his relatives.

And he spoke unto all the children of righteousness and said: 'Hear, you sons of Enoch, all the words of your father, And hearken a right to the voice of my mouth; For I exhort you and say unto you, beloved: Love uprightness and walk therein.

And draw not nigh to uprightness with a double heart, And associate not with those of a double heart, But walk in righteousness, my sons.

And it shall guide you on good paths, And righteousness shall be

your companion.

For I know that violence must increase on the earth, And a great chaveisement be executed on the earth, Yes, it shall be cut off from its roots, And its whole structure be destroyed.

And unrighteousness shall again be consummated on the earth, And all the deeds of unrighteousness and of violence And transgression shall prevail in a twofold degree.

And when sin and unrighteousness and blasphemy And violence in all kinds of deeds increases, And apostasy and transgression and uncleanness increase, A great chaveisement shall come from heaven upon all these, And the holy Lord will come forth with wrath and chaveisement To execute judgment on earth.

In those days violence shall be cut off from its roots, And the roots of unrighteousness together with deceit, And they shall be destroyed from under heaven.

And all the idols of the heathen shall be abandoned, And the temples burnt with fire, And they shall remove them from the whole earth, And they (i.e.

The heathen) shall be cast into the judgment of fire, And shall perish in wrath and in grievous judgment for the ages.

And the righteous shall arise from their sleep, And wisdom shall arise and be given unto them. [And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword . . .

Shall be cut off from the blasphemers in every place, and those who

plan violence and those who commit blasphemy shall perish by the sword.] And now I tell you, my sons, and show you The paths of righteousness and the paths of violence.

Yes, I will show them to you again That you may know what will come to pass.

And now, hearken unto me, my sons, And walk in the paths of righteousness, And walk not in the paths of violence; For all who walk in the paths of unrighteousness shall perish for the ages.' And after that Enoch both gave and began to recount from the books.

And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, And concerning the plant of uprightness, I will speak these things, Yes, I Enoch will declare (them) unto you, my sons: According to that which appeared to me in the heavenly vision, And which I have known through the word of the holy angels, And have learnt from the heavenly tablets.' And Enoch began to recount from the books and said: 'I was born the seventh in the first week, While judgment and righteousness still endured.

And after me there shall arise in the second week great wickedness, And deceit shall have sprung up; And in it there shall be the first end.

And in it a man shall be saved; And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners.

And after that in the third week at its close A man shall be elected as the plant of righteous judgment, And his posterity shall become

the plant of righteousness for the ages.

And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, And a law for all generations and an enclosure shall be made for them.

And after that in the fifth week, at its close, The house of glory and dominion shall be built for the ages.

And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall ascend; And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed.

And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate.

And at its close shall be elected The elect righteous of the aionian plant of righteousness, To receive sevenfold instruction concerning all His creation. [For who is there of all the children of men that is able to hear the voice of the Holy One though being troubled?

And who can think His thoughts?

And who is there that can behold all the works of heaven?

And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them ?

And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them?

Or is there anyone who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest ?] And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgment may be executed on the oppressors, And sinners shall be delivered into the hands of the righteous.

And at its close they shall acquire houses through their righteousness, And a house shall be built for the Great King in glory for the ages of ages, And all mankind shall look to the path of uprightness.

And after that, in the ninth week, the righteous judgment shall be revealed to the whole world, And all the works of the godless shall vanish from all the earth, And the world shall be written down for destruction.

And after this, in the tenth week in the seventh part, There shall be the great aionian judgment, In which He will execute vengeance amongst the angels.

And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give sevenfold light.

And after that there will be many weeks though number for the ages, And all shall be in goodness and righteousness, And sin shall

no more be mentioned for the ages.

And now I say unto you, my sons, love righteousness and walk therein; For the paths of righteousness are worthy of acceptation, But the paths of unrighteousness shall suddenly be destroyed and vanish.

And to certain men of a generation shall the paths of violence and of death be revealed, And they shall hold themselves afar from them, And shall not follow them.

And now I say unto you the righteous: Walk not in the paths of wickedness, nor in the paths of death, And draw not nigh to them, lest you be destroyed.

But seek and choose for yourselves righteousness and an elect life, And walk in the paths of peace, And you shall live and prosper.

And hold fast my words in the thoughts of your hearts, And suffer them not to be effaced from your hearts; For I know that sinners will tempt men to evilly-entreat wisdom, So that no place may be found for her, And no manner of temptation may minish.

Woe to those who build unrighteousness and oppression And lay deceit as a foundation; For they shall be suddenly overthrown, And they shall have no peace.

Woe to those who build their houses with sin; For from all their foundations shall they be overthrown, And by the sword shall they fall. [And those who acquire gold and silver in judgment suddenly shall perish.] Woe to you, you rich, for you have trusted in your riches, And from your riches shall you depart, Because you have not

remembered the Most High in the days of your riches.

You have committed blasphemy and unrighteousness, And have become ready for the day of slaughter, And the day of darkness and the day of the great judgment.

Thus I speak and declare unto you: He who has created you will overthrow you, And for your fall there shall be no compassion, And your Creator will rejoice at your destruction.

And your righteous ones in those days shall be A reproach to the sinners and the godless.

Oh that mine eyes were [a cloud of] waters That I might weep over you, And pour down my tears as a cloud of waters: That so I might rest from my trouble of heart! who has permitted you to practice reproaches and wickedness?

And so judgment shall overtake you, sinners.

Fear not the sinners, you righteous; For again will the Lord deliver them into your hands, That you may execute judgment upon them according to your desires.

Woe to you who fulminate anathemas which cannot be reversed: Healing shall therefore be far from you because of your sins.

Woe to you who requite your neighbor with evil; For you shall be requited according to your works.

Woe to you, lying witnesses, And to those who weigh out injustice, For suddenly shall you perish.

Woe to you, sinners, for you persecute the righteous; For you shall

be delivered up and persecuted because of injustice, And heavy shall its yoke be upon you.

Be hopeful, you righteous; for suddenly shall the sinners perish before you, And you shall have lordship over them according to your desires. [And in the day of the tribulation of the sinners, Your children shall mount and rise as eagles, And higher than the vultures will be your nest, And you shall ascend and enter the crevices of the earth, And the clefts of the rock for the ages as coneys before the unrighteous, And the sirens shall sigh because of you and weep.] Wherefore fear not, you that have suffered; For healing shall be your portion, And a bright light shall enlighten you, And the voice of rest you shall hear from heaven.

Woe unto you, you sinners, for your riches make you appear like the righteous, But your hearts convict you of being sinners, And this fact shall be a testimony against you for a memorial of (your) evil deeds.

Woe to you who devour the finest of the wheat, And drink wine in large bowls, And tread underfoot the lowly with your might.

Woe to you who drink water from every fountain, For suddenly shall you be consumed and wither away, Because you have forsaken the fountain of life.

Woe to you who work unrighteousness And deceit and blasphemy: It shall be a memorial against you for evil.

Woe to you, you mighty, Who with might oppress the righteous; For the day of your destruction is coming.

In those days many and good days shall come to the righteous in the day of your judgment.

Believe, you righteous, that the sinners will become a shame And perish in the day of unrighteousness.

Be it known unto you (you sinners) that the Most High is mindful of your destruction, And the angels of heaven rejoice over your destruction.

What will you do, you sinners, And whither will you flee on that Day of Judgment, When you hear the voice of the prayer of the righteous?

Yes, you shall fare like unto them, Against whom this word shall be a testimony: “You have been companions of sinners.” And in those days the prayer of the righteous shall reach unto the Lord, And for you the days of your judgment shall come.

And all the words of your unrighteousness shall be read out before the Great Holy One, And your faces shall be covered with shame, And He will reject every work which is grounded on unrighteousness.

Woe to you, you sinners, who live on the mid ocean and on the dry land, Whose remembrance is evil against you.

Woe to you who acquire silver and gold in unrighteousness and say: “We have become rich with riches and have possessions; And have acquired everything we have desired.

And now let us do what we purposed: For we have gathered silver, And many are the husbandmen in our houses.” And our granaries

are (brim) full as with water, Yes and like water your lies shall flow away; For your riches shall not abide But speedily ascend from you; For you have acquired it all in unrighteousness, And you shall be given over to a great curse.

And now I swear unto you, to the wise and to the foolish, For you shall have manifold experiences on the earth.

For your men shall put on more adornments than a woman, And colored garments more than a virgin: In royalty and in grandeur and in power, And in silver and in gold and in purple, And in splendor and in food they shall be poured out as water.

Therefore they shall be wanting in doctrine and wisdom, And they shall perish thereby together with their possessions; And with all their glory and their splendor, And in shame and in slaughter and in great destitution, Their spirits shall be cast into the furnace of fire.

I have sworn unto you, you sinners, as a mountain has not become a slave, And a hill does not become the handmaid of a woman, Even so sin has not been sent upon the earth, But man of himself has created it, And under a great curse shall they fall who commit it.

And barrenness has not been given to the woman, But on account of the deeds of her own hands she dies though children.

I have sworn unto you, you sinners, by the Holy Great One, That all your evil deeds are revealed in the heavens, And that none of your deeds of oppression are covered and hidden.

And do not think in your spirit nor say in your heart that you do

not know and that you do not see that every sin is every day recorded in heaven in the presence of the Most High.

From henceforth you know that all your oppression wherewith you oppress is written down every day till the day of your judgment.

Woe to you, you fools, for through your folly shall you perish: and you transgress against the wise, and so good hap shall not be your portion.

And now, know you that you are prepared for the day of destruction: wherefore do not hope to live, you sinners, but you shall depart and die; for you know no ransom; for you are prepared for the day of the great judgment, for the day of tribulation and great shame for your spirits.

Woe to you, you obstinate of heart, who work wickedness and eat blood: Whence have you good things to eat and to drink and to be filled?

From all the good things which the Lord the Most High has placed in abundance on the earth; therefore you shall have no peace.

Woe to you who love the deeds of unrighteousness: wherefore do you hope for good hap unto yourselves?

Know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you.

Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you.

Woe to you who set at nought the words of the righteous; for you shall have no hope of life.

Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) neighbor.

Therefore they shall have no peace but die a sudden death.

Woe to you who work godlessness, And glory in lying and extol them: You shall perish, and no happy life shall be yours.

Woe to them who pervert the words of uprightness, And transgress the aionian law, And transform themselves into what they were not [into sinners]: They shall be trodden under foot upon the earth.

In those days make ready, you righteous, to raise your prayers as a memorial, And place them as a testimony before the angels, That they may place the sin of the sinners for a memorial before the Most High.

In those days the nations shall be stirred up, And the families of the nations shall arise on the day of destruction.

And in those days the destitute shall go forth and carry off their children, And they shall abandon them, so that their children shall perish through them: Yes, they shall abandon their children (that are still) suckling's, and not return to them, And shall have no pity on their beloved ones.

And again I swear to you, you sinners that sin is prepared for a day of unceasing bloodshed.

And they who worship stones, and grave images of gold and silver and wood (and stone) and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

And they shall become godless by reason of the folly of their hearts, And their eyes shall be blinded through the fear of their hearts And through visions in their dreams.

Through these they shall become godless and fearful; For they shall have wrought all their work in a lie, And shall have worshiped a stone: Therefore in an instant shall they perish.

But in those days blessed are all they who accept the words of wisdom, and understand them, And observe the paths of the Most High, and walk in the path of His righteousness, And become not godless with the godless; For they shall be saved.

Woe to you who spread evil to your neighbors; For you shall be slain in Sheol.

Woe to you who make deceitful and false measures, And (to them) who cause bitterness on the earth; For they shall thereby be utterly consumed.

Woe to you who build your houses through the grievous toil of others, And all their building materials are the bricks and stones of sin; I tell you you shall have no peace.

Woe to them who reject the measure and aionian heritage of their fathers And whose souls follow after idols; For they shall have no rest.

Woe to them who work unrighteousness and help oppression, And slay their neighbors until the day of the great judgment.

For He shall cast down your glory, And bring affliction on your hearts, And shall arouse His fierce indignation And destroy you all with the sword; And all the holy and righteous shall remember your sins.

And in those days in one place the fathers together with their sons shall be smitten And brothers one with another shall fall in death Till the streams flow with their blood.

For a man shall not withhold his hand from slaying his sons and his sons' sons, And the sinner shall not withhold his hand from his honored brother: From dawn till sunset they shall slay one another.

And the horse shall walk up to the breast in the blood of sinners, And the chariot shall be submerged to its height.

In those days the angels shall descend into the secret places And gather together into one place all those who brought down sin And the Most High will arise on that Day of Judgment To execute great judgment amongst sinners.

And over all the righteous and holy He will appoint guardians from amongst the holy angels To guard them as the apple of an eye, Until He makes an end of all wickedness and all sin, And though the righteous sleep a long sleep, they have nought to fear.

And (then) the children of the earth shall see the wise in security, And shall understand all the words of this book, And recognize that their riches shall not be able to save them In the overthrow of their

sins.

Woe to you, Sinners, on the day of strong anguish, You who afflict the righteous and burn them with fire: You shall be requited according to your works.

Woe to you, you obstinate of heart, Who watch in order to devise wickedness: Therefore shall fear come upon you And there shall be none to help you.

Woe to you, you sinners, on account of the words of your mouth, and on account of the deeds of your hands which your godlessness has wrought, in blazing flames burning worse than fire shall you burn.

And now, know you that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth you execute judgment on the righteous.

And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins.

And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend.

When the hoarfrost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days you shall not be able to stand before them.

Observe the heaven, you children of heaven, and every work of the

Most High, and fear you Him and work no evil in His presence.

If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will you do then?

And if He sends His anger upon you because of your deeds, you cannot petition Him; for you spoke proud and insolent words against His righteousness: therefore you shall have no peace.

And see you not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble?

And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand?

And at His reproof it is afraid and dries up, and all its fish die and all that is in it; But you sinners that are on the earth fear Him not.

Has He not made the heaven and the earth, and all that is therein?

Who has given understanding and wisdom to everything that moves on the earth and in the sea.

Do not the sailors of the ships fear the sea?

Yet sinners fear not the Most High.

In those days when He has brought a grievous fire upon you, Whither will you flee, and where will you find deliverance?

And when He launches forth His Word against you Will you not be affrighted and fear?

And all the luminaries shall be affrighted with great fear, And all the earth shall be affrighted and tremble and be alarmed.

And all the angels shall execute their commands And shall seek to hide themselves from the presence of the Great Glory, And the children of earth shall tremble and quake; And you sinners shall be cursed for the ages, And you shall have no peace.

Fear you not, you souls of the righteous, And be hopeful you that have died in righteousness.

And grieve not if your soul into Sheol has descended in grief, And that in your life your body fared not according to your goodness, But wait for the day of the judgment of sinners And for the day of cursing and chaveisement.

And yet when you die the sinners speak over you: “As we die, so die the righteous, And what benefit do they reap for their deeds?

Behold, even as we, so do they die in grief and darkness, And what have they more than we?

From henceforth we are equal.

And what will they receive and what will they see for the ages?

Behold, they too have died, And henceforth for the ages shall they see no light.” I tell you, you sinners, you are content to eat and

drink, and rob and sin, and strip men naked, and acquire wealth and see good days.

Have you seen the righteous how their end falls out, that no manner of violence is found in them till their death? “Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation.” Now, therefore, I swear to you, the righteous, by the glory of the Great and Honored and Mighty One in dominion, and by His greatness I swear to you.

I know a mystery And have read the heavenly tablets, And have seen the holy books, And have found written therein and inscribed regarding them: That all goodness and joy and glory are prepared for them, And written down for the spirits of those who have died in righteousness, And that manifold good shall be given to you in recompense for your labors, And that your lot is abundantly beyond the lot of the living.

And the spirits of you who have died in righteousness shall live and rejoice, And their spirits shall not perish, nor their memorial from before the face of the Great One Unto all the generations of the world: wherefore no longer fear their contumely.

Woe to you, you sinners, when you have died, If you die in the wealth of your sins, And those who are like you say regarding you: ‘Blessed are the sinners: they have seen all their days.

And how they have died in prosperity and in wealth, And have not seen tribulation or murder in their life; And they have died in honor, And judgment has not been executed on them during their life.” Know you that their souls will be made to descend into Sheol And they shall be wretched in their great tribulation.

And into darkness and chains and a burning flame where there is grievous judgment shall your spirits enter; And the great judgment shall be for all the generations of the world.

Woe to you, for you shall have no peace.

Say not in regard to the righteous and good who are in life: “In our troubled days we have toiled laboriously and experienced every trouble, And met with much evil and been consumed, And have become few and our spirit small.

And we have been destroyed and have not found any to help us even with a word: We have been tortured [and destroyed], and not hoped to see life from day to day.

We hoped to be the head and have become the tail: We have toiled laboriously and had no satisfaction in our toil; And we have become the food of the sinners and the unrighteous, And they have laid their yoke heavily upon us.

They have had dominion over us that hated us and smote us; And to those that hated us we have bowed our necks But they pitied us not.

We desired to get away from them that we might escape and be at rest, But found no place whereunto we should flee and be safe from them.

And are complained to the rulers in our tribulation, And cried out against those who devoured us, But they did not attend to our cries And would not hearken to our voice.

And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they

did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and remembered not that they had lifted up their hands against us.

I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One.

Be hopeful; for aforetime you were put to shame through ill and affliction; but now you shall shine as the lights of heaven, you shall shine and you shall be seen, and the portals of heaven shall be opened to you.

And in your cry, cry for judgment, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

Be hopeful, and cast not away your hopes for you shall have great joy as the angels of heaven.

What shall you be obliged to do?

You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the aionian judgment shall be far from you for all the generations of the world.

And now fear not, you righteous, when you see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from their violence; for you shall become companions of the hosts of heaven.

And, although you sinners say: “All our sins shall not be searched out and be written down,” nevertheless they shall write down all

your sins every day.

And now I show unto you that light and darkness, day and night, see all your sins.

Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness but in great sin.

And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

But when they write down truthfully all my words in their languages, and do not change or minish ought from my words but write them all down truthfully, all that I first testified concerning them.

Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom.

And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.' In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for you are their guides, and a recompense over the whole earth.

For I and My son will be united with them for the ages in the paths

of uprightness in their lives; and you shall have peace: rejoice, you children of uprightness.

Fragment of the Book of Noah And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.

And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful.

And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright.

And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

And his father Lamech was afraid of him and fled, and came to his father Methuselah.

And he said unto him: ‘ I have begotten a strange son, diverse from and unlike man, and resembling the sons of the Elohim of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious.

And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth.

And now, my father, I am here to petition you and implore you that you may go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.’ And when Methuselah heard the words of his son, he came to me to the ends of the earth;

for he had heard that one was there, and he cried aloud, and I heard his voice and I came to him.

And one said unto him: ‘ Behold, here am I, my son, wherefore have you come to me?’And he answered and said: ‘Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached.

And now, my father, hear me: unto Lamech my son there has been born a son, the like of whom there is none, and his nature is not like man’s nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house.

And he arose in the hands of the midwife, and opened twelve his mouth and blessed the Lord of heaven.

And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to you that you may make known to me the truth.’ And I, Enoch, answered and said unto him: ‘The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord.

And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.

And they shall produce on the earth giants not according to the

spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

Yes, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.

And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved].

And now make known to your son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has shown me and informed me, and I have read (them) in the heavenly tablets.

And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it.

And now, my son, go and make known to your son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' And when Methuselah had heard the words of his father Enoch; for he had shown to him everything in secret, he returned and

showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days.

You who have done good shall wait for those days till an end is made of those who work evil; and an end of the might of the transgressors.

And wait you indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for the ages, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there.

And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro.

And I asked one of the holy angels who was with me and said unto him: ‘What is this shining thing?

For it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.’ And he said unto me: ‘This place which you see; here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord has spoken through the mouth of the prophets, (even) the things that shall be.

For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by Elohim; and of those who have been put to shame by wicked men: Who love Elohim and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture.

Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name.

And all the blessings destined for them I have recounted in the books.

And he has assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me.

And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honor as their faithfulness deserved.

And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honor.

And they shall be resplendent for times though number; for righteousness is the judgment of Elohim; for to the faithful He will

give faithfulness in the habitation of upright paths.

And they shall see those who were, born in darkness led into darkness, while the righteous shall be resplendent.

And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them.’ [The End of Revelation & Enoch] [[The End]] Exodus

Exodus

Chapter 1

These are the names of the sons of Israel who are coming into Egypt with Jacob, every man and his household have they come;

Reuben, Simeon, Levi, Judah,

Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher.

And all the people that came out of the loins of Jacob were 70 people, for Joseph was in Egypt already. Then Joseph died

and all his brothers, that whole generation.

The children of Israel were also fruitful and increased abundantly and became numerous, and grew exceedingly strong

and the land was filled with them.

Then there was established a new king over Egypt that did not recognize Joseph.

And he said to his people, understand this, the people of the children of Israel are more numerous and stronger than ourselves.

Therefore let us act judiciously with them or they will become numerous, and if a conflict arises, they will join to our enemies and fight against us and will depart out of our land.

Then they set over them a slave czar to weaken them with compulsory service. And they built for Pharaoh the storage cities,

Pithom and Raamses.

But the more they weakened them, the more they became numerous and increased. Then they began to detest the children of Israel.

And the Egyptians imposed on the children of Israel very harsh and severe labor.

And they made their lives bitter with cruel slave labor, in cement and brick, and in all forced labor of the cultivated field, all their labor was forced on them with harshness.

The king of Egypt spoke to the Hebrew midwives whose names were Shiphrah, and Puah.

And he commanded them, when you assist as midwives to the Hebrew women and see them on the bearing-stools, if it be a son then you shall kill him, but if it is a daughter then she shall remain alive.

But the midwives feared Elohim, and did not do as the king of Egypt commanded them, but kept alive the baby boys.

Then the king of Egypt summoned the midwives and asked them, why have you been doing your business and saving the boy babies alive? The midwives replied to Pharaoh, because the Hebrew women are not as the Egyptian women, for they are very vigorous and deliver before the midwives get to them. Then Elohim was pleased with the midwives

and the people became numerous and exceedingly stronger.

And because the midwives feared Elohim many new homes were made.

Then Pharaoh gave orders to all his people commanding that every son born will be thrown into the Nile river, but every daughter will remain alive.

Now a man from the House of Levi took for a woman, a daughter of Levi, and the woman became pregnant and gendered a son, but when she saw he was an excellent baby she hid him for three months.

Chapter 2

But when she could no longer hide him she made for him an ark (vessel)

of papyrus and over coated it with tar and pitch, then put the baby in it and floated it among the water reeds by the Nile river's bank.

Now his sister stood a distance off to see what would become of him.

And the daughter of Pharaoh came down to bathe herself in the Nile river and her attendants walked along the Nile's bank, and when she saw the ark (vessel)

among the water reeds she sent her female slave to get it.

When she opened it she saw the baby and it was crying, but she had compassion on him and said, this is one of the Hebrews offspring.

Then his sister spoke to Pharaoh's daughter, shall I go and call for

you a nurse of the Hebrew women that she may nurse the baby for you?

Pharaoh's daughter replied to her, "go", so the girl went and called the infant's mother.

Pharaoh's daughter said to her, take this baby away and nurse it for me and I will pay you wages. So the woman took the infant and nursed it.

And the baby grew up, then she brought him to Pharaoh's daughter and he became her son.

Then she called his name Moses because she said, "for I drew him out of the water". Then it came about in those days after Moses had grown that he went out to his relatives and looked on their burdens

and he saw an Egyptian beating a Hebrew relative of his. He then looked this way and that way,

and when he saw that there was no one around, he killed the Egyptian and buried him in the sand. Later when he went out the second day he saw two men of the Hebrews fighting

and he said to him that did the wrong, why did you hit your friend? And he replied, who made you a ruler and a judge over us?

Do you intend to kill me as you killed that Egyptian? Then Moses was afraid and thought, surely this thing has now become known. When Pharaoh heard about it he sought to have him executed but Moses fled from the presence of Pharaoh and lived in the land of Midian and he sat down by a well.

Now the priest of Midian had seven daughters

and they came and drew water and filled the troughs to water their dad's flock.

Then some shepherds came and drove them away but Moses ran over and defended them, and watered their flock for them. When they came to Reuel their dad he asked, how come you are back so soon today?

And they replied, an Egyptian delivered us out of the hand of the shepherds and also drew water enough for us, and watered the flock also.

Then he replied to his daughters, where is he and why have you left this man?

Go call him that he may eat some food with us.

Later Moses accepted the invitation to live with the man, and he gave Moses Zipporah his daughter.

She gendered him a son and he called his name Gershom for he thought, I have been a foreigner in a foreign land.

As time passed it came about that the king of Egypt died and the children of Israel groaned by reason of their bondage, and when they cried their crying came up to Elohim because of their hard captive labors. Elohim heard their groaning,

and Elohim remembered His Covenant-Pledge with Abraham, Isaac, and Jacob.

Chapter 3

Then Elohim looked on the children of Israel and Elohim had recognition in store for them.

Meanwhile Moses tended the flock of Jethro his father in law, the priest of Midian, and he led the flock to the far side of the desert and came to the Mountain of Elohim called Horeb.

Then the Angel of YHWH appeared to him in a flame of fire out of the center of a bush, and he looked at the bush burning with fire but the bush was not burnt up.

Moses thought to himself, I will go over there and see this great sight, why this bush is not burnt up. When YHWH saw that he came over to observe then Elohim called to him out from the center of the bush and proclaimed, Moses! Moses!

and he replied, I am here.

He spoke, Do not come any closer now, take off the shoes from off your feet, for the Standing Place where you stand is sacred ground. He spoke, I am the Elohim of your dad, the Elohim of Abraham, the Elohim of Isaac,

and the Elohim of Jacob. And Moses concealed his face for he was terrified to look on Elohim. YHWH spoke, I have certainly seen the affliction of my people that are in Egypt, having heard their cries because of their oppressors,

and I have known their sorrows. Now I am come down to rescue them out of the hand of the Egyptians and to bring them up out of that land to a good large country, to a land flowing with milk and

honey. To the regions of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and the Jebusites.

Now therefore listen, the cry of the children of Israel has come to Me and I have also seen the oppression that the Egyptians oppress them with.

So go now for I will send you to Pharaoh that you may bring forth My people, the children of Israel out of Egypt.

Then Moses replied to Elohim, who am I that I should go to Pharaoh and that I should bring forth the children of Israel out of Egypt?

And He replied, Certainly I will be with you, and this will be a sign to you that I have sent you.

When you have brought forth the people out of Egypt then you will serve Elohim (with Levitical service)

at this mountain.

Moses replied to Elohim, when I come to the children of Israel and say to them, the Elohim of your forefathers has sent me to you, and when they ask me, what is your Name then what shall I answer them? Elohim replied to Moses, “I AM THAT WHICH I AM”; He also said, This will you say to the sons of Israel, “I AM has sent me to you”. Then Elohim also spoke to Moses, You will say this to the children of Israel, YHWH Elohim of your forefathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob has sent me to you. This is my Name for the ages, and this is my memorial to all generations.

Go, and gather the Elders of Israel together and say to them, YHWH Elohim of your forefathers, the Elohim of Abraham, of Isaac, and of Jacob appeared to me saying, I have certainly observed you and have seen what is done to you in Egypt.

Now I have spoken, I will bring you up from the afflictions of Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and the Jebusites, to a land flowing with milk and honey.

And they will obey your voice and you will come, along with the Elders of Israel to the king of Egypt, and you will say to him, YHWH Elohim of the Hebrews has met with us.

Now let us go for three days' journey into the wilderness so that we may sacrifice to YHWH our Elohim. I am sure that the king of Egypt will not let you go unless a mighty hand forces him.

And I will stretch out My hand, and strike Egypt with all My supernatural powers that I will do among them, and after that he will let you go.

And I will give this people favor in the sight of the Egyptians and it will come to pass that when you go, you will not leave empty handed

but every woman will inquire of her neighbor, and of her that lives in her house, jewels of silver, gold, and clothing, and you will put them on your sons, and on your daughters and you will plunder the Egyptians.

Chapter 4

Then Moses answered and said, consider this, they will not believe

me or listen to my voice for they no doubt will say, YHWH has not appeared to you.

YHWH replied to him, what is that in your hand?

And he answered, a staff.

Then He said, “Cast it on the ground”.

So he cast it on the ground, and it became a snake and Moses backed away from it fast. YHWH spoke to Moses, Put out your hand and take it by the tail. And he put out his hand and caught it, and it became a staff again in his hand. This is so they may believe that YHWH Elohim of their forefathers, the Elohim of Abraham, the Elohim of Isaac,

and the Elohim of Jacob has appeared to you. YHWH also said to him, “Put now your hand into your bosom”. So he put his hand into his bosom and when he took it out his hand was leprous as snow. Then He said, put your hand into your bosom again.

And he put his hand into his bosom again and brought it out of his bosom

and it was restored again as his normal flesh.

Now if they will not believe you or listen to the herald of the first sign, then they will believe the herald of the latter sign.

However if they will not believe these two signs or listen to your voice, then you will take of the water of the Nile river, and pour it on the dry ground

and the water that you take out of the river will become blood on

the dry ground. Then Moses replied to YHWH, O my Adonai, I am not a good speaker, never have been or yet even now since you have spoken to me, but I am slow of speech and of a slow tongue.

YHWH replied to him, Who has made man's mouth?

Or who makes the dumb or deaf, or the seeing, or the blind?

Has not YHWH done this? Now therefore go, and I will be with your mouth and will teach you what you will say. And he replied, O my Adonai please send another one to do this.

Then the anger of YHWH burned against Moses

and he replied, Is not Aaron the Levite your brother? I know that he can speak well. Look here, he now comes to meet you and when he sees you his heart will rejoice. You will speak to him putting the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you will do. He will be your spokesman to the people, and he will be your mouth

and you shall be Elohim to him.

Then you will take this staff in your hand to perform these signs. Moses went and returned to Jethro his father in law and said to him, let me go and return to my relatives that are in Egypt, and see whether they are still alive.

So Jethro replied to Moses, go in peace. YHWH spoke to Moses in Midian, Go, return to Egypt for all the men are dead that sought your life. Then Moses took his woman and his sons, and set them on a donkey, and he returned to the land of Egypt,

and Moses took the staff of Elohim in his hand.

YHWH spoke to Moses, When you return to Egypt see that you do all these signs before Pharaoh that I have put in your hand, but I will harden his heart so that he will not let the people go.

And you will say to Pharaoh, thus says YHWH, Israel is My son, even My firstborn.

And I say to you, Let My son go that he may serve Me and if you refuse to let him go I will kill your son, even your firstborn.

Now it came to pass on the way, in the place of lodging, that YHWH encountered Moses' son, and was required to kill him.

But Zipporah took a flint knife and cut off the foreskin of her son, and touched it to Moses' feet and said, surely a husband of blood [rites] are you to me!

So He let him go, then she repeated, a husband of blood [rites] are you to me, with regards to the rites of circumcision.

Then YHWH spoke to Aaron, Go into the wilderness to meet Moses.

And he went and met him at the mountain of Elohim and hugged him.

Moses told Aaron all the Words of YHWH who had sent him, and all the supernatural signs that He had commanded him. Then Moses

and Aaron went and gathered together all the Elders of the children of Israel.

And Aaron spoke all the words that YHWH had spoken to Moses

and performed the supernatural signs in the sight of the people.

Chapter 5

Then the people believed and when they heard that YHWH had visited the children of Israel, and that He had observed their affliction, then they bowed their heads and prostrated.

Then later Moses and Aaron went in and told Pharaoh, this is what YHWH Elohim of Israel commands, Let my people go that they may hold a festival to Me in the wilderness. But Pharaoh replied, who is YHWH that I should obey his voice to let Israel go? I do not know YHWH neither will I let Israel go.

And they answered, the Elohim of the Hebrews has met with us, so now let us take three days' journey into the desert and sacrifice to YHWH our Elohim lest He fall upon us with pestilence or with the sword.

Then the king of Egypt answered them, why do you Moses and Aaron keep the people from their works?

Go back yourselves now to your compulsory service.

And Pharaoh said, look, the people of the land now are numerous and you make them rest from their burdens.

Then Pharaoh commanded that day the slave drivers of the people

and their officers saying, you will no longer give the people straw to make white brick as previously, let them go and gather straw for themselves.

And require them to make the same formula of bricks as before, do not reduce their quota for they are slacking when they cry saying, let us go and sacrifice to our Elohim.

Let their service be heavy on the men and let them work at it and not be dazzled by lying words.

So the slave drivers of the people went out with their officers and they spoke to the people saying, Pharaoh declares, I will not give you straw.

Go you now and get your straw wherever you can find it, yet none of your work shall be curtailed.

So the people were dispersed abroad throughout all the land of Egypt to gather stubble instead of straw. Then the slave drivers pressured them saying, finish your daily tasks on time, as when there was straw.

And the officers of the children of Israel, that Pharaoh's slave drivers had set over them were beaten and demanded, why have you not completed your task in making brick both yesterday and today as previously?

Then the officers of the children of Israel came and cried to Pharaoh saying, why have you dealt with your slaves this way?

There is no straw given to your slaves and they say to us, make brick and then your slaves are beaten, you do therefore wrong your people.

But he replied, you are idle!

you are idle!

- that - is why you say, let us go and do sacrifice to YHWH.

So now get to work because there will be no straw given to you, yet you will deliver the quota of bricks. After this the officers of the children of Israel saw that they were in great trouble after hearing, you are not to reduce the quantity of bricks required of you daily in your work.

And they found Moses and Aaron standing to meet them when they came out from Pharaoh.

Then they said to them, YHWH look on you and judge because you have caused our scent to stink in the eyes of Pharaoh and in the eyes of his servants to put a sword into their hand to kill us.

Moses returned to YHWH and asked, Adonai, why have you so injured this people and why have you sent me?

Chapter 6

For since I came to Pharaoh to speak in your Name he has done injury to this people and you have not rescued your people at all.

Then YHWH spoke to Moses, Now shall you see what I will do to Pharaoh for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And Elohim spoke to Moses saying, I am YHWH. I appeared to Abraham, to Isaac, and to Jacob by the name of El Shaddai, but my Name YHWH was not revealed to them.

And I have also established My Covenant-Pledge with them, to give them the land of Canaan, the land of their lodging where they lived as foreigners.

And I have also heard the groanings of the children of Israel whom the Egyptians kept in slavery and I have remembered my Covenant-Pledge.

Therefore say to the children of Israel, I am YHWH

and I will bring you out from under the compulsory service of the Egyptians,

and I will rid you from their slavery and I will redeem you with a stretched out arm, and with great acts of judgment.

I will take you to myself as My own people, and I will be to you Elohim, and you will know that I am YHWH your Elohim that brings you out from under the compulsory service of the Egyptians.

I will bring you into the land of which I lifted up My hand to give it to Abraham, to Isaac and to Jacob, and will give it to you as an inheritance.

Then Moses spoke these things to the children of Israel but they did not listen to Moses because of their mental anguish, and because of the cruel slavery. YHWH then spoke to Moses saying, Go in, speak to Pharaoh king of Egypt that he let the children of Israel go out of his land.

And Moses spoke before YHWH saying, the children of Israel have not listened to me, how then will Pharaoh hear, I also being of uncircumcised speech?

Then YHWH spoke to Moses and Aaron and gave them a command for the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

These are the heads of their dads houses:

The sons of Reuben the firstborn of Israel;

Hanoch, Pallu, Hezron, and Carmi: these are the tribe of Reuben.

The sons of Simeon; Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanitish woman: these are the tribe of Simeon. These are the names of the sons of Levi according to their genealogies; Gershon, Kohath, and Merari:

and the years of the life of Levi was 137 years. The sons of Gershon; Libni, and Shimi, according to their clans. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel:

and the years of the life of Kohath were 133 years. The sons of Merari; Mahali and Mushi: these are the clans of Levi according to their genealogies.

And Amram took him Jochebed his father's sister for a woman, and she gendered him Aaron and Moses,

and the years of the life of Amram were a 137 years.

The sons of Izhar;

Korah, Nepheg, Zichri. The sons of Uzziel;

Mishael, Elzaphan, Zithri.

Then Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, for a woman, and she gendered him Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah; Assir, Elkanah, and Abiasaph:

these are the families of the Korhites. Then Eleazar Aaron's son took him one of the daughters of Putiel for a woman, and she gendered him Phinehas: these are the heads of the dads of the Levites according to their tribe. This is Aaron and Moses to whom YHWH said, Bring out the children of Israel from the land of Egypt according to their hosts.

These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt, these are Moses and Aaron.

Now when YHWH spoke to Moses in the land of Egypt, YHWH spoke to Moses saying, I am YHWH, speak to Pharaoh king of Egypt all that I say to you.

But Moses replied to YHWH, I am of uncircumcised speech so how will Pharaoh listen to me?

YHWH spoke to Moses, See, I have made you Elohim to Pharaoh and Aaron your brother shall be your prophet.

Chapter 7

You will speak all that I command you and Aaron your brother will speak to Pharaoh that he send the children of Israel out of his land.

And I will harden Pharaoh's heart and multiply My signs and My miracles in the land of Egypt.

And Pharaoh will not listen that I may put My Hand on Egypt, and will bring out My hosts, My people, the sons of Israel, from the land of Egypt by great acts of judgment.

And the Egyptians will know that I am YHWH, when I stretch forth My hand upon Egypt and bring out the children of Israel from among them.

Then Moses did (and Aaron also)

as YHWH commanded them.

Moses was 80 years old and Aaron 83 years old when they spoke to Pharaoh.

Then YHWH spoke to Moses and to Aaron saying,

When Pharaoh will say to you, perform a miracle then you will say to Aaron, Take your staff and cast it before Pharaoh and it will become a snake.

Then Moses and Aaron went in to Pharaoh and they did as YHWH had commanded, and Aaron cast down his staff before Pharaoh and before his slaves, and it became a snake.

But Pharaoh also called for crafty men, and for sorcerers and the diviners of Egypt, they also with their flashings, did similar things.

For they cast down every man his staff and they became snakes, but Aaron's staff swallowed up their staffs.

And He hardened Pharaoh's heart, so he did not listen to them as YHWH had spoken.

Then YHWH spoke to Moses, Pharaoh's heart is hardened and he refuses to let the people go.

Now go to Pharaoh in the morning when he goes out to the water,

and you will stand by the river's bank to meet him, and the staff that was turned to a snake will you bring in your hand. And you will say to him, YHWH Elohim of the Hebrews has sent me to you saying, Let My people go that they may serve Me in the wilderness and previously you would not listen.

So YHWH now declares, In this you will know that I am YHWH for I will strike with the staff that is in my hand upon the waters of the river, and the waters shall be turned to blood.

And the fish that are in the river will die

and the river will stink, and the Egyptians will weary to drink of the water from the river. YHWH spoke to Moses, Say to Aaron, take your staff and stretch out your hand upon the waters of Egypt, upon their streams, rivers, ponds, and upon all their pools of water that they may become blood. So there will be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

Moses and Aaron did as YHWH commanded, and he lifted up the staff and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his slaves and all the waters that were in the river turned to blood. Then the fish that were in the river died

and the river stank,

and the Egyptians could not drink of the water from the river, and

there was blood throughout all the land of Egypt. But the diviners of Egypt also did this with their secret arts

and Pharaoh's heart was hardened, neither did he listen to them as YHWH had said. Pharaoh turned and went into his house and did not even take this to heart.

Then all the Egyptians excavated around the river for water to drink, for they could not drink of the water from the river.

And seven days passed after YHWH had struck the Nile river.

Chapter 8

Then YHWH spoke to Moses, Go to Pharaoh and say to him, This is what YHWH declares, Let My people go that they may serve Me. But if you refuse to let them go I will strike all your regions with frogs.

Then the river will bring forth frogs abundantly, that will go up and come into your house, and into your bedroom and on your bed, and into the house of your slaves, and on your people and into your ovens, and into your bread bowls.

The frogs will come up both on you, and on your people and on all your slaves.

Then YHWH spoke to Moses, Say to Aaron, Stretch forth your hand with your staff over the streams, rivers, ponds, and cause frogs to rise up onto the land of Egypt. Aaron stretched out his hand over the waters of Egypt

and the frogs came up, and covered the land of Egypt. But the

diviners did so with their secret arts and also brought up frogs upon the land of Egypt. Then Pharaoh called for Moses

and Aaron and said, make supplication to YHWH, that He may take away the frogs from me, and from my people, and I will let the people go that they may perform sacrifice to YHWH.

Moses replied to Pharaoh, explain yourself to me, at what time shall I make supplication for you and for your slaves, and for your people to destroy the frogs from you and your houses, so that they may remain in the river only?

And he answered, Tomorrow.

Then he replied, let it be according to your word that you may know that there is none like YHWH our Elohim.

The frogs will depart from you, and from your houses and from your slaves, and from your people,

and they will remain in the river only. Moses and Aaron went out from Pharaoh

and Moses cried to YHWH because of the frogs that He had brought against Pharaoh. Then YHWH did according to the word of Moses

and the frogs died out of the houses, out of the villages, and out of the fields.

And they gathered them together into heaps and the land smelled very bad.

But when Pharaoh saw that there was relief he hardened his heart and listened not to them as YHWH had said. Then YHWH spoke to

Moses, say to Aaron, Stretch out your staff and strike the dust of the land that it may become gnat-swarms throughout all the land of Egypt.

And they did so, for Aaron stretched out his hand with his staff and struck the dust of the earth, and it became gnat-swarms in man, and in beast, all the dust of the land became gnat-swarms throughout all the land of Egypt.

But when diviners attempted with their secret arts to bring forth gnat-swarms they could not.

So there were gnat-swarms on man and beast.

Then the diviners said to Pharaoh, this is the finger of Elohim, but Pharaoh's heart was hardened and he did not listen to them as YHWH had said would happen. Then YHWH spoke to Moses, Rise up early in the morning and stand before Pharaoh when he comes out to the water and say to him, This is what YHWH declares, Let My people go that they may serve Me. Or if you will not let My people go then I will send swarms [of flies] on you and your slaves and on your people, and into your houses

and the houses of the Egyptians will be full of swarms [of flies], and also the ground where they stand.

But I will mark out in that day the land of Goshen where My people live, that no swarms [of flies] will be there. This is so you know that I am YHWH in this land.

And I will put a division between My people and your people, tomorrow will this sign come about. And YHWH did so and there

came a grievous swarm [of flies] into the house of Pharaoh

and into his slave's houses, and into all the land of Egypt, the land was ruined by reason of the swarm [of flies].

Then Pharaoh called for Moses and for Aaron and said, you go and sacrifice to your Elohim in the land.

But Moses replied, it would not be proper to do so for we will sacrifice the abominations of the Egyptians to YHWH our Elohim, now if we kill those things that the Egyptians worship in their presence, they will stone us!

But we must go three days' journey into the wilderness and sacrifice to YHWH our Elohim, as He has commanded us.

Then Pharaoh replied, I will let you go that you may sacrifice to YHWH your Elohim in the wilderness, only you will not go very far away, make supplication for me now.

And Moses replied, I go out from you and I will make supplication to YHWH that the swarms [of flies] may depart from Pharaoh, his slaves and from his people tomorrow.

Only make sure Pharaoh does not deal falsely anymore in not letting the people go to sacrifice to YHWH.

Then Moses went out from Pharaoh and made supplication to YHWH.

And YHWH did according to the word of Moses and He removed the swarms [of flies] from Pharaoh, his slaves, and from his people, there remained not even one.

But Pharaoh hardened his heart at this time also, neither would he let the people go.

Chapter 9

Then YHWH spoke to Moses, Go in to Pharaoh and tell him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me.

For if you refuse to let them go, and will continue to hold them, the hand of YHWH is on your livestock that is in the field, on the horses, donkeys, camels, oxen, and upon the sheep, there will be a very grievous plague of disease.

But YHWH will make a division between the livestock of Israel

and the livestock of Egypt,

and there will nothing die of all that belongs to the children of Israel.

YHWH appointed a set time declaring, Tomorrow YHWH will perform this thing in the land. And YHWH took this action the following day and all the livestock of Egypt died, but of the livestock belonging to the children of Israel, not one perished.

And Pharaoh sent, and found there was not one of the livestock of the Israelites dead.

But the heart of Pharaoh was hardened and he did not let the people go.

Then YHWH spoke to Moses and to Aaron, Take to yourselves

handfuls of ashes from the kiln and let Moses sprinkle it towards the sky in the sight of Pharaoh.

Then it will become small dust in all the land of Egypt, and will be an inflammation breaking forth with blisters upon man and upon beast throughout all the land of Egypt.

Then they took ashes from the kiln and stood before Pharaoh and Moses sprinkled it up towards the sky, and it became an inflammation breaking forth with blisters upon man and upon beast.

But the diviners could not stand before Moses because of the inflammation, for the inflammation was on all the diviners, and on all the Egyptians as well.

YHWH hardened the heart of Pharaoh and he would not listen to them as YHWH had spoken to Moses.

YHWH spoke to Moses, Rise up early in the morning and stand before Pharaoh and say to him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me. For this time I am sending all my plagues onto you and on your slaves, and on your people, that you may know that there is none like Me in all the land.

For now I will stretch out My hand that I may strike you and your people with pestilence;

and you will be cut off from the land.

But indeed for this I have caused you to stand, so as to show you my power, and for the sake of declaring my Name in all the land.

Are you not still exalting yourself against My people so that you will not let them go?

Mark tomorrow about this time, for I will cause it to rain a very grievous hail such as has never been in Egypt, even from the day of its being founded even until now. Dispatch instructions now and gather your livestock, and all that you have in the field, for upon every man and beast that will be found in the field that will not be brought home, this hail will fall on them and they will die. Then

he that feared the Word of YHWH among the slaves of Pharaoh made his slaves and his livestock take refuge into the shelters.

But he that regarded not the Word of YHWH left his slaves and his livestock in the open field.

YHWH spoke to Moses, Stretch out your hand towards the skies that there may be hail in all the land of Egypt upon man and beast, and upon every green plant of the field throughout the land of Egypt.

Then Moses stretched out his staff towards the skies and YHWH sent thunder and hail, and ball lightening ran along the ground, and YHWH rained hail upon the land of Egypt.

And there was hail and fire catching itself in the midst of the hail, very grievous, such as has never been in all the land of Egypt since it has become a nation. The hail struck throughout all the land of Egypt, all that was in the field of both man and beast,

and the hail beat down every green plant of the field, and broke every tree in the open field.

Only in the land of Goshen where the children of Israel lived, was

there no hail.

Then Pharaoh sent and called for Moses and Aaron and confessed to them, I have sinned this time, YHWH is righteous and I and my people are wicked.

Make supplication to YHWH and it will be enough so there will not be any more thundering of Elohim with the hail, I must let you go and you will not be delayed again.

Then Moses replied to him, As soon as I am gone out of the city I will raise my hands to YHWH and the thunder and hail shall stop, then you will know that the land belongs to YHWH.

But as for you and your slaves I know that you will still not fear YHWH Elohim.

So the flax and the barley were destroyed, for the barley was budding and the flax had already bloomed.

But the wheat and the spelt were not destroyed for they were late crops.

Then Moses went out of the city from Pharaoh, and he raised up his hands to YHWH, and the thunders and hail stopped and the rain ceased pouring on the land.

When Pharaoh saw that the rain, hail

and the thunders had stopped, he sinned still more by hardening his heart, both he and his slaves.

Chapter 10

Then the heart of Pharaoh was hardened, and he would not let the children of Israel go as YHWH had spoken by Moses.

YHWH spoke to Moses, Go in to Pharaoh for I have hardened his heart and the heart of his slaves that I might show my miraculous signs before him.

And so that you may tell in the ears of your son, and of your grandchildren, what things I have severely dealt on Egypt and My miraculous signs that I have done among them so that you may know how that I am YHWH.

Then Moses and Aaron came to Pharaoh and said to him, This is what YHWH Elohim of the Hebrews declares, How long will you refuse to humble yourself before me? Let My people go so that they may serve Me. Or if you refuse to let My people go then tomorrow I will bring the locusts swarms into your region.

And they will cover the face of the land so that no one is able to see the land.

Then they will devour the remainder of what has escaped that was left for you from the hail, and will eat every tree that grows for you out of the field.

They will also fill your houses and the houses of all your slaves, and the houses of all the Egyptians such as your dads, and your forefathers have never seen, from the day that they came to this land until now.

And he turned himself away and went out from Pharaoh. After this Pharaoh's slaves said to him, how long will this man be a snare to

us? Let the men go so that they may serve YHWH their Elohim. Don't you know that Egypt is destroyed? Moses and Aaron were then brought again to Pharaoh and he said to them, Go, serve YHWH your Elohim, but who are they that will go?

And Moses replied, we would go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds would we go, for we must hold a festival sacrifice to YHWH.

Then he said to them, YHWH be with you if I will let you go with your little ones.

Clearly you are inclined for the worst. This will not happen! Let the men go and serve YHWH for that is what you were seeking.

And then they were cast out of Pharaoh's presence.

Then YHWH spoke to Moses, Stretch out your hand over the land of Egypt for the locust swarms that they may come up upon the land of Egypt and eat every green plant of the land, everything that the hail has left.

Moses stretched out his staff over the land of Egypt, and YHWH brought an East wind on the land all that day and into the night and when it was morning the East wind brought the locusts. Then the locust swarms went up over all the land of Egypt and rested in all the regions of Egypt in very numerous quantities. Before this there had never been such locust swarms as these, neither after this will it ever happen again.

For they covered the face of the whole ground so that the land was darkened, and they ate every green plant of the land and all the

fruit in the trees that the hail had left.

There remained no greenery in the trees, or in the herbage of the field, throughout all the land of Egypt.

Then Pharaoh called for Moses and Aaron in great haste and said, I have sinned against YHWH your Elohim and against you.

Now take away my sin once again and make supplication to YHWH your Elohim that He may remove this deadly plague.

He went out from Pharaoh and made supplication to YHWH.

Then YHWH turned a forcefully strong west wind that took away the locusts and cast them into the Red Sea, there remained not one locust in all the regions of Egypt.

But YHWH hardened Pharaoh's heart so that he would not let the children of Israel go.

Then YHWH spoke to Moses, Stretch out your hand towards the sky that there may be darkness over the land of Egypt, the darkness that one gropes in.

And Moses stretched out his hand towards the sky and there was a thick darkness in all the land of Egypt for three days.

They could not see one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings.

Pharaoh called to Moses and said, now you may go and serve YHWH, only your flocks and your herds will be left behind.

Let your little ones also go with you.

But Moses replied, you must give us also sacrifices and Burnt-Offerings, that we may observe our festival to YHWH our Elohim.

Our livestock will also go with us, there will not be one hoof left behind, for we must take these to serve YHWH our Elohim, and we do not know with what we must serve YHWH until we get there.

But YHWH continued to hardened Pharaoh's heart, and he would not let them go.

Chapter 11

Then Pharaoh said to him, get away from me, never see my face again, because in the day you see my face you will die.

Moses responded, you have spoken well, I will see your face again no more. YHWH spoke to Moses, I will bring one last plague upon Pharaoh and on Egypt,

and then afterwards he will let you go from here.

When he will let you go he will certainly cast you out of here altogether. Now speak in the audience of the people and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. And YHWH gave the people favor in the sight of the Egyptians. Moreover the man Moses was very distinguished in the land of Egypt, in the sight of Pharaoh's slaves and in the sight of the people. Then Moses said, this is what YHWH commands, About midnight I will go out into the midst of Egypt.

And all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh that sits on his throne, even to the firstborn of the slave

girl that is behind the hand mills, and all the firstborn of animals.

And there will be a great outcry throughout all the land of Egypt, the like of which never happened before or will ever happen again.

But against none of the children of Israel will a dog move his tongue, against man or beast, that you may know how YHWH puts a distinction between the Egyptians and Israel.

So will all these servants of yours come to me, bowing down before me saying, go now, you and all the people who follow you!

After that I will go out.

Then Moses, hot with anger left Pharaoh.

Chapter 12

YHWH spoke to Moses, Pharaoh will not listen to you so that My miraculous signs may intensify in the land of Egypt.

Moses and Aaron did all these miracles before Pharaoh and YHWH hardened Pharaoh's heart so that he would not let the children of Israel go out of his land.

YHWH spoke to Moses and Aaron in the land of Egypt saying, this month will be to you the beginning of months, it will be the first month of the year for you. Speak to all the company of Israel saying, In the tenth day of this month every man is to take a lamb, according to the house of their fathers, one lamb for each household.

And if the

household is too small for the lamb, let them share one with his neighbor next to his house according to the number of people living there, you will figure the amount of lamb needed in accordance to what each individual consumes.

Your lamb will be wholesome and without blemish, a male of the first year, you will take it out from the sheep or from the female goats.

And you will keep it until the 14th day of the same month, and the whole company of the people of Israel will slaughter it at sunset.

Then they will take of its blood and put some of it on the sides and tops of the door-frames of their houses where they will eat it.

And they will eat the meat that night, roasted in the fire with unleavened bread and with bitter herbs, they will consume it.

Now do not eat it raw or boiled in water but roast it with fire, with its head and with legs, including the entrails of the animal.

Do not leave any of it until sunrise, but what is left of it you will burn that up with fire.

This is how you will eat it, with your hips belted up and your shoes on your feet and with your staff in your hand, you will have eaten it in haste, it is YHWH's SACRIFICE OF PASSOVER.

For I will pass through the land of Egypt this night and will kill all the firstborn in the land of Egypt, both man and animal and against all the Elohim of Egypt I will execute judgment for I am YHWH.

The blood will be to you for a signal on the houses where you live

and when I see the blood, I will pass over you and the fatal plague will not be on you to destroy you when I fatally attack the land of Egypt.

And this day will be to you for a memorial and you will observe it as a festival sacrifice to YHWH throughout your generations.

You will observe it for a festival as a statute for the ages.

Seven days will you eat unleavened bread, on the first day you will remove leaven out of your houses, for whoever eats leavened bread from the first day until the seventh day, that person will be cut off from the body of Israel.

And on the first day there will be a sacred assembly by summons, and on the seventh day there will be a sacred assembly by summons.

No manner of work will be done those days except for eating food, that is all you can do. And you will observe the Festival of Unleavened Bread, for on this very day did I bring your hosts out of the land of Egypt.

This is why you will observe this day in your generations by a statute for the ages of time.

In the first month, on the 14th day of the month at sunset, you will eat unleavened bread until the 21st day of the month at sunset.

For seven days no leaven will be found in your houses and whoever eats what is leavened, even that person will be cut off from the body of Israel, whether he is a foreigner or native Israelite in the land.

You will eat nothing leavened, in all your dwellings you will eat unleavened bread. Then Moses called for all the Elders of Israel and commanded them, fetch out and seize yourself a lamb according to your families and kill THE PASSOVER.

Take a binding of hyssop and dip it in the blood that is in the bowl and apply it to the top and two sides of the door-frame, with the blood that is from the bowl.

Then none of you will go out the door of his house until sunrise.

For YHWH will pass through to strike the Egyptians but when he sees the blood on the top and two sides of the door-frame YHWH will pass over that door, and will not permit the destroyer to come into your houses to kill you. Then you will observe this as a statute for yourself and your descendants for the ages of time. And it will come to pass when you are come to the land that YHWH will give you as he has promised

that you will observe this service.

Then when your children will ask you, what do you mean by this service?

You will then tell them, it is the sacrifice of YHWH's PASSOVER, who passed over the houses of the children of Israel in Egypt when he struck the Egyptians and rescued our houses.

At this the people bowed down and prostrated themselves.

The children of Israel went away and did exactly as YHWH had commanded Moses and Aaron.

Then at midnight YHWH killed all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that were in the prisons, and all the firstborn of animals. Pharaoh rose up in the night, he and all his slaves as well as all the Egyptians,

and there was a great cry in Egypt for there was not a house where there was not one dead. Then he called for Moses and Aaron by night and said, rise up and depart from among my people, both you

and the children of Israel and go serve YHWH as you have commanded.

Also take your flocks and your herds as you have said and be gone, blessing me too. Then the Egyptians were urgent on the people that they might send them out of the land in a hurry, for they thought, we shall all be dead!

And the people took up the dough before it was fermented, their kneading bowls being bound up in their garments on their shoulder. Then the children of Israel did as Moses commanded,

and they asked of the Egyptians jewels of silver, jewels of gold and clothing.

YHWH gave the people favor in the sight of the Egyptians so that they asked of them.

So they plundered the Egyptians.

The children of Israel journeyed from Rameses to Succoth, about 600,000 on foot that were men, beside children.

And a mixed multitude went up along with them with the flocks, herds, and very numerous livestock. They baked unleavened cakes from the dough that they brought out of Egypt, for it was not leavened because they were expelled out of Egypt, and they could not delay, neither had they prepared themselves any provisions. Now the time that the children of Israel lived in Egypt was 430 years. Then at the end of 430 years, even on that very same day the hosts of YHWH departed from the land of Egypt.

It is a night to be much observed to YHWH for bringing them out from the land of Egypt.

This is that night of YHWH to be observed by all the children of Israel in their generations.

YHWH spoke to Moses and Aaron, This is the statute of THE PASSOVER and no foreigner will eat of it.

But every man's slave that is bought for money, after you have circumcised him, then he can consume of it.

A foreigner and a hired slave will not eat of it.

The Passover must be eaten inside one's house, do not take any of the meat outside the house and do not break any of the bones. All the company of Israel will observe it.

And when a foreigner will travel with you and observe THE PASSOVER to YHWH, let all his males be circumcised and then let him come near and observe it.

Then he will be the same as a native Israelite born in the land, for no uncircumcised person will eat of it.

One law will be in effect for the native Israelite and to the foreigner that lives among you.

All the children of Israel obeyed as YHWH commanded Moses and Aaron, so they did.

Chapter 13

Then YHWH brought the children of Israel out of the land of Egypt by their hosts.

YHWH spoke to Moses saying, Set apart (consecrate) for Me all the firstborn of the womb among the children of Israel, both of man and of animal, for they are Mine.

And Moses said to the people, Remember

this day that you came out from Egypt, out of the house of slavery, for by strength of hand YHWH brought you out from this place, there will no leavened bread be eaten. You came out this day in the month Abib.

And it wil

l come about when YHWH will bring you to the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, which he affirmed to your forefathers to bestow on you, a land flowing with milk and honey, that you will observe this service in this month. Seven days you will eat

unleavened bread, and on the seventh day it will be a festival to YHWH.

Unleavened bread will be eaten seven days, and anything fermented is not to be seen with you, leaven will not be seen with you in all your regions.

And you will tell your son in that day saying, this is done because of what YHWH did to me when I came out of Egypt.

This will be for a sign to you upon your hand, and for a memorial between your eyes, that YHWH's Law may be in your mouth for with a strong hand has YHWH brought you out of Egypt.

You will therefore observe this statute seasonally from year to year.

And after YHWH brings you into the land of the Canaanites as he affirmed to you and your forefathers and bestows it to you, then you will set apart to YHWH all the firstborn of the womb,

and every firstborn that comes from your animals, the males will belong to YHWH.

And every firstborn of a donkey you will ransom with a lamb and if you will not ransom it, then you will break its neck and all the firstborn of Adam among your children will you ransom. In future times when your son asks you saying, what is this? Then you will say to him, by strength of hand YHWH brought us out from Egypt from the house of slavery.

And it came about when Pharaoh would hardly let us go that YHWH killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals.

That is why I sacrifice to YHWH all the firstborn of the womb that are males, but all the firstborn of My children I ransom.

This will be for a sign upon your hand, and for bindings between your eyes, for by strength of hand YHWH brought us out of Egypt. Then when Pharaoh sent the people away, Elohim did not lead them by the route to the land of the Philistines even though that was shorter, for Elohim said, Unless the people regret leaving when they see war and then turn back towards Egypt.

But Elohim led the people by the desert route of the Red Sea, and the children of Israel went up arrayed for battle out of the land of Egypt.

Moses also took the bones of Joseph with him, for he had made the children of Israel pledge saying, Elohim will certainly visit you and you will carry up my bones out of this place with you.

Then they took their journey from Succoth and encamped in Etham, by the edge of the desert.

YHWH went before them by day in a Pillar of Cloud-mass to lead them on the journey, and by night in a Pillar of Supernatural Fire, to give them light to go by day and night.

He did not take away the Pillar of Cloud-mass by day, nor the Pillar of Supernatural Fire by night from in front of the people.

Chapter 14

Then YHWH spoke to Moses declaring, tell the children of Israel to turn back and encamp near Pihahiroth, between Migdol and the sea.

They are to pitch their camps by the sea, directly opposite Baalzephon.

For Pharaoh will say of the children of Israel that they are distracted in the land and the desert has shut them in.

And I will harden Pharaoh's heart, that he will pursue after them and I will be honored upon Pharaoh and upon all his armies so that the Egyptians may know that I am YHWH.

And the Israelites did so.

Then it was told the king of Egypt that the people fled and the heart of Pharaoh and of his slaves was turned against the people for they thought, why have we done this, that we have let Israel go from serving us?

And he made ready his chariot and took his compatriots with him.

He took 600 chosen chariots, and all the chariotry of Egypt, and officers over every one of them. Then YHWH hardened the heart of Pharaoh king of Egypt and he pursued after the children of Israel,

but the children of Israel went out with exalted hands.

Then the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen with his army and overtook them encamped by the sea, near Pihahiroth, and opposite Baalzephon. When Pharaoh drew near, the children of Israel raised their eyes, and saw the Egyptians marching after them

and they were extremely afraid and the children of Israel cried out to YHWH. Then they said to Moses, because there were no graves in Egypt is that why you have taken us away to die in this desert? What has been done to us by bringing us out of Egypt?

Is not this the word that we told you in Egypt saying, let us alone that we may serve the Egyptians?

For it would have been better for us to serve the Egyptians than to die in this desert.

Then Moses said to the people, do not fear, stand still and see the salvation of YHWH that He will show to you today, for the Egyptians whom you have seen today, you will not see them again for the ages of time.

YHWH will make war for you and you will remain silent.

Then YHWH spoke to Moses, Why do you cry to me? command that the children of Israel continue the advance. Lift up your staff and stretch out your hand over the Red Sea and divide it, so the children of Israel may go on dry land through the middle of the sea. Then I will harden the hearts of the Egyptians and they will follow them,

and I will obtain for Myself honor from Pharaoh and his forces, from his chariots and his horsemen.

Then the Egyptians will know that I am YHWH, when I have obtained myself honor from Pharaoh, his chariots and his horsemen.

Then the Angel of Elohim that went in front of the camp of Israel removed and went to the rear of them, and the Pillar of Cloud-mass went from the front and positioned itself to the rear of them.

And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud-mass of darkness to the Egyptians, but it

gave light by night to the Israelites, so that the one camp did not approach the other all that night.

Then Moses stretched out his hand over the Red Sea and YHWH caused the sea to be carried away by a strong East wind all that night, and made the seabed dry land, and the waters were divided.

Then the children of Israel went into the middle of the seabed on the dry land, and the waters were a wall to them on their right hand, and on their left.

But the Egyptians pursued, and went in after them to the middle of the seabed, even all Pharaoh's horses, his chariots and his horsemen.

Then in th

e morning

watch YHWH looked at the armed host of the Egyptians through the Pillar of Supernatural Fire and from the cloud-mass, and broke the armed host of the Egyptians by taking off their chariot wheels as they drove them with difficulty, so that the Egyptians exclaimed, let us escape from the presence of Israel (Elohim that prevails)

for YHWH battles for them against the Egyptians. Then YHWH spoke to Moses, Stretch out your hand over the Red Sea, that the waters may turn back upon the Egyptians, upon their chariots and upon their horsemen. So Moses stretched out his hand over the Red Sea

and the sea turned back to its ever-flowing position at the coming of sunrise, and the Egyptians tried to escape the rushing waters but

YHWH overthrew the Egyptians in the middle of the sea.

And the waters turned back and spread over the chariots, and the horsemen and all the armed host of Pharaoh that came into the Red Sea after them, but there remained not so much as one of them .

The children of Israel however had walked on dry land in the middle of the Red Sea, and the waters were a wall to them on their right hand and on their left.

So YHWH saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians dead upon the seashore.

Chapter 15

Israel saw the great power that YHWH accomplished over the Egyptians and the people feared YHWH, and believed YHWH and His servant Moses.

Then sang Moses and the children of Israel this song to YHWH, I will sing to YHWH, for He has triumphed gloriously, the horse and his rider has He dealt treacherously within the sea.

YHWH is my strength and song, and He is become my salvation, He is my Elohim and I will beautify him.

The Elohim of my father, and I will exalt him.

YHWH is a man of war, YHWH is his Name.

Pharaoh's chariots and his armed host has He directed into the sea, his chosen officers also are drowned in the Red Sea.

The deep sea has spread over them, they sank into the seabed's

depth as a stone.

Your right hand O YHWH, has become glorious in power, your right hand O YHWH, has shattered

the enemy.

And in the greatness of your majesty you have beaten down those that rose up against you, you send forth your burning anger that devoured them as chaff.

And with the wind from your nostrils the waters were heaped up, the flow took an upright position as a heap piling up, and the sea bottom was frozen in the middle of the Red Sea.

The enemy said, I will pursue, I will overtake, I will plunder the spoil, I will glut myself on them, I will draw my sword, my hand will repossess them.

You did blow with your wind, the sea spread over them, they were submerged as lead in the great waters.

Who is like you O YHWH, among the Elohim?

Who is like you, majestic in sacredness, honored in praises, producing extraordinary acts of judgment?

You stretch out your right hand, the land swallowed them.

You in your mercy have led forth the people that you have ransomed, you have guided them in your strength to your sacred habitation. The people will hear, and be afraid, anguish will take hold on the inhabitants of Palestina [Palestine].

Then the chiefs of Edom will be disturbed, the mighty men of Moab, trembling will take hold of them, all the inhabitants of Canaan will dissolve away.

Dread and terror will fall on them, by the greatness of your arm they will be as still as a stone till your people pass over O YHWH, till the people pass over, that you have acquired.

You will bring them in and fasten them to the mountain of your inheritance, in the Established Place O YHWH that you have made for your dwelling, in the Sacred Place O Adonai, which your hands have established.

YHWH will become King for the ages of ages.

For the horse of Pharaoh went in with his chariots and with his horsemen into the Red Sea and YHWH returned the waters of the sea upon them, but the children of Israel went on dry land in the middle of the sea.

And Miriam the prophetess, the sister of Aaron, took a tambourine in her hand and all the women went out after her with tambourines and with dances.

Then Miriam answered them, sing you to YHWH for He has triumphed gloriously, the horse and his rider has He mislead into the sea.

So Moses brought Israel from the Red Sea and they went out into the Desert of Shur, and they went three days in the desert and found no water.

And when they came to Marah they could not drink of the waters of

Marah, for they were bitter, that is why the name of it was called Marah.

Then the people murmured against Moses saying, what will we drink?

Chapter 16

And he cried to YHWH, and YHWH showed him a tree that when he had cast it into the waters, the waters became sweet

and there he made for them a statute and a judgment, so there he tested them and declared, If you will diligently listen to the Voice of YHWH your Elohim and will do what is right in his sight, and will give ear to his commandments and observe all His statutes. Then I will put none of these diseases on you that I have brought upon the Egyptians, for I am YHWH that heals you. Then they came to Elim where there were twelve springs of water and 70 palm trees,

and they encamped there by the water springs.

And they continued their journey from Elim and all the company of the children of Israel came to the Desert of Sin, that is between Elim and Sinai, on the 15th day of the second month after their departing out of the land of Egypt.

Then the whole company of the children of Israel complained against Moses and Aaron in the desert.

And the sons of Israel said to them, oh if we had died by the hand of YHWH in the land of Egypt, in our sitting by the pots of meat, in our eating bread to gorge ourselves.

For you have brought us out to this desert to put all this assembly to death with hunger.

YHWH spoke to Moses, I will rain bread from the skies for you and the people will go out and gather a portion for a day, that I may test them whether they will walk in my Law or not. Then on the sixth day they will prepare what they bring in and it will be twice as much as their usual daily gathering.

Moses and Aaron said to all the children of Israel, At sunset you will know that YHWH has brought you out from the land of Egypt.

And at sunrise, then you will see the abundance of YHWH, for He hears your obstinacy against Him and who are we that you murmur against us?

Then Moses said, this will be when YHWH will give you at sunset meat to eat, and at sunrise bread to the full, for YHWH hears your obstinacy that you murmur against him and who are we?

Your obstinacy is not against us but against YHWH. And Moses spoke to Aaron, say to all the company of the Israelites, come near before YHWH for He has heard your obstinacy.

Then it came about as Aaron spoke to the whole company of the Israelites, that they looked towards the desert and the abundance of YHWH appeared in the cloud.

And YHWH spoke to Moses, saying, I have heard the murmuring of the children of Israel so now tell them at sunset you will eat meat and at sunrise you will be filled with bread, and you will know that I am YHWH your Elohim. And it came to pass that at sunset the

quails came up and covered the camp, and at sunrise dew encircled the encampment.

And when the dew that encircled had evaporated from the desert surface, then there was a small flake-like thing, fine as the morning frost on the ground. So when the children of Israel saw it, they said to one another, it is manna (the bread from the skies), for they had no idea what it was. And Moses said to them,

this is the bread that YHWH has given you to eat.

This is what YHWH has commanded, Gather of it as much as each man needs, an omer [2 quarts] for every man, according to the number of your people that are in your tents.

Then the children of Israel did this and some gathered more while others gathered less.

And they measured by the omer and he who had gathered much had nothing left over, and he who had gathered little had no shortage, each according to his eating they have gathered.

Then Moses commanded, let no man keep any leftovers until the morning.

Notwithstanding they did not listen to Moses but some of them kept it until the morning

and it bred worms, smelling very bad, and Moses was angry with them. They gathered it every sunrise, every man according to his eating requirements, and when the sun became hot it melted. Then on the sixth day they gathered twice as much bread, two omers for each man, and all the chiefs of the assembly came and told Moses.

And he sai

d to them, this is what YHWH has commanded, Tomorrow is the observance of the HOLY SABBATH to YHWH, bake what you will bake today and boil what you will boil, and what remains keep over for yourselves until sunrise.

And they laid it up until sunrise as Moses commanded, and it did not stink, neither were there any worms in it.

Then Moses said, eat what remains today, for this day is a Sabbath to YHWH, today you will not find it in the field.

Six days you will gather it but the seventh day is the Sabbath, on that day there will be nothing.

After this there went out a few of the people on the seventh day to gather it but they found nothing.

Then YHWH spoke to Moses, How long refuse you to observe My commandments and My Laws?

Now keep in mind that YHWH has given you the Sabbath, that is why He gives you two days' worth of bread on the sixth day.

Every man is to remain in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day. The House of Israel called the name of it Manna, and it was like coriander seed, white, and the taste of it was like waffles made with honey.

And Moses

said, this is the thing that YHWH commands, Fill an omer of it to be kept for your generations that they may see the bread that I have fed you with in the desert, when I brought you out from the land of Egypt.

Moses said to Aaron, take a pot, and put an omer full of manna in it, and lay it up before YHWH, to be kept for your generations.

As YHWH commanded Moses, so Aaron laid it up before the Sacred Writings to be kept.

Chapter 17

The children of Israel had eaten manna 40 years until they came to inhabited settlements of land, they consumed manna until they came to the borders of the land of Canaan.

Now an omer is 1/10th part of an ephah. Then all the company of the sons of Israel traveled from the wilderness of Sin on their travels, by the command of YHWH and encamped in Rephidim

and there was no water for the people to drink.

Then the people quarreled with Moses and said, give us water so that we may drink. But Moses replied to them, why are you quarreling with me? Why do you test YHWH?

And the people thirsted there for water and the people complained against Moses and said, why is it that you have brought us up out of Egypt to kill us and our children and our livestock with thirst?

Then Moses cried to YHWH, what shall I do for this people?

They are almost ready to stone me. YHWH spoke to Moses, Go on ahead of the people and take with you some of the Elders of Israel and your staff that you used to strike the Nile river with, take that in your hand and go.

I will stand before you by the rock in Horeb, and you will strike the rock, and there will come water out of it so that the people may drink.

And Moses did so in the sight of the Elders of Israel.

He called the name of the place Massah and Meribah, because of the quarreling of the children of Israel, and because they tested YHWH saying, is YHWH among us or not?

Then Amalek came, and fought with Israel at Rephidim.

Moses said to Joshua, select out from us men and go out and make war with Amalek. Tomorrow I will stand on the top of the hill with the staff of Elohim in my hand. So Joshua did as Moses had said to him and fought with Amalek.

And Moses, Aaron and Hur went up to the top of the hill, and when Moses held up his hand then Israel prevailed but when he let down his hand, Amalek prevailed. So Moses' hands were heavy

and they took a stone and put it under him, and he sat on it, then Aaron and Hur supported up his hands, the one on the one side and the other on the other side.

Now his hands were supported until sunset came.

Joshua weakened Amalek and his people with the edge of the

sword.

Chapter 18

YHWH said to Moses, Write this for a memorial on a scroll and recite it in the hearing of Joshua, for I will exterminate the memory of Amalek from under the cosmos.

Moses built an altar and called the name of it YHWH-Nissi (YHWH our Banner)

and declared, Because a hand is on the throne of YHWH, war comes to Amalek from YHWH from generation to generation.

When Jethro, the priest of Midian, Moses' father in law heard of all that Elohim had done for Moses and Israel His people, and that YHWH had brought Israel out of Egypt.

Then Jethro (Moses' father in law) took Zipporah (Moses' woman) after she had been sent home,

and her two sons, one was named Gershom for he said, I have been a foreigner in a foreign land.

And the name of the other was Eliezer, for the Elohim of my dad said He was my help, and delivered me from the sword of Pharaoh.

Then Jethro, Moses' father in law came with his sons and his woman to Moses in the desert where he encamped at the Mount of Elohim.

And he said to Moses, your father in law Jethro has come to you and brings your woman and her two sons with her.

Moses went out to meet his father in law and bowed down, and hugged him and they asked each other how they have fared, and they came into the tent.

And Moses told his father in law all that YHWH had done to Pharaoh and to the Egyptians for Israel's sake, and all the hardship that had come on them by the way and how YHWH rescued them.

Jethro rejoiced for all the goodness that YHWH had accomplished for Israel, whom He had rescued from the hands of the Egyptians.

Then Jethro said, blessed is YHWH who has rescued you from the hands of the Egyptians and from the hand of Pharaoh, who has rescued the people from under the hands of the Egyptians.

Now I know that YHWH is greater than all the elohim, for in this thing they have acted proudly but He is above them! Then Jethro (Moses' father in law)

procured a Burnt-Offering and sacrifices for Elohim and Aaron came, and all the Elders of Israel to eat bread with Moses' father in law before Elohim.

Then the next day when Moses sat to govern the people, the people stood by Moses from sunrise to sunset.

When Moses' father in law saw all that he did for the people he asked, what is this thing that you do for the people?

Why sit you yourself alone here and all the people stand by you from sunrise to sunset?

And Moses replied to his father in law, because the people come to

me to inquire of Elohim. When they have a matter they come to me and I judge between one and another, and I teach them to know the statutes of Elohim and his Laws.

Then Moses' father in law said to him, the thing that you do is not good.

You will certainly wear down, both you and this people that are with you, for this thing is too heavy of a burden for you. You are not able to perform this by yourself alone. Listen now to my voice, I will give you counsel and Elohim will be with you.

You must be Elohim's representative for the people and bring their business to Him. And you will teach them statutes and Laws and will show them the way where they must walk, and the work that they must do.

Furthermore you will provide out of all the people able men, such as fear Elohim, men of truth hating unjust gain, and place such people over them to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens.

And let them govern the people in all seasons and it will be when every great matter comes up they will bring it to you, but every small matter they will judge, so it will be easier for yourself and they will bear the burden with you.

If you will do this thing and Elohim commands you so, then you will be able to endure and all this people will also go to their places in peace.

So Moses consented to the voice of his father in law, and did all

that he had proposed.

Then Moses chose able men out of all Israel and made them chiefs over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

Chapter 19

And they governed the people in all seasons but the difficult matters they brought to Moses, but every insignificant matter they judged themselves.

Then Moses let his father in law depart, and he went back to his own land.

In the third month when the children of Israel had gone out of the land of Egypt, on that very day they came to the Desert of Sinai.

For they had left Rephidim and were come to the Desert of Sinai, and had pitched in the desert and there Israel camped in front of the mountain.

Moses went up to Elohim and YHWH called to him out of the mountain saying, This is what you will say to the House of Jacob, and tell the children of Israel.

You have seen what I did to the Egyptians and how I lifted you on eagles' wings and brought you to Myself.

Now if you will obey my Voice indeed, and observe my Covenant, then you will be a valued possession to Me above all people, for all the earth is Mine.

And you will be to me a Kingdom of Priests and a sacred nation.

These are the Words that you will speak to the children of Israel.

Moses came and called for the Elders of the people and set in front of them all the Words that YHWH commanded him.

Then all the people answered together and said, all that YHWH has spoken we will do.

So Moses returned the words of the people to YHWH. YHWH spoke to Moses, I come to you in a thick cloud-mass that the people may hear when I speak with you, and believe you for the ages. And Moses told the words of the people to YHWH.

Then YHWH spoke to Moses, Go to the people and consecrate them today and tomorrow, and let them wash their clothes, and be ready by the third day, for on the third day YHWH will come down in the sight of all the people upon Mount Sinai.

And you will set boundaries for the people on every side saying, Be careful for yourselves, that you do not go up into the mountain or touch the outskirts of it because whoever touches the mountain will certainly be put to death.

Not even a hand will touch it, except he will certainly be stoned or shot whether it is animal or man, it will not live but when the trumpet sounds long then they may come up to the mountain.

Then Moses went down from the mountain to the people and consecrated the people and they washed their clothes.

He also said to the people, Be prepared for the third day and refrain

from sexual relations with your women.

Then at sunrise on the third day there were thunders and lightning, and a massive cloud-mass upon the mountain and the sound of the trumpet exceeding loud, so that all the people that were in the camp trembled.

Moses brought out the people from the camp to meet with Elohim

and they stood at the lower part of the mountain. Mount Sinai was wholly a smoke from the presence of YHWH who has come down on it in fire, and its smoke goes up as smoke of the furnace,

and the whole mountain quaked exceedingly.

And when the noise of the trumpet sounded long and became louder and louder, Moses spoke and Elohim answered him with a voice. Then YHWH came down upon Mount Sinai on the top of the mountain, and YHWH called Moses up to the top of the mountain

and Moses went up.

YHWH spoke to Moses, Go down and warn the people unless they break through to YHWH to gaze and many of them perish.

And let the priests also that come near to YHWH consecrate themselves, so that YHWH does not break out against them.

Chapter 20

Moses said to YHWH, The people cannot come up to Mount Sinai, for you charged us saying, Set boundaries around the mountain and consecrate it.

And YHWH said to him, Away, get you down and you will come up, you and Aaron with you, but let not the priests and the people break through to come up to YHWH, so that He does not break forth on them.

So Moses went down to the people and spoke to them.

Then Elohim spoke all these Words saying, I am YHWH your Elohim, that has brought you out of the land of Egypt, out of the house of slavery.

[1] YOU WILL HAVE NO OTHER ELOHIM BEFORE ME.

[2] YOU WILL NOT MAKE TO YOURSELVES ANY IDOL OR ANY IMAGE OF ANYTHING THAT IS IN COSMOS ABOVE, OR THAT IS IN THE LAND, OR THAT IS IN THE WATER.

You will not bow down yourself to them nor serve them, for I (YHWH your Elohim)

am a jealous Elohim, punishing the depravity of the fathers upon the children to the third and fourth generation of those that hate Me.

And showing goodness to thousands of them that love me, and observe my commandments.

[3] YOU WILL NOT TAKE THE NAME OF YHWH YOUR ELOHIM IN VAIN;

for YHWH will not hold him guiltless that takes his Name in vain.

[4] REMEMBER THE SABBATH DAY AS CONSECRATED.

Six days will you labor, and do all your work.

But the seventh day is the Sabbath of YHWH your Elohim, in it you will not do any work, you, your son, daughter, male and female slave, livestock, nor the foreigner that resides within your gates.

For in six days YHWH made the visible universe and earth, the sea and all that is in them, and rested on the seventh day, then YHWH blessed the Sabbath day, and consecrated it.

[5] HONOR YOUR FATHER AND YOUR MOTHER, THAT YOUR DAYS MAY BE LONG ON THE LAND THAT YHWH YOUR ELOHIM GIVES YOU.

[6] YOU WILL NOT MURDER.

[7] YOU WILL NOT COMMIT ADULTERY.

[8] YOU WILL NOT STEAL.

[9] YOU WILL NOT TESTIFY AS A FALSE WITNESS AGAINST ANOTHER PERSON.

[10] YOU WILL NOT COVET another person's house, you will not covet another man's woman, nor his male or female slave, nor his ox, nor his donkey, nor anything that is another person's. All the people saw the thunder and lightning and heard the sound of the trumpet,

and the mountain smoking, and when the people saw and heard these things they were shaken and stood some distance away.

And they said to Moses, speak you with us and we will hear, but do not let Elohim speak with us or we will die.

Moses replied to the people, do not be terrified for Elohim has come to test you and to put his fear into your faces so that you do not sin.

And the people were some distance away when Moses approached the dark cloud-mass where Elohim was.

Then YHWH spoke to Moses, This is what you will say to the children of Israel, You have seen that I have talked with you from the sky.

Chapter 21

You will not make elohim of silver to be worshiped along with me, neither will you make to yourselves elohim of gold.

An altar of earth you will fashion for me, and will sacrifice on it your Burnt-Offerings and Peace-Offerings, your sheep and oxen in every place where I record my Name.

I will come to you and I will bless you.

And if you will make me an altar of stone, you will not build it of hewn stone, for if you lift up your tool on it you have defiled it.

And do not approach my altar by steps so that your nakedness is exposed on it. Now these are the ordinances that you will establish for them. If you acquire a Hebrew slave, six years he will serve but in the seventh he will go out as a freeman for nothing. If he came in by himself he will go out by himself, if he was a husband

then his woman will go out with him.

If his master has given him a woman and she has gendered him

sons or daughters, the woman and her children will be her master's and he will go out by himself.

But if the slave will plainly say, I love my master, my woman and my children and I will not go out as a freeman.

Then his master will bring him to the judges and he will also bring him to the door, or to the door post and his master will pierce his ear through with a boring instrument, and he will serve him for the ages.

If a man sells his daughter to be a female slave she will not go out as the male slaves do.

If she does not please her master, who has betrothed her to himself, then he will let her be ransomed, he has lost his right to sell her to foreigners because he has dealt deceitfully with her.

And if he has betrothed her to his son, he must give her the rights of a daughter.

If he acquires for himself another woman, her food, her clothing and her conjugal rights will not be diminished.

But if he does not do these three things for her then she will go out free with no payment of money.

He that strikes a man so that he dies will certainly be put to death.

However if he did not do it on purpose but Elohim allowed him to befall into his hand, then I will appoint you a place where he will flee.

But if a man boils up in a rage to another person, to murder him by

design, you will take him from my altar so that he may be executed.

He that strikes his father or his mother will certainly be put to death.

He that kidnaps a man and sells him or if he is found in his possession, he will certainly be put to death.

And he that curses his father or his mother will certainly be put to death.

And if men fight together and one strikes another with a stone or with his fist, and he does not die but is bedridden, if he gets up and walks around on his staff, then will he that struck him be exempt from punishment.

He will only pay for the loss of his time and will see that he is completely healed.

If a man strikes his slave or his female slave with a club, and he dies by his hand, he will certainly be punished.

Notwithstanding, if the slave recovers in a day or two he will not be punished, for he is his property.

If men fight and hurt a woman with child, so that her offspring miscarries, and if no harm follows, he will certainly be punished according as the woman's husband will impose on him, and he will pay according to what the assessment has been determined.

And if any harm follows, then you will deliver up life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, bruise for bruise.

And if a man strikes the eye of his slave or the eye of his female slave, so that it is destroyed, he will let him go free because of his eye.

And if he strikes out his male or female slave's tooth, he will let him go free because of the tooth.

If an ox gore a man or a woman that they die, then the ox will certainly be stoned, and its flesh will not be eaten, but the owner of the ox will be exempt.

But if the

ox was addicted to goring with its horns in times past and the owner was notified but he has not kept it fenced in, and it has killed a man or a woman, the ox will be stoned and the owner also will be executed.

If a ransom is required of him, then he will give for this ransom of his life whatever is demanded of him.

Whether he has gored a son or daughter, it will be done to him according to this ordinance.

If the ox will gore a male or female slave, he will give to their master 30 shekels of silver and the ox will be stoned.

If a man will open a cistern, or if a man will dig a well and not cover it, and an ox or a donkey falls into it, the owner of the cistern will pay any loss and give money to the owner of them and the dead animal will be his.

And when a man's ox strikes the ox of another person and it dies,

then they will sell the living ox and split the money, and also the dead one will they divide.

Chapter 22

But if it has been known that the ox is used to goring in times past, and the owner has not kept him in, he will certainly pay ox for ox and the dead ox will be his own.

If a man will steal an ox or a sheep, and slaughters it or sells it, he will restore five oxen for an ox, and four sheep for a sheep.

If a thief is found in the middle of a burglary and is beaten so that he dies, there will be no blood spilled in exchange for his.

But if this occurs after sunrise to the thief there would be spilling of blood due for him.

The thief will be required to make restitution or be sold for his theft.

If the thief is caught red handed whether it is ox, donkey or sheep then he will restore double.

If a man causes the depasturation of a field or vineyard, or has sent in his own livestock to strip the field of another, he will certainly make restitution from his own field according to the yield of it.

But if the whole field is stripped then he will be required to make restitution from the choicest parts of his own field or vineyard.

If fire breaks out and catches in thorn bushes so that the stacks of corn or the standing grain, or the entire field is put aflame, then he

who started the fire will make restitution.

If a man will deliver to another person money or articles to safeguard, and it is stolen out of the man's house, if the thief is found let him pay double.

But if the thief is not found then the master of the house will be brought to the judges, to investigate whether he has put his hand to another person's goods.

For every matter of transgression, for ox, donkey, sheep, clothing, or for anything lost that is claimed to belong to another, each party must bring his case before Elohim.

He who Elohim condemns will repay double to the other party.

When a man

gives to

another pe

rson a don

key, ox, s

heep, or a

ny animal to safeguard and it has died, been injured, or taken captive, with none seeing, then will an oath of YHWH be taken between them both, that he has not put his hand to another person's property.

The owner will accept this and no restitution will be made.

But if it is stolen from him he will make restitution to the owner.

If it is torn in pieces then let him bring in the remains as evidence and he will not be required to make restitution for what is torn.

And if a man borrow something from another person and it is injured, or dies, if the owner is not around when it happens he will certainly make restitution.

But if its owner is present with it he will not make restitution, if it is something hired then only the hire is due.

If a man seduces a virgin that is not betrothed and has sexual relations with her, he will certainly pay the purchase price to acquire her as his woman.

Now if her father utterly refuses to give her to him he will pay money according to the bride price of virgins.

Those that practice witchcraft or sorcery will not be allowed to live.

Anyone having sexual relations with an animal will certainly be put to death.

Whoever sacrifices to any other elohim than YHWH alone will be Devoted to Destruction.

You will not treat violently the foreigner nor oppress him, for you were foreigners in the land of Egypt.

Chapter 23

You will not afflict any widow or orphan child.

If you afflict them in any way and they cry at all to me, I will certainly hear their cry;

Then My nostrils will flare and I will kill you with the sword and your women will be widows, and your children will be fatherless.

If you lend money to my poor people you should not behave as other creditors treat them, and you will not require interest from these loans.

If you take another person's clothing in a pledge you will return it to him before sunset.

For that is his only covering, the mantle for his skin so how will he sleep?

So when he cries to Me I will hear because I am gracious.

You will not curse Elohim nor curse the Leader of your people.

You will not delay the offerings of the first of your ripe fruit juices [that make vintage wine]. The firstborn of your sons you will give to me.

Likewise will you do with your oxen and sheep, but for seven days it will be with its mother, and on the eighth day you will give it to me.

You will be sacred men to me, neither will you eat any flesh that is torn of animals in the field, you will throw it to the dogs.

You will not raise a false report, do not lay your hand with the wicked to be an erroneous witness.

You will not follow a crowd to do bad, and you will not testify in a dispute so as to pervert the judgment of the masses, nor will you be partial to a poor man in his dispute.

If you encounter your enemy's ox or his donkey wandering astray, you will certainly return it to him again.

If you see the donkey of him that hates you crushed down under its load, do not just walk away, you will certainly provide assistance. You will not pervert the judgment of the poor in his dispute.

Keep yourself cleared of false charges and do not execute the innocent and lawful, for I will not vindicate the criminal. And you will not accept bribes, because a bribe blinds the clear-sighted and distorts the words of the lawful.

You will not oppress a foreigner because you know what its like to be one, seeing you were foreigners in the land of Egypt.

For six years you will sow your land and will harvest its produce.

But in the seventh year you will let it rest and leave it alone so that the poor of your people may eat, and what remains the animals of the field will eat.

The same thing will be done with your vineyard and oliveyard.

Six days you will do your work, and on the seventh day you will rest, that your ox and donkey may rest, and the son of your female slave and foreigner may be refreshed too.

And in all matters that I have commanded you, be circumspect, and make no mention of the name of other elohim, nor let it be heard

out of your mouth.

Three times a year you will hold a festival to me. You will observe the FESTIVAL OF UNLEAVENED BREAD.

You will eat unleavened bread seven days as I commanded you, in the time appointed of the month Abib, for in that month you came out from Egypt and no one will observe this before Me vainly.

And the FESTIVAL OF HARVEST, the first fruits of your labors that you have sown in the field, and the FESTIVAL OF INGATHERING at the end of the year, when you have gathered in your labors out of the field.

Three times in the year all your males will appear before YHWH ELOHIM.

You will not offer the blood of My sacrifice with leavened bread, neither will the fat of My sacrifice remain until the morning.

The beginning of the first fruits of your ground you will bring into the House of YHWH ELOHIM.

You will not boil a young male goat in his mother's milk. I send an Angel before you to guard you along the way, and to bring you into the region that I have established for you.

Give heed to him and listen to his voice, do not enrage him for he will not forgive your transgressions, for my Name is in him. But if you will listen and obey his voice and do all that he commands, then he will be an enemy to your enemies, and a vexer to those that cause you trouble. For my Angel will go before you and bring you in unto the Amorites, Hittites, Perizzites, Canaanites, Hivites, and

the Jebusites,

and I will cut them off.

You will not bow down to their elohim, nor serve them or do after their deeds, but you will utterly destroy them and break in pieces their pillars.

You will serve YHWH your Elohim,

Chapter 24

and He will bless your food and water, and I will remove diseases from the inward parts of you.

There is not a miscarrying and sterile one in your land, and the number of your days will be full.

I will send My terror in front of you and will discomfort all the people you come in contact with, and I will make all your enemies bow their necks to you.

I will send hornets in front of you that will drive out the Hivite, Canaanite and the Hittite from before you.

I will not expel them from you in one year because the land would become desolate and the animals in the field would multiply against you.

But little by little I will expel them from you until you have branched off and inherit the land.

And I will set your borders from the Red Sea to the Mediterranean Sea of the Philistines, and from the desert to the Euphrates river, for

I will deliver up the inhabitants of the land into your hand and you will drive them out from your presence.

You will make no alliances with them or with their elohim.

They must not remain in your land or they will induce you to sin against me, for if you serve their elohim that will certainly ensnare you.

Then He spoke to Moses, Come up to YHWH, you and Aaron, Nadab, and Abihu, and 70 of the Elders of Israel and bow down from a distance.

And Moses alone will draw near to YHWH but they will not draw near

and the people will not ascend up with him either. Moses came and related to the people all the Words of YHWH and all the ordinances, and all the people answered with one voice and promised, all the Words that YHWH has declared to us we will do.

Then Moses wrote all the Words of YHWH and got up early in the morning to build an altar below the mountain, and also twelve pillars according to the twelve tribes of Israel.

And he sent young men from the children of Israel, and they caused to ascend up Burnt-Offerings, and slaughtered Peace-Offerings of oxen to YHWH.

Then Moses took half of the blood, and put it in bowls and half of the blood he sprinkled on the altar. He also took the Scroll of the Covenant and recited it in the audience of the people

and they promised, all that YHWH has declared we will do and be obedient.

Then Moses took the blood and sprinkled it on the people declaring, The blood of the Covenant that YHWH has made with you concerning all these Words.

After this Moses, Aaron, Nadab, Abihu, and 70 of the Elders of Israel ascended up.

Chapter 25

Then they saw the Elohim of Israel, and under His feet was a pavement of sapphire, as transparent as the cosmos itself!

And against the chiefs of the children of Israel He laid not his hand, they saw Elohim, and did eat and drink.

YHWH spoke to Moses, Come up to me on this mountain and remain here, then I can give you tablets of stone and a Law and commandments that I have inscribed so that you may teach them.

Then Moses got up with his servant Joshua and Moses went up into the Mountain of Elohim.

He said to the Elders, remain here for us until we return to you, Aaron and Hur are with you, so if any man has a case then take it to them.

Then Moses ascended up into the mountain, and a cloud-mass concealed the mountain.

The glory of YHWH settled down on Mount Sinai and the cloud-

mass concealed it for six days and on the seventh day He called to Moses out of the middle of the cloud-mass.

And the appearance of the glory of YHWH were like devouring flames on the mountain's top, in the eyes of the children of Israel.

Then Moses went into the middle of the cloud-mass and ascended into the mountain, and Moses was in the mountain 40 days and 40 nights.

YHWH spoke to Moses saying, Speak to the children of Israel that they take for me a Heave-Offering, from every man whose heart impels him you will take my Heave-Offering.

This is the offering that you will take from them;

gold, silver, brass, and blue, purple, scarlet, and fine linen, and female goats' hair, and rams' skins dyed red, animal hides, and acacia wood.

Oil for the light, spices for anointing oil and for spices of incense, onyx stones and stones to be set in the ephod, and in the breastplate.

And let them fashion me a Sacred Tabernacle that I may reside among them.

. According to all that I will show you, the pattern of the tabernacle and the pattern of all its vessels that you will fashion.

They will make the Ark of the Covenant of acacia wood:

3 3/4 feet in length by 2 1/4 feet wide and 2 1/4 feet high.

You will overlay it with pure gold, inside and out will you overlay it, and will make on it a border of gold to encircle it.

You will cast four rings of gold for it, and attach them to its four feet and two rings for the one side of it, and two rings for the other side.

You will make bars of acacia wood and overlay them with gold.

You will insert the bars through the rings by the sides of the Ark of the Covenant so that the Ark may be carried with them.

The bars will stay in the rings of the Ark and they will not be taken from it.

You will set into the Ark the Testimony that I will give you.

You will make a Covering-Lid of pure gold; 3 3/4 feet in length by 2 1/4 feet wide.

And you will make two cherubim of gold, of hammered work will you fashion them for the two ends of the Covering-Lid.

Make one cherub on one end and the other cherub on the other end, these will become a part of the Covering-Lid with these cherubim at each end.

The cherubim will stretch out their wings above, overshadowing the Covering-Lid with their wings and their faces will face each other, towards the Covering-Lid will the cherubim faces look.

You will set the Covering-Lid on top of the Ark of the Covenant, and in the Ark you will put the Testimony that I will give you.

And I will meet with you there and will speak with you from off the Covering-Lid, among the cherubim that are on the Ark of the Testimony.

From there my commands will come to the children of Israel.

You will also make a table of acacia wood:

three feet in length by 1 1/2 feet wide by 2 1/4 feet high.

And you will overlay it with pure gold and make a border of gold around it. Make a border around it of three inches wide and a gold banding around the border.

You will make for it four rings of gold, and put the rings in the four corners that are on the four feet of it.

Alongside the border/banding will the rings be attached to hold the bar-poles used in carrying the table. You will fashion the bar-poles of acacia wood and overlay them with gold, so that the table may be carried with them.

You will fashion the dishes, spoons, jars, and sacrificial bowls, then cast them all in pure gold.

You will set bread on the table in my presence continually.

Make a lamp stand of pure gold, of hammered work it will be fashioned, its shaft, branches, cups, bulbs, and its flowers will be made of the same piece.

And six branches will project out of the sides of it, three branches of the lamp stand from one side, and three branches from the other side.

Three cups made like almonds, with a bulb and a flower in one branch, and three cups made like almonds in the other branch, with a bulb and a flower, so that six branches will come out of the lamp stand.

Chapter 26

And in the lamp stand will be four cups made like almonds with their bulbs and their flowers.

There will be bulbs of one piece under the six branches that project from the lamp stand, a single bulb will be under each pair of branches.

Their bulbs and their branches will be of the same, all of it will be one hammered work of pure gold.

You will make the seven lamps, and one will light up its lamps and they will give light in the area in front of it.

The snuffers and the fire-holder for it will be made of pure gold. All these vessels will be made with 75 pounds of pure gold.

And observe with care that you fashion these according to their design patterns that were given to you in the mountain.

You will make the Tabernacle with ten curtains of finely twisted linen, and blue, purple, and scarlet, you will fashion it with cherubim of embroidered work.

The length of one curtain will be 42 feet and its width six feet. And all the curtains will be the exact same size. Five curtains will be joined together, and the other five curtains joined together too.

And you will make loops of blue on the edge of one curtain, at the end in the joining, and so you fashion in the edge of the outermost curtain, in the joining of the second.

Fifty loops you will fashion in one curtain, and 50 loops you will fashion in the edge of the curtain which is in the second set, the loops being opposite one to another.

You will make 50 hooks of gold, and couple the curtains together with the hooks and it will be one tabernacle.

You will make curtains of female goats' skins with the hair left on for a covering on the tabernacle, 11 curtains will you fashion.

The length of one curtain is 45 feet, its width six feet.

and the 11 curtains will all be the same exact size. You will join five curtains by themselves, and six curtains by themselves, and will double over the sixth curtain in the forefront of the tabernacle.

And you will make 50 loops on the edge of one curtain, the outermost in the joining, and 50 loops on the edge of the curtain that is joining the second.

You will make 50 hooks of brass and put the hooks into the loops, and join the tent together as one complete unit.

And the excess overhanging that is left on the tent, the half curtain that is left over will hang over the rear of the tabernacle.

The tabernacle curtains will be 1 1/2 feet in excess length on both sides, and what remains of the covering will hang over the sides of the tabernacle.

You will fashion a covering for the tent of red dyed rams' skins, and a covering on top of animal hides.

You will make upright boards for the tabernacle of acacia wood.

The length of the board will be 15 feet and its width 2 1/4 feet.

Two tenons will be in one board for joining together, make these for all the boards of the tabernacle.

So then you will make the boards for the tabernacle, 20 boards on the south side southward.

You will make 40 sockets of silver under the 20 boards, two sockets under one board for its two tenons, and two sockets under another board for its two tenons.

For the second side of the tabernacle on the north side there will be 20 boards.

And their 40 sockets of silver, two sockets under one board, and two sockets under another board.

For the sides of the tabernacle westward you will make six boards. And two boards will you make for the corners of the tabernacle for their two sides. They will be joined together below,

and they will be joined together on the top of it by one ring.

Do the same for both of these as they are for the two corners.

There will be eight boards with their sockets of silver, 16 sockets, two sockets under one board and two sockets under another board.

You will make five bars of acacia wood for the boards on the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the rear side of the tabernacle to the west.

The middle bar in the center of the boards will go through from end to end. You will overlay the boards with gold and make their rings of gold as receptacles for the bars,

and you will overlay the bars with gold.

You will rear up the Tabernacle according to its blueprint that was shown you in the mountain.

You will make a veil of blue, purple and scarlet. This will be finely twisted linen of skilled workmanship and it will be fashioned with cherubim. You will hang it on four pillars of acacia wood overlaid with gold (their hooks made of gold also) upon the four sockets of silver.

And you will set up the veil on the hooks and will bring in (within the veiled area)

the Ark of the Testimony, and the veil has made a separation for you between the Holy place and the Holy of Holies.

Chapter 27

You will set the Covering-Lid on the Ark of the Testimony in the Holy of Holies. You will set the table outside the veiled area, and the lamp stand opposite the table on the side of the tabernacle towards the south,

and you will put the table on the north side.

You will make a hanging for the door of the tent of blue, purple and scarlet, being made of finely twisted linen, the work of an embroiderer. You will make for the hanging five pillars of acacia wood and overlay them with gold (their hooks were made of gold also),

and you will cast five sockets of brass for them.

You will make an altar of acacia wood, 7 1/2 feet long and wide, the altar is square, and its height is 4 1/2 feet. You will make horns for it at its four corners, the horns all being identical

and you will overlay it with brass.

You will fashion its pans to receive ashes and make shovels, bowls, three- pronged forks, and fire holders, and all of these vessels will be overlaid with brass.

You will make for it a grated network of brass and will fashion on the grated network four rings of brass at its four corners.

And you will place it under the rim of the altar beneath, so the grated network reaches to the inside center of the altar. You will make bars for the altar, bar-poles of acacia wood, and overlay them with brass.

And the bars will be put into the rings, and the bars will be on the two sides of the altar to carry it.

You will make the altar hollow with boards as it was shown to you in the mountain, so will you construct it that way.

You will make the court of the tabernacle, for the south side southward there will be hangings for the court of finely twisted linen of 150 feet in length for one side. The 20 pillars

and their 20 sockets will be made of brass, but the hooks of the pillars and their binders will be made of silver.

And likewise for the north side there will be hangings for the court of finely twisted linen of 150 feet in length for one side, and its 20 pillars and 20 brass sockets, with the silver hooks and binders.

For the width of the court on its westward side there will be curtains 75 feet long with ten pillars and ten sockets The width of the court on the eastern side east will be 75 feet.

The curtains on one side of the gate will be 22 1/2 feet, with three pillars and three sockets.

And the other side will be 22 1/2 feet, with three pillars and three sockets also.

And for the gate of the court will be a screen covering of 30 feet, made of blue, purple, scarlet, and finely twisted linen, skillfully woven with mixed colored needlework.

There will be four pillars and four sockets.

All the pillars around the court will be filleted joints with silver, their hooks will be silver but their sockets will be brass.

The length of the court will be 150 feet by 75 feet wide and the finely twisted linen curtains will be 7 1/2 feet high, and their base sockets will be made of brass.

Chapter 28

All the vessels of the Tabernacle in all its service and all the tent pegs (besides all the tent pegs of the court) will be made of brass.

And you will command the children of Israel that they bring to you pure beaten olive oil for the light, to cause the burning lamp to ascend up continually before the Tabernacle in its Appointed Place.

And outside the veil, which is before the testimony, Aaron and his sons will keep the lamp burning from sunset to sunrise before YHWH.

This is a statute for the ages of time throughout their generations on behalf of the children of Israel.

Let Aaron your brother be brought to you and his sons with him, from among the children of Israel so that they may become my Priesthood, even Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's sons.

You will make Holy garments for Aaron your brother for glory and for beauty.

You will speak to all that are skillfully inclined, whom I have filled with minds of skill, to fashion Aaron's garments for consecrating him to act as my Priest.

These are the garments that they will make, a breastplate, ephod, robe, a woven worked tunic, a turban, and a girdle.

They will fashion holy garments for Aaron your brother and his sons, so that they may act as priests for me in the priesthood.

They will take gold, blue, purple, scarlet and fine linen.

They will fashion the ephod (waistcoat) of gold, blue, purple, scarlet, and finely twisted linen using highly esteemed labor. It will have the two shoulder pieces tied at its two edges so that it will be joined together.

The girdle of the ephod that is on him, according to its work is made of the same materials of gold, blue, purple, scarlet, and twisted linen.

You will acquire two onyx stones and engrave on them the names of the children of Israel.

By the order of their birth put six of their names on one stone and six names on the other.

With the work of a stone engraver, like the carvings on a seal ring you will engrave these two stones with the names of the children of Israel. You will fashion them to be encircled in settings of gold.

You will put the two stones on the shoulders of the ephod for stones of memorial to the children of Israel, and Aaron will bear their names before YHWH on his two shoulders for a memorial.

You will make settings of gold, and two chains of pure gold will be attached to these settings, of interwoven foliage work will you fashion them.

You will make the breastplate of judgment with highly esteemed labor, like the work of the ephod you will fashion it of gold, blue, purple, scarlet and of finely twisted linen.

It is square, doubled, and nine inches in its length and width.

You will set in it settings of stones, making four rows of stones, the first row will be sardius, topaz, and a carbuncle, that is the first row.

The second row will be emerald, sapphire, and a diamond.

The third row will be ligure, agate, and an amethyst.

The fourth row will be beryl, onyx, and a jasper, they will be embroidered in gold in their settings.

. The stones are according to the twelve names of the sons of Israel, like the engravings on a seal ring, each by his name are they representing the twelve tribes.

You will make on the breastplate chains at the ends of interwoven foliage work of pure gold.

You will fashion on the breastplate two rings of gold, and will attach the two rings on the two ends of the breastplate.

You will put the two interwoven foliage chains of gold in the two rings that are on the ends of the breastplate.

And the other two ends of the two interwoven foliage chains you will fasten to the two settings, and attach them to the shoulder pieces of the ephod at the front. Then fashion two gold rings and attach them to the lower ends of the [doubled] pouch, at the edge of it on the inner side next to the ephod.

And two other rings of gold you will make, and will put them on the two sides of the ephod underneath, over against its front, over

against its joining, above the girdle of the ephod.

They will bind the breastplate by the rings to the rings of the ephod with a lace of blue, that is above the girdle of the ephod, and that the breastplate be not loosened from the ephod.

Then Aaron will bear the names of the children of Israel in the breastplate of judgment on his heart, when he goes into the Holy Place for a memorial before YHWH continually.

You will put in the breastplate of judgment the Urim-Thummim, and it will be in [the doubled pouch of the breastplate near] Aaron's heart, when he goes in before YHWH, and Aaron will bear the judgment of the children of Israel on his heart before YHWH continually.

You will make the robe of the ephod entirely of blue.

There will be an opening in the top of it and there comprises a woven border (similar to a collar)

around the opening, and this will prevent it from tearing.

You will make pomegranates of blue, purple, and scarlet material around its hem, with bells of gold in the middle around it too.

A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe around it.

This will be on Aaron for his service and the sound will be heard when he goes into the Holy Place before YHWH and when he comes out, to prevent his death. You will make a plate of pure gold and engrave on it, like the engravings of a seal ring, HOLINESS TO

YHWH.

You will attach to it a blue lace so that it may be on the turban, in front of the turban you will position it.

It will be on the forehead of Aaron, and Aaron will bear the guilt of the sacred things that the children of Israel consecrate (all their sacred gifts), and on his forehead it remains continually, so there may be acceptance for them before YHWH. You will embroider the coat of fine linen

and you will make the turban of fine linen,

and you will fashion the girdle to be woven with mixed colors. For Aaron's sons you will make tunics and girdles with turbans, that will be fashioned for their glory and beauty. You have clothed Aaron your brother with them and his sons with him, and have anointed them, consecrated their hand, having separated them,

and they will serve me in the priesthood.

Chapter 29

You will make them linen underwear to cover their fleshly nakedness, from the hips to the thigh it will measure. They will be on Aaron and on his sons when they come into the Tabernacle at the Appointed Place or when they come near to the Altar to serve in the Holy Place.

This is so they do not carry in their depravity and die.

Now this is a statute for the ages to him and his offspring after him.

And this is what you will do to consecrate them for service to me when they act as priests. Take one young bull (a male of the herd) and two rams, perfect ones, unleavened bread, unleavened cakes mixed with oil and unleavened wafers smeared with oil and made of wheat flour. You will put them into one basket and bring them near in the basket, with the young bull and the two rams.

And you will bring Aaron and his sons to the door of the Tabernacle at the Appointed Place and will wash them with water.

You will take the garments and put on Aaron the coat, the robe of the ephod, the ephod and the breastplate, and bind him with the girdle of the ephod.

You will place the turban on his head, and set the holy diadem on the turban.

Then you will take the anointing oil and pour it on his head, anointing him.

You will bring his sons and put coats on them. You will bind them with girdles, Aaron and his sons and place the turbans on their heads, and the priesthood will be theirs for an age lasting statute,

and you will consecrate Aaron and his sons.

You will cause a young bull to be brought before the Tabernacle at the Appointed Place, and Aaron and his sons will lay their hands on the head of the young bull.

You will kill the young bull before YHWH by the door of the Tabernacle at the Appointed Place.

You will take of the blood of the young bull and put it on the horns of the Altar with your finger, and all the remaining blood you will pour out at the foundation of the Altar.

Take all the fat that covers the entrails, also the fatty appendage of the liver and the two kidneys with their fat, and burn them on the Altar.

But the flesh and skin of the young bull, and its dung you will burn with fire outside the encampment, it is a Sin-Offering.

You will also take one ram and Aaron and his sons will lay their hands on the head of the ram.

And you will slaughter the ram

and you will take its blood, and sprinkle it on every side upon the Altar.

You will cut the ram in pieces and wash its entrails and its legs, set them with the pieces and the head.

You will sacrifice the whole ram on the Altar, it is a Burnt-Offering to YHWH, a satisfying aroma comes up from this Altar fire to YHWH. You will take the other ram and Aaron and his sons will lay their hands on the head of the ram.

You will slaughter the ram and take its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons and on the thumb of their right hand, and on the big toe of their right foot. Then sprinkle the blood on every side upon the Altar.

You will take of the blood that is on the Altar and the anointing oil,

and sprinkle it on Aaron, his garments, and on his sons and on his sons garments with him, and they and their garments will be consecrated. You will also take of the ram the fat and the rump, and the fat that covers the entrails, and the fatty appendage of the liver and the two kidneys, and the fat that is on them, and the right shoulder, for it is a ram of installation.

And one loaf of bread, one cake mixed with oil, and one wafer out of the basket of the unleavened bread that is before YHWH.

You will put all in the hands of Aaron, and in the hands of his sons and will wave them for a Wave-Offering in the presence of YHWH.

You will receive them of their hands, and burn them on the Altar for a Burnt-Offering, for a satisfying aroma before YHWH.

It is an offering made by Altar fire to YHWH.

You will take the breast of the ram of Aaron's consecration, and wave it for a Wave-Offering before YHWH

and it will be your portion. You will consecrate the breast of the Wave-Offering,

and the shoulder of the Heave-Offering that is waved,

and that is heaved (lifted) up, of the ram of the installation, even of what belongs to Aaron as well as what belongs to his sons. And this will belong for Aaron and his sons' by a statute (for the ages) from the children of Israel, for it is a Heave-Offering. It will remain a Heave-Offering from the children of Israel from the sacrifice of their Peace-Offerings and their Heave-Offerings to YHWH.

The Holy garments of Aaron will belong to his sons' after him, to be consecrated and installed to office in them. And the son succeeding him as priest will put them on for seven days, when he comes into the Tabernacle at the Appointed Place, to serve in the Holy Place. You will take the ram of the installation and boil its flesh in the Holy Place.

And Aaron and his sons will eat the flesh of the ram and the bread that is in the basket, by the door of the Tabernacle at the Appointed Place.

They will eat those things with which a Propitiatory-Covering was made at their installation and consecration. No one else is allowed to eat these things because they are Holy.

And if any of the flesh of the installation or the bread remains until the morning, then you will burn the remainder with fire.

It will not be eaten because it is Holy. So you will do for Aaron and his sons according to all these things that I have commanded you, you will consecrate them for seven days. You will offer a young bull every day for a Sin-Offering, for a Propitiatory-Covering,

and you will purify from sin the Altar, when you have made a Propitiatory-Covering for it, and you will anoint it for consecration.

Seven days you will make a Propitiatory-Covering for the Altar and consecrate it, and it will be an Altar Most Holy, and whatever touches the Altar will also be Holy.

Now this is what you will offer on the Altar, two one year old lambs every day continually.

One lamb you will offer at sunrise and the other lamb you will offer at sunset.

And with the one lamb two quarts of flour mingled with the one quart of pure pressed oil, and one quart of wine for a Drink-Offering.

And the other lamb you will offer at sunset, and will do according to the Meat and Drink-Offerings for a satisfying aroma, an offering made by Altar fire to YHWH.

This will be a continual Burnt-Offering throughout your generations at the door of the Tabernacle at the Appointed Place before YHWH, where I will meet you to speak to you there.

And I will meet with the children of Israel and the Tabernacle will be consecrated by my glory.

I will consecrate the Tabernacle at the Appointed Place and the Altar.

I will consecrate also both Aaron and his sons to serve me in the priesthood. I will dwell among the children of Israel and will be their Elohim.

And they will know that I am YHWH Elohim that brought them out of the land of Egypt, that I may live among them.

Chapter 30

I am YHWH their Elohim.

You will make an Altar of acacia wood for smoking the incense on.

It will be 1 1/2 feet square (length and width) by three feet high, and its horns will be one piece with it. You will overlay it with pure gold, its top and sides all around, as well as its horns,

and you will fashion around it a border of gold.

And two golden rings you will make for it under its border, by its two corners, upon the two walls you will fashion it, and they will be the holes the bar-poles will carry it by.

You will make the bars of acacia wood and overlay them with gold.

You will put it before the veil that is by the Ark of the Testimony, before the Covering-Lid that is over the Testimony, where I will meet with you.

Then Aaron will burn the spices of incense every sunrise when he dresses the lamps and he will burn incense of spices on it.

And when Aaron ignites the lamps at sunrise he will burn incense on it, a continual incense before YHWH throughout your generations.

You will bring up no foreign incense on it, a whole Burnt-Offering or Meat-Offering, and you will not pour a Drink-Offering on it.

Aaron will smear a Propitiatory-Covering on its horns once a year, by the blood of the Sin-Offering of Propitiatory-Covering, once a year for your generations he will make a Propitiatory-Covering and it will be Most Holy to YHWH.

YHWH spoke to Moses saying,

When you take a census of the children of Israel of their numbers

then every man will pay a ransom for his life to YHWH, at the time of his numbering, so that there will be no plague among them when you take the census.

This they will give everyone that passes over to them that have been numbered, half a shekel [about six grams] after the shekel of being set apart, (a shekel is 20 gerahs)

this half shekel will be a Heave-Offering to YHWH. Everyone that passes among them that are numbered, from 20 years old and up, will give an offering to YHWH.

The rich will not give more, and the poor will not give less than half a shekel when they give a Heave-Offering to YHWH, to make a Propitiatory-Covering for your lives.

You will take the Propitiatory-Covering shekels from the children of Israel and will designate it for the service of the Tabernacle at the Appointed Place, that it may be a memorial to the children of Israel before YHWH to make a Propitiatory-Covering for your lives.

YHWH spoke to Moses saying, You will also make a basin of brass and its pedestal also of brass, to wash off with, and you will put it between the Tabernacle at the Appointed Place and the Altar and you will put water in it.

For Aaron and his sons will wash their hands and their feet using this basin.

When they go into the Tabernacle at the Appointed Place they will wash with water so they do not die, or

when they come near to the Altar to serve, to burn as incense an

Altar flame to YHWH.

So they will wash their hands and feet that they do not die and it will be a statute for the ages to them, even to him and to his offspring throughout their generations.

YHWH spoke to Moses saying, Take of the choicest spices, 500 shekels of liquid myrrh, 250 shekels of sweet cinnamon (being half as much)

and also 250 shekels of sweet calamus (aromatic reed)

. And 500 shekels of cassia, after the shekel of being set apart, and four quarts of olive oil.

You will prepare it as a Holy Anointing Oil, a compound mixture, the work of a perfumer, it is a Holy Anointing Oil.

You will anoint the Tabernacle at the Appointed Place with it, and the Ark of the Testimony.

And the table and all its vessels, and the lamp stand and its vessels,

and the Altar of Incense, and the Altar of whole Burnt-Offering with all its vessels, and the basin and its pedestal.

You will consecrate them that they may be Most Holy, whatever touches them will be Holy.

You will anoint Aaron and his sons and consecrate them, that they may become my priests in the priesthood.

You will speak to the children of Israel saying, This will be my Holy Anointing Oil throughout your generations.

Upon man's flesh it will not be poured, neither will you make any other like it after its composition, it is Holy and will be for Holy use by you.

Whoever compounds any like this, or whoever puts any of it upon a foreigner will be cut off from his people.

YHWH spoke to Moses, Take spices, drops of stacte, onycha, and galbanum, these spices with pure frankincense, each will be in equal amounts.

You will prepare it as an incense, a spice mixture after the art of the perfumer, blended together as pure and holy.

You will pulverize some of it very fine and designate it for the Testimony, in the Tabernacle at the Appointed Place where I will meet with you, it will be to you Most Holy.

And as for the perfume that you will prepare, you will not prepare it for yourselves according to its composition.

It will be to you Holy for YHWH, and whoever will prepare any like it, to smell its fragrance will be cut off from his people.

Chapter 31

YHWH spoke to Moses saying, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.

I have filled him with the Spirit of Elohim in wisdom, understanding, knowledge,

and in his occupation to design plans to fashion in gold, silver, and

brass, and in cutting of stones to set them, and in carving of timber to fashion all the workmanship.

And I myself have given to him Aholiab, the son of Ahisamach, of the tribe of Dan,

and in the understanding of all that are skillfully inclined I have bestowed skill that they may fashion all that I have commanded you. The Tabernacle at the Appointed Place and the Ark of the Testimony, and the Covering-Lid that covers it, and all the articles of the Tabernacle, and the table

and its articles, and the pure lamp stand with all its equipment, and the Altar of Incense, and the Altar of whole Burnt-Offering with all its equipment, and the basin and its pedestal.

And the ga

rments of braided work,

and the Holy garments for Aaron the priest,

and the garments of his sons for the priesthood,

and the anointing oil and spiced incense for the Holy Place according to all that I have commanded you, they will accomplish.

YHWH spoke to Moses saying, Speak also to the children of Israel saying, Indeed my Sabbaths you will observe, for it is a sign between Me and you throughout your generations that you may know that I am YHWH that consecrates you.

You will observe the Sabbath because it is Holy to you, everyone that profanes it will certainly be put to death, for whoever does any

work on that day, that person will be cut off from among his people.

Six days work may be done but on the seventh day is the Sabbath observance that is Holy to YHWH, whoever does any work on the Sabbath day will certainly be put to death.

Therefore the children of Israel will observe the Sabbath, to institute the Sabbath throughout their generations, for an Age-Lasting Covenant.

It is a sign between me and the children of Israel for the ages of time, for in six days YHWH made the cosmos and earth but on the seventh day He ceased and was refreshed.

Then He entrusted to Moses, after He had finished speaking with him on Mount Sinai, the two tablets of Testimony (stone tablets)

engraved with the finger of Elohim.

Chapter 32

Now when the people saw that Moses delayed descending from the mountain, they assembled with Aaron and said to him, arise now and fashion for us elohim that will go before us.

But as for Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him. Aaron replied to them, Snatch off the gold earrings that are on the ears of your women, sons, and daughters, then bring them to me.

Then all the people snatched off the gold earrings that were in their ears and brought them to Aaron.

And he received them from their hands and fashioned with an engraving tool an image cast in the form of a calf, and after he had made it they avowed, These be your elohim, O Israel that brought you up out of the land of Egypt.

When Aaron saw it he then built an altar before it and made a proclamation saying, tomorrow is a festival gathering to YHWH.

They got up early the next day offering whole Burnt-Offerings and brought Peace-Offerings,

and the people sat down to eat and drink then arose to play. YHWH spoke to Moses, Go, get yourself back down, for your people that you brought out of the land of Egypt have corrupted themselves.

They have departed quickly from the way that I commanded them, and have made them an image cast in the form of a calf and have bowed down to it. They have sacrificed to it and avowed, these are your elohim, O Israel that have brought you up out of the land of Egypt. YHWH spoke to Moses, I have inspected these people

and they are an obstinate people.

Now leave me alone so my nostrils may become enflamed against them and I will destroy them, and then produce from you a great nation.

But Moses begged YHWH Elohim saying, YHWH, why do your nostril's enflame against your people that you have brought out of the land of Egypt, with great power and a strong hand?

Then the Egyptians will think and answer saying, For calamity did He bring them out, to kill them in the mountains and to consume

them off the surface of the land? Turn back your enflamed nostrils, and be grieved over the calamity to your people.

Remember Abraham, Isaac, and Israel, your servants to whom you made an oath by your very person and declared to them, I will make numerous your offspring as the stars of the cosmos. And all the land that I have spoken about I will bestow to your offspring,

and they will inherit it for the ages of time.

YHWH was then moved to pity from the calamity that He spoke of doing to His people. Then Moses turned and descended from the mountain,

and the two tablets of the Testimony were in his hand. These tablets had been engraved on both sides, on both their sides were inscriptions. The tablets were the work of Elohim and the writing was the writing of Elohim, engraved on the tablets.

And when Joshua heard the sounds of the people as they shouted, he said to Moses, There is a sound of battle in the encampment.

Then he replied, it is not the sound of them that shout for bravery, neither is it the sound of them that cry for being defeated, but is the sound of them bowing down that I hear.

Then as he came closer to the encampment he saw the calf and the dancing, and Moses' nostrils became enflamed,

and he threw the tablets out of his hands, and they broke in pieces beneath the mountain.

Then he seized the calf that they had made and burnt it in the fire,

and ground it to powder and scattered it upon the water, and the children of Israel drank it.

Moses said to Aaron, what have these people done to you that you have brought upon them a great sin? Aaron replied, let not the nostrils of my master enflame, you know the people that they are inclined to do bad.

For they said to me, make us elohim that will go before us but as for Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him.

And I said to them, whoever has any gold let them snatch it off.

So they gave it to me and I cast it into the fire, then out came this calf. Then Moses saw the people that they were unbridled, because Aaron had made it unbridled because of the contempt among those that withstood him.

Then Moses stood in the gate of the encampment and declared, whoever is on the side of YHWH let him come to me. And all the sons of Levi gathered themselves together to him.

And he said to them, This is what YHWH Elohim of Israel commands, let a sword be strapped to each man's side and go in and out from gate to gate throughout the encampment, and kill every man his brother, friend and neighbor.

Then the children of Levi did according to the word of Moses, and there were about 3000 men that were struck down with the sword.

Then Moses said, You have been consecrated to YHWH this day, for you were against your own sons and brothers, and he has blessed

you today.

And the next day Moses told the people, you have sinned a great sin and now I will go up to YHWH, perhaps I can make a Propitiatory-Covering for your sin.

Moses returned to YHWH and said, oh this people have sinned a great sin and have fashioned themselves elohim of gold.

Yet now, if you will forgive them their sin, forgive, but if not then blot me out of your Book that you have written.

YHWH answered to Moses, Whoever has sinned against Me, him will I blot out of my Book [of Life].

And now go

, lead this people to the place that I have spoken to you of, look here, my Angel will go before you but realize that when the time of my judging comes, then I will send punishment on them for their sins. Then YHWH struck the people because they prepared for the calf that Aaron fashioned. YHWH spoke to Moses, Depart and go up from here, you

Chapter 33

and the people that you have brought up out of the land of Egypt to the land that I adjured to Abraham, Isaac, and to Jacob saying, unto your offspring will I bestow it.

And I will send an angel in front of you and I will drive out the Canaanite, Amorite, Hittite, Perizzite, Hivite, and the Jebusite.

Unto a land flowing with milk and honey, for I will not go up in the middle of you because you are an obstinate people for fear I would destroy you on the journey.

When the people heard these unpleasant words they mourned and none put their ornaments on themselves.

For YHWH h

ad said to Moses, Say to the children of Israel, you are an obstinate people, I will come up into the middle of you in an instant and destroy you, now put off your ornaments from yourselves that I may know what to do to you.

And the children of Israel stripped themselves of their ornaments by Mount Horeb. Moses took the Tabernacle and pitched it outside the encampment, far off from the camp and called it the Tabernacle at the Appointed Place.

And it came to pass that every one that sought YHWH went out to the Tabernacle at the Appointed Place that was outside the encampment.

And when Moses went out to the Tabernacle then all the people rose up and each man stood at his tent door and watched Moses until he entered into the Tabernacle. Then as Moses entered into the Tabernacle the Pillar of Cloud-mass descended and stood at the entrance of the Tabernacle and YHWH talked with Moses.

And all the people saw the Pillar of Cloud-mass stand at the Tabernacle entrance and all the people rose up and bowed down, every man at the entrance of his tent.

YHWH spoke to Moses face to face as a man speaks to his friend.

And he returned again to the encampment but his servant Joshua, the son of Nun (a young man) did not depart from within the Tabernacle. Moses said to YHWH, See here, you say to me to bring up this people and you have not let me know the one you will send with me. Yet you have said, I know you by name and you have secured favor in my eyes.

Now therefore, if I have secured favor in your eyes cause me to know the journey, that I may acknowledge you and continue in your favor and consider that this nation is your people.

And He answered, My presence will go with you and I will give you rest.

And he replied to Him, if Your presence is not going then take us not up from this place.

How will it be known then that I (

and the nation)

have found favor in your eyes unless you go with us? So will we be marked out from all other peoples that are on the surface of this earth. YHWH spoke to Moses, I will do this very thing that you have spoken because you have found favor in My sight, and I know you by name.

And he replied, I pray to you, show me your glory.

YHWH answered, I will make

all My goodness pass by you and I will proclaim in your hearing the

Name of YHWH in your presence, and will show favor to whom I will show favor, and will show tender affection on whom I will show tender affection.

He also said, You cannot see My face, for no man of earth can see Me and live.

Then YHWH said, There is a standing place near Me and you can station yourself upon this rock.

Chapter 34

When My glory passes by then I will set you in a crevice of this rock and will screen you with My hand while I pass by.

And I will take My hand away and you will see My back side, but My face shall not be seen.

YHWH spoke to Moses, Cut out two tablets of stone similar to the first and I will write on these tablets the Words that were in the first tablets that you broke in pieces. Be ready in the morning and come up at sunrise to Mount Sinai and present yourself there to me at the top of the mountain. No other man will ascend up with you and let no man be seen throughout all the mountain, the flocks

and herds will not be permitted to graze on the mountain either.

Then he cut two tablets of stone similar to the first and Moses got up early in the morning and went up to Mount Sinai, as YHWH had commanded him, and took in his hand the two tablets of stone.

YHWH descended in the cloud-mass and stood with him there, proclaiming the Name of YHWH.

YHWH passed by before him and proclaimed, YHWH, YHWH Elohim, compassionate and gracious, slow to

anger, and abundant in goodness and truth, Preserving goodness for thousands, taking away depravity, transgression and sin, and not entirely acquitting but charging the depravity of fathers on children and on the grandchildren, to the third and fourth generations.

Then Moses hurried, and bowed his head down towards the land, and prostrated himself. And said, if now I have found grace in your sight O Adonai, let my Adonai go among us, although this is an obstinate people, and forgive our depravity and sinfulness and take us for your inheritance.

And He answered, I will carve out a Covenant-Pledge before all your people and I will act with extraordinary actions, such as has not been done in all the land or in any nation.

Then all people among those you find yourselves with will see the deeds of YHWH and it will be a fearful thing that I will do with you.

Observe what I command you this day, I will expel from your presence the Amorite, Canaanite, Hittite, Perizzite, Hivite, and the Jebusite.

Be careful not to carve an alliance with the inhabitants of the land where you go or they will become a snare among you.

But you will break down their altars, break in pieces their images, and cut down their groves.

For you will bow down to no other elohim, for YHWH, whose Name is Jealous, is a jealous Elohim.

Be careful not to car

ve an alliance out with the inhabitants of the land because when they commit prostitution with their elohim and sacrifice to their elohim, and then invite you over, then certainly you will eat of his sacrifices to dead things.

And you take of their daughters for your sons and their daughters commit prostitution with their elohim that in turn causes your sons to commit fornication after their elohim.

You will fashion and cast yourselves no metal elohim.

The Feast of Unleavened Bread will you observe.

Seven days you will eat unleavened bread as I commanded you at the Appointed Place in the month Abib, for in the month Abib you came out from Egypt.

All the firstborn of the womb are Mine including every firstborn among your cattle, whether ox or sheep that is born a male.

But the firstborn of a donkey you will ransom with a lamb, and if you ransom it not, then you will break its neck.

All the firstborn of your sons you will ransom. And none will appear in My presence empty.

Six days you will work but on the seventh day you will rest, in plowing time and in harvest you will rest. You will observe the Feast of Weeks, of

the first fruits of wheat harvest,

and the Feast of Ingathering at the year's end. Three times in the year will all your male children appear before YHWH Elohim, the Elohim of Israel. For I will dispossess the nations before you and widen your borders and no one will covet your land when you will go up to appear before YHWH Elohim three times in the year.

You will not offer the blood of my sacrifice with yeast, and the sacrifice of the Feast of the Passover will not be left until sunrise.

The best of the first fruits of your land you will bring to the House of YHWH Elohim. You will not boil a young male goat in his mother's milk.

YHWH spoke to Moses, Write these Words because after the speaking of these Words I have carved a Covenant-Pledge with you and with Israel. Moses was there with YHWH 40 days and 40 nights and he did not eat bread or drink water.

And YHWH engraved on the tablets the Words of the Covenant-Pledge, The Ten Commandments.

Now when Moses descended from Mount Sinai with the two tablets of Testimony in Moses' hand, when he descended from the mountain Moses did not know that the skin of his face radiated light while he had talked with Him.

And when Aaron and all the children of Israel saw Moses, that the skin of his face radiated light, then they were afraid to come near to him.

And Moses called to them and Aaron and all the chiefs of the assembly returned to him, and Moses talked with them.

Then afterwards all the children of Israel came near, and he charged them with all that YHWH had spoken with him in Mount Sinai.

Chapter 35

And after Moses had finished speaking to them he took a veil and put it over his face.

But when Moses went in before YHWH to speak with him he took the veil off until he came out.

And when he came out to speak to the children of Israel what he had been commanded then the children of Israel saw the face of Moses' skin radiating light

and Moses put the veil back on his face again until he went in to speak with Him again.

Moses gathered all the company of the children of Israel together and said to them, These are the Words that YHWH has commanded that you should act on them.

Six days will work be done but on the seventh day there will be for you a Holy Day, a Sabbath of rest to YHWH, whoever does work on that day will be put to death.

You will kindle no fire throughout your habitations on the Sabbath day.

Moses spok

e to all the company of the children of Israel saying,

this is the thing that YHWH commanded, Take from among yourselves a Heave-Offering for YHWH, everyone whose heart is willing let him bring it, the Heave-Offering of YHWH, gold, silver, brass, blue, purple, scarlet, fine linen, and female goats' [hair].

And rams'

skins dyed

red, and animal hides, and acacia wood, and oil for the light, and spices for anointing oil, and for the spices of incense, and onyx stones, and stones to be set in the ephod and for the breastplate.

And all that have a skillful inclination among you will come and fashion all that YHWH has commanded. The Tabernacle, tent and its covering, hooks, boards, bars, pillars and its sockets, the Ark,

and the bars with the Covering-Lid, and the curtained veil, the table and its bars with all its vessels, and the Presence Bread.

The lamp stand also for the light, and its articles, and its lamps with the oil for the light.

The Incense Altar and its bars with the anointing oil, and the spices of incense, and the covering for the entrance of the Tabernacle.

The Altar of whole Burnt-Offering with its brass grating, its bars, and all its vessels, the basin and its pedestal.

The curtains of the court, its pillars and their sockets, the curtain for the entrance of the court, the tent pegs of the Tabernacle, the pegs for the court and their cords.

The garments of braided work for service in the Holy Place, the

holy garments for Aaron the priest and the garments for his sons to serve in the priesthood.

Then all the company of the children of Israel departed from the presence of Moses.

And they came, everyone whose mind was stirred,

and everyone whose inner disposition was made willing, and they brought YHWH's Heave-Offering for the work of the Tabernacle at the Appointed Place, and for all its service and for the Holy garments.

And they came, both men and women, as many as were willingly inclined and brought bracelets, earrings, rings, golden ornaments, all vessels of gold, even every man who waved a Wave-Offering of gold to YHWH.

And every man who was found with blue, purple, scarlet, fine linen, goats' [hair], red skins of rams, and animal hides brought them willingly.

Every one lifting up a Heave-Offering of silver and brass has brought in the Heave-Offering of YHWH, and everyone who has been found with acacia wood for any work of the service brought it in.

Then all the women that were skillfully inclined spun yarns with their hands, and brought what they had spun, both of blue, purple, scarlet, and of fine linen.

And all the women whose minds inclined them with skill spun goats' [hair].

The chiefs brought onyx stones, and stones to be set for the ephod, and for the breastplate, and spice, and oil for the light and for the anointing oil, and for the spices of incense.

The children of Israel brought a Free-Will offering to YHWH, every man and woman whose minds made them willing to give of all types of workmanship that YHWH had commanded to be fashioned by the hand of Moses.

Moses said

to the ch

ildren of Israel, see, YHWH has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah,

and he has filled him with the Spirit of Elohim, in skill and understanding and in knowledge for all these facets of workmanship. To design artistic works, to work in gold, silver, brass, and in stone cutting, to set them, and in carving of wood for making any type of artistic workmanship. YHWH has given him a mind to teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

Them has He filled with administrative skills of mind for accomplishing all facets of workmanship for the engraver, designers, and the embroiderers in blue, purple, scarlet, in fine linen and for the weavers, even of them that fashion any work and of those that are inventive.

Chapter 36

Then Bezaleel and Aholiab with every skillfully inclined man took

action, those who YHWH bestowed skill and understanding on, to know how to fashion all facets of workmanship for the service of the Sacred Place, according to all that YHWH had commanded.

Moses called Bezaleel and Aholiab with every skillfully inclined man in whose mind YHWH had put skill, even every one whose inner man inspired him to come and to accomplish this work.

They received from Moses all the Heave-Offerings that the children of Israel had brought for the work of the service of the Sacred Place, to accomplish everything with.

And they brought Free-Will offerings to him every sunrise.

Then all the skillful men who designed left their current jobs to do all the work at the Sacred Place.

And they spoke to Moses saying, the people are bringing much more than needed for the service of the work that YHWH commanded us to accomplish.

Moses gave commandment and proclamation was made throughout the encampment saying, let not man or woman make any more material for the Heave-Offering of the Sacred Place, and the people were restrained from bringing more.

For the assets they had were sufficient to accomplish the task and there was much left over.

And every

skillfully inclined man among them that produced the work of the Tabernacle fashioned ten curtains of finely twisted linen of blue,

purple, and scarlet with the designs of cherubim worked into the weaving is how they fashioned them.

The length of one curtain was 42 feet and its width six feet, the curtains were all the same size.

And he joined the five curtains one to another and the other five curtains he joined together too.

He made loops of blue along the outer border of one set of curtains and they did the same for the outer border of the other set of curtains.

He made 50 loops for each curtain and they also made 50 loops for the end curtain of the second set, the loops being opposite to each other.

He made 50 hooks of gold and joined the curtains to one another with these hooks, and so it became one Tabernacle.

He made curtains of goats' [hair] for the tent over the Tabernacle, 11 curtains were fashioned.

The length of one curtain was 45 feet and its width six feet, the 11 curtains were the same size.

He joined five curtains by themselves and six curtains by themselves.

He made 50

loops on

the outer border of the curtain, in the joining and 50 loops he made

on the border of the curtain that is joining the second, and he made 50 hooks of brass to join the tent together so that it will be one.

He made a covering for the tent of rams' skins dyed red, and a covering of animal hides above that.

He made upright frames for the Tabernacle out of acacia wood.

The length of a board was 15 feet, and its width was 2 1/4 feet.

One board had two tenons equally spaced from each other and so all the boards for the Tabernacle were made in this way.

He made bo

ards for the Tabernacle, 20 boards for the south side southward, and 40 sockets of silver he made under the 20 boards, two sockets under each board for its two tenons,

and two sockets under another board for its two tenons.

For the other side of the Tabernacle that is towards the north side he made 20 boards and their 40 sockets of silver, two sockets under each board and two sockets under another board.

And for the sides of the Tabernacle westward he made six boards and two boards he made for the corners of the Tabernacle for its two sides.

And they were joined together at the base and at the top to one ring, thereby forming the two corners.

There were eight boards;

and their sockets were 16 sockets of silver, under every board two sockets.

He made bars of acacia wood, five for the boards on the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the sides westward.

He made the middle bar to go through the middle of the boards from the one end to the other,

and he overlaid the boards with gold, and made their rings of gold to be receptacles for the bars and overlaid the bars with gold.

He made a veil of blue, purple and scarlet, and finely twisted linen with cherubim fashioned by their design work.

He made four pillars of acacia wood and overlaid them with gold, their hooks were of gold and he cast for them four sockets of silver.

Chapter 37

He made a

covering for the Tabernacle door of blue, purple, scarlet, and of finely twisted linen of skillful needlework, and the five pillars for it with their hooks,

and he overlaid their capitals and their cross-rods with gold, but their five sockets were of bronze.

Then Bezaleel fashioned the Ark of acacia wood, 3 3/4 feet in length by 2 1/4 feet wide and 2 1/4 feet high.

He overlaid it with pure gold inside and out, and made a border molding of gold to go around it.

He cast for it four rings of gold, to be set by its four corners, even two rings on one side of it, and two rings on the other side. He made bars of acacia wood and overlaid them with gold

and he inserted the bar-poles into the rings by the sides of the Ark to carry the Ark.

He fashioned the Covering-Lid of pure gold, 3 3/4 feet in length by 2 1/4 feet being the width of it.

He made two cherubim of gold, beaten out of one piece, for the two sides of the Covering-Lid, one cherub at the end on one side, and another cherub on the opposite end, out of the Covering-Lid material he fashioned the cherubim on its two sides.

The cherubim spread out their wings above, and covering with their wings overshadowed the Covering-Lid, with their faces each facing one another.

The faces of the cherubim were also looking downward towards the Covering-Lid.

He made the table of acacia wood, three feet in length by 1 1/2 feet wide by 2 1/4 feet high.

He overlaid it with pure gold and made a border molding of gold around it.

Also he fashioned a three inch border around it and made a rim of gold for the border that encircled it.

He cast for it four rings of gold, and put the rings on the four corners that pertained to its four feet.

Near to the border were the rings, the places for the bar-poles to carry the table.

He made the bars of acacia wood and overlaid them with gold to carry the table. He fashioned the vessels that were on the table, its dishes, spoons, bowls, and its jars to pour out from, made of pure gold. He made the lamp stand of pure gold, of hammered work he fashioned the lamp stand, its shaft, branch, bowls, bulbs, and its flowers, were made of the same,

and six branches going out from the sides of it, three branches of the lamp stand went out from one side, and three branches of the lamp from the other side.

Three bowl

s made after the fashion of almonds for one branch, a bulb

and a flower, and three bowls fashioned like almonds in another branch, a bulb and a flower, so for the six branches coming out of the lamp stand.

And in the lamp stand were four

bowls fashioned like almonds, its bulbs, and its flowers, and a bulb under two branches of the same, and a bulb under two branches of the same, and a bulb under two branches of the same, according to the six branches going out of it.

Their bulbs and their branches were made of the same material, all

of it was one hammered work of pure gold.

And he fashioned its seven lamps, snuffers, and its fire-holder of pure gold.

From 75 pounds of pure gold made he it, including all its vessels.

He made the incense altar of acacia wood, square, 1 1/2 feet being both its length and width, and three feet in height. The horns of it were also fashioned of the same piece.

He overlaid it with pure gold, both the top of it, the sides of it all around including the horns of it, he also fashioned for it a border molding of gold to encircle it.

He made two rings of gold for it under its border moldings, near its two corners on each side of it, to be receptacles for the bar-poles to carry it.

Chapter 38

He made the bars of acacia wood and overlaid them with gold.

He produced the Holy Anointing Oil and the pure incense of spices, according to the work of the perfumer. He made the Altar of Burnt-Offering of acacia wood, square, 7 1/2 feet being both its length and width, and 4 1/2 feet in height. He fashioned the horns on its four corners, the horns of it were made of the same piece,

and he overlaid it with bronze.

He made all the vessels of the Altar, the pots, shovels, bowls, the three-pronged fork and the fire-holder, all its vessels he made of

bronze.

He made for the Altar a brass grating of network under the rim of the Altar beneath (placed in the inside center of the Altar)

. He cast four rings for its four ends of the grate work of brass to be receptacles for the bar-poles.

He made the bars of acacia wood and overlaid them with bronze. He inserted the bar-poles into the rings on the sides of the Altar, to carry it about

and he designed the Altar to be hollow with boards.

He made the bowls of brass and its pedestal of brass according to the visions from the women serving that served near the entrance of the Tabernacle at the Appointed Place.

He made the court, on the south side southward the curtains of the court made of finely twisted linen and measuring 150 feet in length.

There were 20 pillars with their 20 brass sockets, the hooks of the pillars and their binders were of silver.

At the north side 150 feet, their 20 pillars, and their 20 brass sockets, the hooks of the pillars and their binders of silver.

The west side was 75 feet wide and had curtains, with their ten pillars, and their ten sockets, the hooks of the pillars and their binders of silver.

And for the east side eastward 75 feet wide.

The curtains for one side of the gate were 22 1/2 feet long with

their three pillars and their three sockets.

And for the other side of the court gate, on this side and that side were curtains of 22 1/2 feet long, with their three pillars

and their three sockets. All the curtains enclosing the court were of finely twisted linen. The sockets for the pillars were of brass, the hooks of the pillars

and their binders of silver, and the capitals were molded with silver and all the pillars of the court were molded with silver too.

The curtain for the entrance of the court was embroidered of blue, purple, scarlet, and finely twisted linen and 30 feet in length, and its height was 7 1/2 feet corresponding to the curtains of the court.

Their four pillars, and four brass sockets, their hooks of silver and the capitals with their silver moldings, and all the pegs of the Tabernacle and of the court enclosing it were of bronze.

This is the reckoning for the Tabernacle, even of the Tabernacle of Testimony as it was counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, fashioned all that YHWH commanded Moses.

And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, designer, and an embroiderer in blue, purple, scarlet and fine linen.

All the gold that was acquired for the entire work of the Holy Place,

including the gold of the offering, equaled 2,200 pounds according to the Sanctuary shekel.

The silver from them that were numbered of the assembly was 7,545 pounds, according to the Sanctuary shekel.

A bekah for every man, that is, half a shekel [about 1/5 ounce], after the Sanctuary shekel, for everyone numbered in the census from 20 years old and upward for the 603,550 men.

And of the 7,500 pounds of silver used to cast the sockets for the Holy Place and for the curtain, 100 sockets from the 7.500 pounds of silver, 75 pounds for each socket.

And of the 1,775 shekels [45 pounds], he made hooks for the pillars, and overlaid their capitals and molded them.

And the bronze of the offering was 5,310 pounds, and 2,400 shekels and he fashioned with it the sockets of the entrance of the Tabernacle at the Appointed Place, the brass Altar and its grate work and all the vessels of the Altar.

And the sockets of the court enclosure, the sockets for the court entrance, all the pegs of the Tabernacle and all the pegs of the court enclosure.

From the blue, purple, and scarlet, they fashioned clothes of braided work for the service in the Holy Place, and fashioned the Holy garments for Aaron as YHWH commanded Moses.

Chapter 39

He fashioned the ephod of gold, blue, purple, and scarlet of finely

twisted linen.

And they beat the gold into thin plates and cut it into threads to work it in the blue, purple and scarlet of the fine linen with artistic achievement.

They fashioned shoulder pieces for it, to join it together by its two ends so it could be fastened.

And the girdle of his ephod that is on it is of the same, according to its work, of gold, blue, purple, and scarlet of finely twisted linen as YHWH has commanded Moses.

They jeweled onyx stones cased in settings of gold, engraved as seals are carved, with the names of the children of Israel.

He set them on the shoulders of the ephod, that they should be stones of memorial for the children of Israel as YHWH commanded Moses.

He fashioned the breastplate with artistic achievement like the work of the ephod of gold, blue, purple, and scarlet of finely twisted linen.

It was square and they made the breastplate folded double [to form a pouch] at nine inches long by nine inches being folded to form the pouch.

They set in it four rows of stones, the first row was a sardius, a topaz, and a carbuncle, this was the first row.

The second row, an emerald, a sapphire, and a diamond.

The third row, a ligure, an agate, and an amethyst.

The fourth row, a beryl, an onyx, and a jasper, they were enclosed in settings of gold in their casings.

The stones were according to the names of the children of Israel, twelve, according to their names like the engravings of a seal, everyone with its name, according to the twelve tribes.

They fashioned on the breastplate chains at the ends of interwoven foliage work of pure gold.

They made two gold settings and two gold rings, setting the two rings at the two ends of the breastplate.

They set the two interwoven foliage chains of gold in the two rings at the ends of the breastplate.

The two ends of the two interwoven foliage chains they fastened in the two settings, and put them on the shoulder pieces of the ephod in the front of it.

They fashioned two rings of gold and set them on the two ends of the breastplate, on its border that is towards the ephod on its inward edge.

They made two rings of gold and set them on the two shoulders of the ephod below, opposite its front, opposite its joining, above the girdle of the ephod.

They bound the breastplate by its rings to the rings of the ephod with a lace of blue that it might be above the girdle of the ephod, and that the breastplate might not be removed from the ephod as YHWH commanded Moses.

He made the robe of the ephod all of blue woven work.

And there was an opening in the middle of the robe,

and there comprises a woven border (similar to a collar)

around the opening, and this will prevent it from tearing.

They fashioned on the hems of the robe pomegranates of blue, purple, and scarlet of twisted threads. They fashioned bells of pure gold and set the bells between the pomegranates on the hem of the robe between the pomegranates.

A bell and a pomegranate, a bell and a pomegranate encircling the hem of the robe to serve in as YHWH commanded Moses.

They made coats of fine linen of woven work for Aaron and for his sons,

and a turban of fine linen, ornamental turbans of fine linen, and linen underwear of finely twisted linen.

The girdle of finely twisted linen being blue, purple, and scarlet of mixed colors as YHWH commanded Moses.

They designed the plate of the Holy crown of pure gold, and wrote on it a writing similar to the engravings of a seal, HOLINESS TO YHWH.

They tied to it a lace of blue, to fasten it on the top on the turban, as YHWH commanded Moses.

So was all the work of the Tabernacle/tent at the Appointed Place completed, and the children of Israel accomplished everything that

YHWH commanded Moses and so it was done.

They brought the Tabernacle/tent to Moses, and all its furniture, hooks, boards, bars, pillars, sockets,

and the covering of rams' skins dyed red, the covering of animal hides, and the veil of the covering.

The Ark of the Testimony, bars, the Covering-Lid,

the table, and all its vessels, and the Presence Bread.

The pure lamp stand with the lamps, even with the lamps to be set in rank, and all the vessels

and the oil for light. The golden Altar and the anointing oil, spice incense, and the curtain for the Tabernacle entrance, the brass Altar and its grate work of bronze, bars, and all its vessels including the bowl and its pedestal.

The curtains of the court, pillars, sockets, and the curtains for the court entrance, cords, pegs, and all the vessels of the service of the Tabernacle for the Tent at the Appointed Place.

The clothes of service to do service in the Holy Place, and the Holy garments for Aaron the priest and his sons' garments, to serve in the priesthood.

According to all that YHWH commanded Moses so the children of Israel accomplished all the work.

Then Moses inspected all the work and they had accomplished it as YHWH had commanded, so Moses blessed them.

YHWH spoke to Moses saying, On the first day of the first month will you set up the Tabernacle of the Tent at the Appointed Place.

Chapter 40

You will place in it the Ark of the Testimony and cover the Ark with the veil.

You will bring in the table and set in order the things that are to be set in order on it

and you will bring in the lamp stand and light the lamps.

You will set the Altar of gold for the incense in front of the Ark of the Testimony, and put up the curtain of the entrance to the Tabernacle.

You will set the Altar of the whole Burnt-Offering before the entrance of the Tabernacle, of the Tent at the Appointed Place.

You will set the bowl between the Tent at the Appointed Place and the Altar, and will put water in it.

You will set up the court enclosure and put up the curtains at the court entrance.

You will take the anointing oil and anoint the Tabernacle and all that it comprises, and will consecrate it and all its vessels so that it will be Holy.

You will anoint the Altar of the whole Burnt-Offering and all its vessels, and consecrate the Altar and it will be THE MOST HOLY ALTAR.

You will anoint the bowl and its pedestal and consecrate it.

You will bring Aaron and his sons to the entrance of the Tabernacle at the Appointed Place and wash them with water.

You will put on Aaron the Holy garments and anoint him, and consecrate him so that he may serve me in the priesthood.

You will bring his sons and clothe them with clothing.

You will anoint them as you did anoint their father, that they may serve me in the priesthood for their anointing will certainly be an Age-Lasting Priesthood throughout their generations.

Moses did according to all that YHWH commanded him and so it was accomplished.

Then in the first month in the second year, on the first day of the month the Tabernacle was reared up.

Moses reared up the Tabernacle and fastened its sockets, and set up its boards, and put in the bar-poles and raised up its pillars.

He spread out the tent over the Tabernacle and placed the covering of the tent above it as YHWH commanded Moses.

He took and placed the Testimony in the Ark and inserted the bar-poles on the Ark, and set the Covering-Lid on top of the Ark.

He brought the Ark into the Tabernacle and set up the veil of the curtain, thereby screening off the Ark of the Testimony as YHWH commanded Moses.

He set the table in the Tent at the Appointed Place on the side of

the Tabernacle northward outside the veiled area.

He set the bread in order on it before YHWH as He had commanded Moses.

He placed the lamp stand in the Tent at the Appointed Place opposite the table, on the side of the Tabernacle southward. He lighted the lamps before YHWH as He commanded Moses. He placed the golden Altar in the Tent at the Appointed Place in front of the veil

and he burnt spices of incense on it as YHWH commanded Moses.

He set up the curtain at the entrance of the Tabernacle.

He put the Altar of whole Burnt-Offering by the entrance of the Tabernacle in the Tent at the Appointed Place and offered on it the whole Burnt-Offering and the Meat-Offering as YHWH commanded Moses.

He placed the bowl between the Tent at the Appointed Place and the Altar, and put water in it to wash with.

Moses and Aaron and his sons washed their hands and their feet with the bowl of water.

When they went into the Tent at the Appointed Place, and when they came close to the Altar, they washed as YHWH commanded Moses.

He raised up the court enclosure around the Tabernacle and Altar, and set up the curtain of the court entrance.

So Moses completed the work.

Then a cloud-mass concealed the Tent at the Appointed Place and the glory of YHWH consecrated the Tabernacle.

Moses was not able to enter into the Tent at the Appointed Place because the cloud-mass placed itself there and the glory of YHWH filled the Tabernacle.

And when the cloud-mass ascended from over the Tabernacle the children of Israel pulled up and broke camp.

But if the cloud-mass did not ascend then they did not journey until the day that it ascended up.

For the cl

oud-mass of YHWH was on the Tabernacle by d

ay and supernatural fire was on it at night, in the sight of all the House of Israel, whenever they pulled up the pegs and broke camp in their pilgrimage.

Leviticus

Chapter 1

YHWH summoned Moses and spoke to him out of the Tabernacle at the Appointed Place saying, Speak to the children of Israel and say to them, If any man from among you brings an offering to YHWH, you will bring that offering from the animals, even of the herd and of the flock.

If his offering is a whole Burnt-Offering from the herd, let him present a male without blemish, he will present it of his own voluntary will, at the entrance of the Tabernacle at the Appointed Place before YHWH.

He will then put his hand on the head of the Burnt-Offering and it will be accepted to make Propitiatory-Covering for him.

And he will slaughter the male before YHWH and the priests, Aaron's sons will bring the blood and sprinkle the blood all around on the Altar that is by the entrance of the Tabernacle at the Appointed Place.

He will skin the Burnt-Offering and cut it into its pieces and the sons of Aaron, the priest, will put fire on the Altar and lay the wood in order on the fire.

Then the priests, Aaron's sons, will lay the pieces, the head

and the fat in order on the wood-fire that is upon the Altar. But its entrails and its legs he will wash in water

and the priest will burn it all on the Altar for a whole Burnt-Offering, an offering made by fire that is a tranquilizing aroma unto YHWH.

If his offering is from the flocks, namely from the sheep or goats for a whole Burnt-Offering, then he will bring a male without blemish.

Then he will slaughter it on the side of the Altar northward before YHWH and the priests, Aaron's sons, will sprinkle its blood all around on the Altar.

Then he will cut it into its pieces, with its head and its fat, and the priest will lay them in order on the wood-fire that is upon the Altar.

But he will wash the entrails and the legs with water and the priest will bring all of it and burn it upon the Altar for a whole Burnt-Offering, an offering made by fire of a tranquilizing aroma unto YHWH.

And if the whole Burnt-Offering for his sacrifice to YHWH were of flying creatures, then he will bring his offering of turtledoves, or of young pigeons.

Then the priest will bring it to the Altar and nip off its head, and burn it on the Altar, and its blood will be drained out at the side of the Altar.

He will pluck away its crop with its feathers and cast it beside the Altar on the eastern side, by the place of the fat ashes.

He will divide it at the wings but will not divide it into parts and the priest will burn it on the Altar, on the wood-fire as a whole Burnt-Offering, an offering made by fire of a tranquilizing aroma

unto YHWH. And when any will present a Gift-Offering to YHWH, his offering will be of fine flour,

and he will pour oil on it and issue frankincense on it too.

Chapter 2

He will bring it to Aaron's sons, the priests, and they will take a handful of the flour and oil, with the issue of frankincense and the priest will burn the Memorial-Offering of it on the Altar.

It will be an offering made by fire, of a tranquilizing aroma unto YHWH.

And the leftovers of the Gift-Offering will belong to Aaron and his sons. It is a separated sacred portion from the Burnt-Offerings of YHWH made by fire.

And if you bring a Gift-Offering of a gift baked in the oven, it will be unleavened cakes of fine flour mixed with oil, or unleavened wafers smeared with oil.

And if your Gift-Offering is a gift baked in a pan, it will be of fine flour unleavened and mixed with oil. You will part this Gift-Offering in pieces and pour oil on it.

If your Gift-Offering is a gift baked in the saucepan then it will be made of fine flour with oil.

And you will bring the Gift-Offering that is made of these things to YHWH, and when it is presented to the priest he will bring it to the Altar.

The priest will remove from the Gift-Offering a Memorial-Offering from it and will burn it upon the Altar.

It is an offering made by fire of a tranquilizing aroma unto YHWH. And what is left over of the Gift-Offering will be Aaron's and his sons.

It is a separated sacred portion from the Burnt-Offerings of YHWH made by fire.

No Gift-Offering that you will bring to YHWH will be made with leaven because you will burn no leaven, nor any honey in any offering of YHWH made by fire.

As for the offering of the first-fruits, you will present them to YHWH but they will not be burnt on the Altar for a tranquilizing aroma.

And every offering of your Gift-Offerings you will season with salt, no salt of the Covenant-Pledge of Elohim is to be lacking from your Gift-Offerings. All your offerings will be offered with salt.

If you present a Gift-Offering of your first-fruits to YHWH, you will present for the Gift-Offering from your first-fruits young barley ears, roasted by the fire, even crushed grain from the plantation. You will put oil on it and lay frankincense on it too.

It is a Gift-Offering.

And the priest will burn the Memorial-Offering from it, part of the crushed grain of it and part of the oil with all the frankincense. It is an offering made by fire unto YHWH.

Chapter 3

And if his offering were a sacrifice of Peace-Offering, if he presents it from the herd, whether it is a male or female, he will present it without blemish before YHWH.

He will lay his hand on the head of his offering and slaughter it at the door of the Tabernacle at the Appointed Place, and Aaron's sons, the priests, will sprinkle the blood upon the Altar all around. Then he will present from the sacrifice of the Peace-Offering an offering made by fire to YHWH, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, with the fat that is on them by the flanks, and the appendage above the liver with the kidneys,

and he will remove these.

Aaron's sons will burn it on the Altar (upon the whole Burnt-Offering)

that is on the wood of the fire. It is an offering made by fire for a tranquilizing aroma unto YHWH.

If his offering for a sacrifice of Peace-Offering to YHWH is from the flock, male or female, he will present it without blemish.

If he brings a lamb for his offering, then he will present it before YHWH.

And he will lay his hand on the head of his offering and slaughter it before the Tabernacle at the Appointed Place, and Aaron's sons will sprinkle its blood all around the Altar. He will present the sacrifice of the Peace-Offering as a Burnt-Offering made by fire unto YHWH.

The fat of it and the whole rump he will slice off hard by the backbone, with the fat that covers the entrails, and all the fat that is on the entrails. And the two kidneys and the fat that is on them that is by the loins, and the appendage above the liver with the kidneys, these he will remove. The priest will burn it on the Altar for its the food of the Burnt-Offering made by fire unto YHWH. But if his offering is a female goat then he will present it before YHWH

and he will lay his hand on its head and slaughter it before the Tabernacle at the Appointed Place, and the sons of Aaron will sprinkle its blood upon the Altar all around.

He will pr

esent this

offering as a Burnt-Offering made by fire unto YHWH but the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, and the fat that is on them located near the loins and the appendage above the liver (with the kidneys)

he will remove.

And the priest will burn them on the Altar for it is the food of the Burnt-Offering made by fire for a tranquilizing aroma and all the fat is YHWH's.

This will be an Age-Lasting statute for your generations throughout all your dwellings that you eat neither fat nor blood.

YHWH spoke to Moses saying, Speak to the children of Israel saying, If a person will sin unintentionally against any of the commandments of YHWH concerning things that should not be

done and has done something against one of them:

If the priest that is anointed sins and is guilty for a sin of the nation, then let him present for the sin that he has sinned, a young bull from the herd (that is without blemish)

Chapter 4

to YHWH for a Sin-Offering.

He will bring the bull to the entrance of the Tabernacle at the Appointed Place before YHWH, and will lay his hand on the bull's head and slaughter the bull before YHWH.

And the priest that is anointed will take of the bull's blood and bring it to the Tabernacle at the Appointed Place and the priest will dip his finger in the blood, and sprinkle this blood seven times before YHWH in front of the veil at the Holy Place.

Then the priest will put some of the blood on the horns of the Altar of spiced incense before YHWH that is in the Tabernacle at the Appointed Place.

He will pour all the blood of the bull at the bottom of the Altar of Burnt-Offering that is at the entrance of the Tabernacle at the Appointed Place.

He will take off from it all the fat of the bull for the Sin-Offering, the fat that covers the entrails and all the fat that is on the entrails itself. And the two kidneys and the fat that is on them that is by the loins, and the appendage above the liver with the kidneys, he will remove all these. As it was taken off from the bull of the sacrifice of Peace-Offerings

and the priest will burn them on the Altar of the whole Burnt-Offering.

And the skin of the bull and all its flesh with its head, and its legs

and the entrails including the dung, even the whole bull he will carry forth outside the camp to a clean place, where the ashes are poured out, and burn it on the wood with fire where the ashes are poured out.

This is the place where the bull will be burnt.

Now if the whole company of Israel sin unintentionally, and the thing is concealed from the eyes of the company, and they have done something against any of the commandments of YHWH concerning things that should not be done and are guilty.

When the sin that they have sinned is made known, then the company will present a young bull for the sin, and bring it before the Tabernacle at the Appointed Place.

Then the Elders of the nation will lay their hands on the head of the bull before YHWH, and the bull will be slaughtered before Him.

The priest that is anointed will bring of the bull's blood to the Tabernacle at the Appointed Place

and the priest will dip his finger in some of the blood and sprinkle it seven times before YHWH, even in front of the veil.

Then he will put some of the blood on the horns of the Altar that is before YHWH, that is in the Tabernacle at the Appointed Place.

He will pour out all the blood at the bottom of the Altar of Burnt-

Offering that is at the entrance to the Tabernacle at the Appointed Place.

Then he will take all the fat from the bull and burn it on the Altar.

He will do with the bull as he did with the bull for a Sin-Offering, so he will do with this one also, and the priest will make Propitiatory-Covering for them and they will receive forgiveness.

Then he will carry out the bull outside the camp and burn it as he burnt the first bull.

This is a Sin-Offering for the nation.

When a chief has sinned and has done something unintentionally against any of the commandments of YHWH Elohim concerning things that should not be done and is guilty

or if his sin that he has sinned has come to his knowledge, he will bring his offering, a he-goat from the female goats, a male without blemish.

And he will lay his hand on the head of the he-goat and slaughter it in the place where they kill the Burnt-Offering before YHWH, it is a Sin-Offering. Then the priest will take of the blood of the Sin-Offering with his finger, and put it on the horns of the Altar of Burnt-Offering, and will pour out its blood at the bottom of the Altar of Burnt-Offering. He will burn all its fat upon the Altar, as the fat of the sacrifice of Peace-Offerings

and the priest will make a Propitiatory-Covering for him as concerning his sin, and it will be forgiven him.

And if anyone of the region's people sin unintentionally when he does something against any of the commandments of YHWH concerning things that should not be done and is guilty or if his sin that he has sinned comes to his knowledge, then he will bring his offering, a she-goat from the female goats, a female without blemish, for the sin that he has sinned.

He will lay his hand on the head of the Sin-Offering, and slaughter the Sin-Offering at the place of the Burnt-Offering.

The priest will take of the blood with his finger and put it on the horns of the Altar of Burnt-Offering, and will pour out all its blood at the bottom of the Altar.

And he will take away all the fat from it like the fat that is taken away from off the sacrifice of Peace-Offerings. The priest will burn it on the Altar for a tranquilizing aroma unto YHWH

and the priest will make Propitiatory-Covering for him, and it will be forgiven him. If he brings a lamb for a Sin-Offering then he will present it as a female without blemish.

And he will lay his hand on the head of the Sin-Offering and slaughter it for a Sin-Offering in the place where they kill the Burnt-Offering.

Then the priest will take from the blood of the Sin-Offering with his finger, and put it on the horns of the Altar of Burnt-Offering, and will pour out all its blood at the bottom of the Altar.

He will take away all the fat like the fat of the lamb is taken away from the sacrifice of the Peace-Offerings. Then the priest will burn

them on the Altar according to the Burnt-Offerings made by fire unto YHWH,

and the priest will make Propitiatory-Covering for his sin that he has committed, and it will be forgiven him.

And if a person sins by remaining silent when he is adjured to give evidence as a witness, whether he has seen or known the thing, then he will bear his depravity. Or if a person touch any unclean thing, whether it is a carcass of an unclean animal or a carcass of unclean livestock, or the carcass of unclean creeping things,

Chapter 5

and if it is concealed from him then he will be unclean and guilty.

Or if he touches the uncleanness of man (whatever filthiness it is that a man will be defiled by)

and it is concealed from him, yet when he learns of it he will then be guilty.

Or when a person adjures, speaking wrongfully with the lips to do evil, or to do good, even anything that man utters wrongfully with an oath,

and it has been concealed from him, when he has known the matter then he has been guilty of one of these. And it will be, when he will be guilty in this that he will confess that he has sinned.

And as a penalty for the sin that was committed he is required to present YHWH a female lamb or she-goat from the flock as a Sin-Offering and the priest will make Propitiatory-Covering for him for

his sin.

But if he is not able to bring a lamb then he will bring for his trespass that he has committed two turtledoves, or two young pigeons unto YHWH, one for a Sin-Offering, and the other for a Burnt-Offering. He will bring them to the priest who will offer the Sin-Offering first, and nip off its head from its neck but will not divide it into parts

and he will sprinkle the blood of the Sin-Offering on the side of the Altar, and the rest of the blood will be drained out at the bottom of the Altar, this is a Sin-Offering.

And he will offer the second as a Burnt-Offering according to the judgment and the priest will make Propitiatory-Covering for him for the sin that he has sinned, and it will be forgiven him.

But if he is not able to bring two turtledoves or two young pigeons, then he that sinned will bring for his offering the tenth part of an ephah [about two quarts] of fine flour for a Sin-Offering.

He will put no oil on it; neither will he put any frankincense on it because it is a Sin-Offering.

Then he will bring it to the priest

and the priest will take a handful of it as a Memorial-Offering from it, and burn it on the Altar according to the Burnt-Offerings made by fire unto YHWH, this is a Sin-Offering. Then the priest will make Propitiatory-Covering for him concerning his sin that he has sinned in one of these and it will be forgiven him

and the remainder will be the priest's as a Gift-Offering. YHWH

spoke to Moses saying,

If a person acts treacherously against Elohim and sins unintentionally in the sacred things of YHWH, then he will bring for his offense to YHWH a ram without blemish out of the flocks with your estimation by shekels of silver, after the Sanctuary shekel for a Guilt-Offering.

And he will make a covenant of peace for the harm that he has done in the sacred thing and will add the fifth part to it and give it to the priest. The priest will then make Propitiatory-Covering for him with the ram of the Guilt-Offering and it will be forgiven him.

And if a person sins and commits any of these things that are forbidden to be done by the commandments of YHWH (as to things that should not be done) even if he did not know it, he will become guilty and will bear his sin.

Then he will bring a ram without blemish out of the flock with your estimation for a Guilt-Offering to the priest, and the priest will make Propitiatory-Covering for him concerning his ignorance where he erred (and did not know), and it will be forgiven him.

This is a Guilt-Offering, he has certainly offended against YHWH.

Chapter 6

YHWH spoke to Moses saying, When any person sins and has committed an offense against YHWH and has lied to his fellow concerning a deposit, or concerning a pledge, or concerning violent robbery, or has oppressed his fellow or has found a lost thing, and has lied concerning it and has adjured to a falsehood concerning

any of these which men do, sinning in them.

Then it wi

ll happen because he has sinned and is gui

lty that he will restore what he took violently away, or what he has deceitfully obtained, or what was supplied him to watch over or the lost item he found,

or all that concerning what he adjures falsely, he has even repaid it in its principal, and add to it a fifth value, to him who it belongs he will give it in the day of his Guilt-Offering. He will bring his Guilt-Offering to YHWH, a ram without blemish out of the flock, with your valuation for a Guilt-Offering to the priest.

And the priest will make Propitiatory-Covering for him before YHWH and it will be forgiven him for anything of all that he has done in wrong-doing. YHWH spoke to Moses saying, Command Aaron and his sons saying, This is the Law of the Burnt-Offering. It is the Burnt-Offering because of the burning upon the Altar all night until sunrise,

and the fire of the Altar will be burning in it. The priest will put on his linen garment,

and the linen underwear he will put on his flesh, and take up the ashes that the fire has consumed with the Burnt-Offering on the Altar and he will put them beside the Altar.

Then he will take off his garments and put on other garments, and carry forth the ashes outside the camp to a clean place. And the fire on the Altar must remain burning, it will not be put out

and the priest will burn wood on it every sunrise, and lay the Burnt-Offering in order on it

and he will burn the fat of the Peace-Offerings. The fire will continually be burning on the Altar and it will not be extinguished. This is the Law of the Gift-Offering

and the sons of Aaron will offer it before YHWH in front of the Altar.

He will also take from it a handful of flour from the Gift-Offering, and of the oil, with all the frankincense that is upon the Gift-Offering and will burn it on the Altar for a tranquilizing aroma, as the Memorial-Offering of it to YHWH.

And the remainder of it will Aaron and his sons eat, with unleavened bread it will be eaten in the Holy Place, in the court of the Tabernacle at the Appointed Place they will eat it.

It will not be baked with leaven because I have given it to them for their portion of my Burnt-Offerings made by fire.

It is Most Holy like the Sin-Offering and Guilt-Offering.

All the males among the children of Aaron will eat of it. It will be a statute for the ages in your generations concerning the offerings of YHWH made by fire.

Everyone that touches them will be Holy. YHWH spoke to Moses saying, this is the offering of Aaron and his sons that they will present to YHWH in the day when he is anointed. The tenth part of an ephah of fine flour [2 quarts] for a Gift-Offering continually, half of it at sunrise and half at sunset. In a pan it will be made with oil

and when it is baked, you will bring it in

and the baked pieces of the Gift-Offering you will present for a tranquilizing aroma unto YHWH. The son who will succeed him as an anointed priest will make the offering.

This is a statute for the ages unto YHWH and it will be entirely burnt up.

Because every Gift-Offering for the priest will be entirely burnt up and it will not be eaten.

YHWH spoke to Moses saying, Speak to Aaron and to his sons saying, this is the Law of the Sin-Offering.

In the place where the Burnt-Offering is slaughtered will the Sin-Offering be killed before YHWH, and this is Most Holy.

The priest that offers it for sin will eat it (in the Holy Place it will be eaten)

in the court of the Tabernacle at the Appointed Place.

Whatever will touch the flesh will be Holy, and when there is sprinkled some blood of it upon any garment you will wash it in the Holy Place.

But the clay pottery where it is cooked will be broken, and if its cooked in a copper pot it will be both scoured and rinsed in water. All the males among the priests will eat it for this is Most Holy.

And no Sin-Offering, where any of the blood is brought into the Tabernacle at the Appointed Place for covering (in the Holy Place)

will be eaten. It will be burnt in the fire.

This is a Law of the Guilt-Offering that is Most Holy. In the place where they slaughter the Burnt-Offering will they kill the Guilt-Offering and the blood will be sprinkled around on the Altar.

Chapter 7

And he will present from it all the fat, the rump, and the fat that covers the entrails, and the two kidneys with the fat that is on them, that is by the loins and the appendage that is above the liver with the kidneys, he will remove these.

Then the priest will burn them on the Altar for a Burnt-Offering made by fire unto YHWH.

This is a Guilt-Offering.

Every male among the priests will eat this and it will be eaten in the Holy Place because it is Most Holy. As the Sin-Offering is so likewise the Guilt-Offering for there is one Law for them. The priest that makes Propitiatory-Covering by it, he will have it.

And the priest that presents any man's Burnt-Offering, even that priest will have for himself the skin of the whole Burnt-Offering that he has offered.

All the Gift-Offering that is baked in the oven and all that are made in the saucepan and in the griddle will be the priest's that offers it.

Every Gift-Offering mixed with oil or dry shall all the sons of Aaron have, one as much as another.

This is the Law of the sacrifice of Peace-Offerings that he will present to YHWH.

If he offers it for a thanksgiving, then he will present with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers smeared with oil, and cakes mixed with oil of fine flour and stirred.

Besides the cakes he will present for his offering leavened bread with the sacrifice of thanksgiving of his Peace-Offerings.

And of it he will present one offering for a Heave-Offering unto YHWH, and it belongs to the priest's that sprinkles the blood of the Peace-Offerings.

The flesh of the sacrifice of his Peace-Offerings for thanksgiving will be eaten the same day that it is offered.

He will not leave any of it until sunrise.

But if the sacrifice of his offering is a vow or a Freewill-Offering, it will be eaten the same day that he presents his sacrifice and on the next day the remainder of it will be eaten.

But the remainder of the flesh of the sacrifice on the third day will be burnt with fire.

And if any of the meat of the sacrifice of his Peace-Offerings is eaten at all on the third day, it will not be accepted, neither will it be imputed to him that presents it.

It will be an abomination and the person that eats of it will bear his depravity.

The meat that touches any unclean thing will not be eaten, it will be burnt with fire, and as for the meat, all that are clean will eat of it. But the person that eats of the meat of the sacrifice of Peace-Offerings, that pertains unto YHWH, having his uncleanness on him, even that person will be cut off from his people.

If anyone will touch any unclean thing, as the uncleanness of man or any unclean animal, or any detestable unclean thing and eats of the meat of the sacrifice of Peace-Offerings that pertains unto YHWH, even that person will be cut off from his people.

YHWH spoke to Moses saying, Speak to the children of Israel saying, You will eat no fat, of ox, sheep, or goat.

And the fat of the animal that dies of itself

and the fat of what is torn with beasts, may be used in any other use but you will certainly not eat of it.

For whoever eats the fat of the animal that men present for an offering made by fire unto YHWH, even the person that eats it will be cut off from his people.

You will eat no blood, whether it is of flying creatures or of animals in any of your dwellings.

Any person that eats any blood, even that person will be cut off from his people. YHWH spoke to Moses saying, Speak to the children of Israel saying, He that presents the sacrifice of his Peace-Offerings to YHWH will bring his own offering to YHWH from the sacrifice of his Peace-Offerings.

His own hands will bring the Burnt-Offerings of YHWH made by

fire, the fat with the breast, he will bring it so that the breast may be waved for a Wave-Offering before YHWH.

Then the priest will burn the fat on the Altar but the breast will be Aaron's and his sons'.

And the right shoulder will you give to the priest for a Heave-Offering from the sacrifices of your Peace-Offerings.

He among the sons of Aaron that presents the blood of the Peace-Offerings, and the fat will have the right shoulder for his part.

Because the Wave breast

and the Heave shoulder have I taken from the children of Israel from off the sacrifices of their Peace-Offerings, and have given them to Aaron the priest and to his sons by a statute for the ages from among the children of Israel.

This is the consecrated portion of the anointing of Aaron and of the consecrated portion of his sons, out of the Burnt-Offerings of YHWH made by fire in the day when he presented them to YHWH for the priesthood.

Which YHWH commanded to be given them from the children of Israel, in the day that he anointed them by a statute

for the ages throughout their generations.

This is the Law of the Burnt-Offering, Gift-Offering, Sin-Offering, and of the Guilt-Offering and of the installations, and of the sacrifice of the Peace-Offerings.

YHWH commanded Moses in Mount Sinai in the day that He

commanded the children of Israel to present their offerings unto YHWH in the wilderness of Sinai.

YHWH spoke to Moses saying, Take Aaron and his sons with him (including the garments)

, the anointing oil and a young bull for a Sin-Offering, and two rams along with a basket of unleavened bread and gather all the company together to the entrance of the Tabernacle at the Appointed Place. Then Moses did as YHWH commanded him

Chapter 8

and the company was gathered together to the entrance of the Tabernacle at the Appointed Place.

Moses spoke to the company, This is what YHWH has commanded to be done. Then Moses brought Aaron and his sons and washed them with water.

And he put on him the tunic and girded him with the girdle, and clothed him with the robe and put on him the ephod, and he girded him with the skillfully woven band of the ephod and tied it to him.

Then he put the breastplate on him and also set in the breastplate the Urim-Thummim.

And he put the turban on his head and also on the turban at its front he set the golden plate (the Holy crown)

as YHWH commanded Moses. Moses took the anointing oil and anointed the Tabernacle and all that was in it and consecrated them. He sprinkled on the Altar seven times and anointed the Altar

and all its vessels, both the basin and its pedestal to consecrate them.

And he poured the anointing oil on Aaron's head and anointed him to consecrate him.

Moses brought Aaron's sons and put tunics on them and girded them with girdles, and put turbans on them as YHWH commanded Moses.

He brought the young bull for the Sin-Offering and Aaron and his sons laid their hands on the head of the bull for the Sin-Offering.

And he slaughtered it and Moses took the blood and put it on the horns of the Altar all around with his finger, and purified the Altar and poured the blood at the bottom of the Altar and consecrated it for a Propitiatory-Covering on it.

Then he took all the fat that was on the entrails and the appendage above the liver, and the two kidneys and their fat, and Moses burnt it on the Altar.

But the young bull and its hide, its flesh and its dung, he burnt with fire outside the camp as YHWH commanded Moses.

Then he brought the ram for the Burnt-Offering and Aaron and his sons laid their hands on the head of the ram and he slaughtered it and Moses sprinkled the blood on the Altar all around.

He cut the ram into pieces and Moses burnt the head and the pieces, and the fat.

Then he washed the entrails and the legs in water and Moses burnt

the whole ram on the Altar.

It was a whole Burnt-Offering for a tranquilizing aroma and a Burnt-Offering made by fire unto YHWH, as YHWH commanded Moses.

He brought the other ram, the ram of consecration and Aaron and his sons laid their hands on the head of the ram

and he slaughtered it and Moses took the blood of it and put it on the tip of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot.

And he bro

ught Aaron's sons and Moses put the blood on the tip of their right ear, and on the thumbs of their right hands and on the big toes of their right feet, and Moses sprinkled the blood on the Altar all around.

He took the fat and the rump, and all the fat that was on the entrails and the appendage above the liver, and the two kidneys and their fat, and the right shoulder.

And out of the basket of unleavened bread that was before YHWH he took one unleavened cake, and a cake that was oiled and one wafer, and put them on the fat and on the right shoulder.

Then he set all on Aaron's hands and on his sons' hands, and waved them for a Wave-Offering before YHWH.

Moses took them from off their hands and burnt them on the Altar upon the Burnt-Offering, they were consecrations for a tranquilizing

aroma and it is a Burnt-Offering made by fire unto YHWH.

Moses takes the breast, and waves it for a Wave-Offering before YHWH, of the ram of the consecration it has been to Moses for a portion, as YHWH has commanded Moses.

And Moses took of the anointing oil and of the blood that was on the Altar, and sprinkled it on Aaron and his garments.

And also on his sons and on his sons' garments with him, and consecrated Aaron and his garments, and his sons, and his grandchildren's garments with him.

Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tabernacle at the Appointed Place, and there eat it with the bread that is in the basket of consecrations as I commanded saying, Aaron and his sons will eat it.

And what remains of the flesh and of the bread you will burn with fire.

You will not go out of the entrance of the Tabernacle at the Appointed Place for seven days, until the days of your consecration are completed, because for seven days he will consecrate you.

As he has done this day so YHWH has commanded to be done, to make Propitiatory-Covering for you.

Now you will stay at the entrance of the Tabernacle at the Appointed Place day and night for seven days and keep the charge of YHWH (so that you do not die)

, for so I have been commanded. So Aaron and his sons did all

things that YHWH commanded by the hand of Moses. On the eighth day Moses summoned Aaron and his sons, and the Elders of Israel.

Then he said to Aaron, Take to yourself a calf, a male of the herd, for a Sin-Offering and a ram for a whole Burnt-Offering, without blemish and bring near to YHWH in His presence.

And to the children of Israel you will speak saying, Take yourself a he-goat from the female goats for a Sin-Offering and a calf and a lamb, both of the first year, without blemish for a Burnt-Offering.

Also a bull and a ram for Peace-Offerings to sacrifice before YHWH, and a Gift-Offering mingled with oil, for today YHWH will inspect you.

Chapter 9

Then they brought what Moses commanded before the Tabernacle at the Appointed Place, and all the company drew near and stood before YHWH.

Moses said, These are the things YHWH commanded that you should do, and the glory of YHWH will gaze upon you.

Moses said to Aaron, Go to the Altar and make your Sin-Offering and your Burnt-Offering, and make Propitiatory-Covering for yourself and for the people, and make the offering for the people and make Propitiatory-Covering for them as YHWH commanded.

Aaron then went to the Altar and slaughtered the calf of the Sin-Offering, that was for himself.

And the sons of Aaron brought the blood to him and he dipped his

finger in the blood, and put it on the horns of the Altar and poured out the blood at the bottom of the Altar.

But the fat and the kidneys, and the appendage above the liver from the Sin-Offering, he burnt on the Altar as YHWH commanded Moses.

And the flesh and the hide he burnt with fire outside the camp.

He slaughtered the Burnt-Offering and Aaron's sons presented to him the blood that he then sprinkled all around on the Altar. They presented the Burnt-Offering to him with the pieces of it,

and the head, and he burnt them on the Altar.

Then he washed the entrails

and the legs, and made an incense upon the Burnt-Offering at the Altar.

And he brought the people's offering, and took the he-goat, that was the Sin-Offering for the people and slaughtered it, and offered it for sin like the first.

Then he brought the Burnt-Offering and offered it according to the ordinance.

He brought the Gift-Offering and took a handful from it, and burnt it on the Altar, besides the whole Burnt-Offering done at sunrise.

He slaughtered the bull too and the ram for a sacrifice of Peace-Offerings, for the people and Aaron's sons presented to him the blood that he sprinkled on the Altar all around, and the fat of the bull and the ram, the rump, and what covers the entrails and the

kidneys (with the appendage above the liver). They put the fat on the breasts,

and he burnt the fat on the Altar.

And the breasts and the right shoulder Aaron waved for a Wave-Offering before YHWH as Moses commanded.

Then Aaron lifted up his hand toward the people and blessed them, and came down from making the Sin-Offering, Burnt-Offering, and Peace-Offerings. Moses and Aaron went into the Tabernacle at the Appointed Place, and came out, and blessed the people

and the glory of YHWH appeared to all the people.

And there came a supernatural fire out from before YHWH and consumed on the Altar the Burnt-Offering

and the fat, now when all the people saw this they shouted, and prostrated their faces to the ground.

Then Nadab and Abihu, the sons of Aaron took each man his fire-holder and placed fire in it with the incense, and brought before YHWH strange fire that He had not commanded them.

And there went out supernatural fire from YHWH that burnt them up, and they were executed as a penalty before YHWH.

Then Moses said to Aaron, This is what YHWH spoke saying, I will be consecrated in them that come before me and in the presence of all the people I will be grievous.

Chapter 10

And Aaron remained silent.

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron and said to them, come near and carry your relatives from the presence of the Sacred Place outside the camp.

So they went near and carried them in their tunics outside the camp as Moses had commanded.

Moses said to Aaron and to Eleazar and Ithamar his sons, Uncover not your heads, neither rip your clothes unless you also die and anger comes on all the people, but let your relatives (the whole House of Israel), shed tears for the burning that YHWH has ignited.

And you will not go out from the entrance of the Tabernacle at the Appointed Place or you will die, for the anointing oil of YHWH is upon you.

And they did according to the word of Moses. YHWH spoke to Aaron saying, do not drink wine or intoxicating drinks, you or your sons with you when you go into the Tabernacle at the Appointed Place or you will die.

This will be a statute for the ages throughout your generations. So that you may separate between sacred and profane and between unclean and clean and that you may teach the children of Israel all the statutes that YHWH has commanded by the hand of Moses.

Moses spoke to Aaron and to Eleazar and Ithamar his sons that were left, Take the Gift-Offering that remains of the Burnt-Offerings of YHWH made by fire, and eat it unleavened beside the Altar because it is Most Holy.

And you will eat it in the Holy Place, because it is your prescribed portion and your sons' portion from the sacrifices of YHWH made by fire:

for so I have been commanded.

The Wave breast and Heave shoulder you will eat in a clean place, you and your sons and your daughters with you for they are your prescribed portion, and your sons' portion, that are given out of the sacrifices of Peace-Offerings from the children of Israel.

The leg of the Heave-Offering and breast of the Wave-Offering, besides Burnt-Offerings of the fat, they will bring in to wave as a Wave-Offering before YHWH, and it will be for you

and your sons as a statute for the ages as YHWH has commanded.

And when Moses inquired about the he-goat of the Sin-Offer

ing and discovered it had been burnt up he was angry with Eleazar and Ithamar, the sons of Aaron that were left alive saying, Why have you not eaten the Sin-Offering in the Holy Place, seeing it is Most Holy and Elohim has given it you to bear the depravity of the nation, to make Propitiatory-Covering for them before YHWH?

The blood of it was not brought within the Holy Place, you should have eaten it in the Holy Place as I commanded you.

Then Aaron replied to Moses, Today they have presented their Sin-Offering and Burnt-Offering before YHWH, but such things have befallen me and if I had eaten the Sin-Offering today, should it have been accepted in the sight of YHWH?

And when Moses heard that he was pleased. YHWH spoke to Moses

and Aaron saying to them, Speak to the children of Israel saying, These are the living things that you will eat among all the animals that are on the land. Whatever has divided hoofs that are split in two parts and that brings up the cud among the beasts are those you will eat.

But those that you will not eat are those that bring up the cud, or have divided hoofs such as the camel, because he brings up the cud but does not have a split hoof; he is unclean to you.

Chapter 11

And the rock badger because he brings up the cud but does not have a split hoof;

he is unclean to you.

And the hare, though it is bringing up the cud, but do not have a split hoof;

he is unclean to you.

And the hog, though he has split hoofs that are divided in two parts, yet he does not drag away the cud; he is unclean to you. Of their flesh you will not eat,

and their carcass you will not touch; they are unclean to you. These you will eat of all that are in the waters:

whatever has fins and scales in the waters, in the seas and in the rivers, those you will eat.

And all that do not have fins and scales in the seas and in the rivers, of all the swarming things in the waters or any living creature that is in the waters, they will be a detestable thing to you.

They will be a detestable thing for you;

you will not eat of its flesh and their carcasses you will count filthy. Whatever has no fins or scales in the waters will be detestable to you. And these are those that you will regard as detestable among the flying creatures;

they will not be eaten, they are detestable: the eagle, bearded vulture, buzzard, kite, and the hawk after its species.

Every raven after its species; And the female and male ostrich, and the seagull, and the falcon after its species.

And the little owl, cormorant,

and the great owl, swan, pelican, carrion vulture, stork, the heron after its species, hoopoe, and the bat. All flying creatures of insects (walking on all four)

will be detestable to you.

Yet these you may eat of every flying insect (that walks on all four) that have legs above their feet, that leap upon the land; Even these from them you may eat; the swarming locust after its species

and the winged locust after its species,

and the flying [beetle] after its species,

and the grasshopper after its species.

But all other flying insects that have four feet will be detestable to you.

For these you will be unclean:

whoever touches the carcass of them will be unclean until sunset. Whoever picks up one of these carcasses will also wash his clothes and be unclean until sunset.

Every animal with hoof parted but not divided through and not bringing up the cud is unclean for you, all who touch such an animal will be unclean.

And whatever walks on its paws among all living things that walk on all fours, those are unclean to you:

whoever touches their carcasses will be unclean until sunset.

Anyone who picks up their carcass will wash his clothes and be unclean until sunset: they are unclean to you. These also will be unclean to you among the small animals that multiply on the land;

the weasel, mouse, and the lizard [or perhaps the tortoise] after its species, and the ferret, small reptile, lizard, a snail, and chameleon.

These are unclean to you among all that creep: whoever touches them when they are dead will be unclean until sunset.

And anything on which any one of them falls, in their death, is unclean, of any vessel of wood or garment or skin or sack, any vessel in which work is done, it will be put into water and will be unclean until sunset

and then will be clean.

And every clay pottery vessel where any of them fall on, whatever is in it will be unclean; and you will break it.

Any food that is consumable for eating and then comes in contact with water from such a vessel will be unclean, as will any drink in such a vessel. And anything on which any of their carcasses fall is unclean (oven or cooking pot), it will have to be broken because they are unclean to you.

Only a spring or cistern, a collection of water is clean, but what touches their carcass is unclean and if any part of their carcass falls on any sowing seed that is to be sown, it will be clean.

But if any water were put on the seed, and any part of their carcass falls on it, then will it be unclean to you. And if any animal that you eat dies; he that touches the carcass of it will be unclean until sunset. And he that eats of the carcass of it will wash his clothes, and be unclean until sunset, he also that lifts up the carcass of it will wash his clothes and be unclean until sunset.

And every creeping insect that multiplies upon the land will be detestable and it will not be eaten.

Whatever walks on the belly, and whatever walks upon all four, or whatever has more feet among all swarming things that multiply upon the land, those you will not eat because they are detestable.

You will not make yourselves detestable with any swarming thing that multiplies neither will you make yourselves unclean with them that you should be defiled.

For I am YHWH Elohim, You will therefore consecrate yourselves,

and you will be sacred because I AM Holy:

neither will you defile yourselves with any manner of swarming thing that creeps upon the land.

For I am YHWH that brings you up out of the land of Egypt, to be your Elohim:

you will therefore be sacred, for I AM Holy.

This is the Law of the animals and of flying creatures, and of every living creature that swims in the waters, and of every creature that swarms upon the land.

To make a difference between the unclean and the clean, and between the living things that may be eaten and the living things that may not be eaten.

YHWH spoke to Moses saying, Speak to the children of Israel saying, If a woman has become pregnant and genders a baby boy, then will she be unclean for seven days according to the time of menstruation for her infirmity she will be unclean.

And on the eighth day the flesh of his foreskin will be circumcised.

The woman must then wait 33 days to be cleansed from her bleeding.

She must not touch anything sacred or go to the Sacred Place until the days of her purification are finished.

Chapter 12

But if she genders a female girl then she will be unclean two weeks,

as in her menstrual period, and for 66 days she will continue in the blood of purification.

And when the days of her purification are fulfilled, for a son or for a daughter she will bring a lamb of the first year for a Burnt-Offering.

Also a young pigeon, or a turtledove for a Sin-Offering to the entrance of the Tabernacle at the Appointed Place to the priest there. He will offer it before YHWH and make Propitiatory-Covering for her

and she will be cleansed from the issue of her blood.

This is the Law for her that genders a male or female.

And if she is not able to bring a lamb then she will bring two turtles or two young pigeons, the one for the whole Burnt-Offering and the other for a Sin-Offering, and the priest will make Propitiatory-Covering for her and she will be clean.

YHWH spoke to Moses and Aaron saying, when a man has on the skin of his flesh a swelling, a lesion or white patch of skin, and it has become in the skin of his flesh a leprous plague, then he will be brought to Aaron the priest, or to one of his sons the priests.

And the priest will look on the plague in the skin of the flesh and when the hair has turned white

Chapter 13

and the plague appears to be more than skin deep in the flesh then it is a plague of leprosy. The priest will then look on him and pronounce him unclean.

If the blister is white in the skin of his flesh and in appearance is not deeper than the skin (and the hair is not turned white), then the priest will quarantine him that has the plague for seven days.

And the priest will examine him the seventh day and

if the plague appears to have held its spread, and the plague is not diffused in the skin, then the priest will quarantine him another seven days. Then the priest will look on him again the seventh day and if the plague is colorless, and the plague is not spread in the skin, then the priest will pronounce him clean. It is nothing but a scab and he will wash his clothes and be clean. But if the eruption spreads widely in the skin after he has been seen of the priest for his cleansing, he will be seen of the priest again and if the priest sees that the eruption is spread in the skin, then the priest will pronounce him unclean because that is leprosy. When the plague of leprosy is in a man then he will be brought to the priest

and the priest will see him and if the swelling is white in the skin, and it has turned the hair white, and there is tender living flesh in the swelling it is an old leprosy in the skin of his flesh,

and the priest will pronounce him unclean and will not quarantine him because he is unclean.

If a leprosy breaks out and develops in the skin, and the leprosy covers all the skin of him that has the plague (from head to foot) wherever the priest can see, then the priest will consider

and if the leprosy has covered all his flesh, he will pronounce him clean that has the plague.

It is all turned white so he is clean. But when living flesh appears in him, he will be unclean.

And the priest will see the raw flesh and pronounce him to be unclean because the raw flesh is unclean and

it is a leprosy. Or if the living flesh turns again and is changed to white he will come to the priest and the priest will see him

and if the plague is turned to white

then the priest will pronounce him clean that has the plague and clean he will be.

And when flesh has in it, in its skin, an ulcer, and it has been healed

and there has been in the place of the ulcer a white swelling, or a bright white spot, very red, then it will be seen by the priest.

And when the priest examines it, if the appearance is lower than the skin

and the hair is turned white, then the priest will pronounce him unclean. It is a plague of leprosy that has broken out of the boil. But if the priest looks on it and there is no white hairs in it, and if it is not lower than the skin, but is colorless then the priest will quarantine him for seven days.

But if its spread widely in the skin then the priest will pronounce him unclean because it is a plague.

But if the white patch of skin has held its spread and has not developed, it is a scar from the inflammation and the priest will pronounce him clean. When anyone's flesh has in the skin a fiery

burn and the burning wound becomes a blistered spot, reddish-white or white, then the priest will examine it

and if the hair in the blistered spot is turned white and its appearance is deeper than the skin then it is a leprosy broken out of the burning and the priest will pronounce him unclean because it is the plague of leprosy.

But if the priest examines it and there is no white hair in the blister and it is no lower than the other skin, but is colorless, then the priest will quarantine him for seven days.

Then the priest will look on him the seventh day and if it has developed and spread in the skin, then the priest will pronounce him unclean because that is a plague of leprosy.

But if the blister has not held its spread in the skin but it is colorless then it is a swelling from the burning and the priest will pronounce him clean because it is a scar of the burnt spot.

If a man or woman has a plague on the head or the beard

then the priest will examine the plague and if its appearance is deeper than the skin and there is in it a yellow thin hair, then the priest will pronounce him unclean. It is a skin eruption of leprosy upon the head or beard.

But if the priest examines the plague of the skin eruption and its appearance is not deeper than the skin

and there is no black hair in it, then the priest will quarantine him that has the plague of the skin eruption for seven days. And on the seventh day the priest will examine the plague

and if the

skin eruption has not spread and there is in it no yellow hair, and the eruption is not in appearance deeper than the skin then he will be shaved, but the skin eruption will not be shaved and the priest will quarantine him that has the skin eruption for seven more days. And on the seventh day the priest will examine the skin eruption and if the eruption is not spread in the skin or is in appearance deeper than the skin,

then the priest will pronounce him clean and he will wash his clothes, and clean he will be. But if the skin eruption spreads out in the skin after his cleansing, then the priest will look on him

and if the skin eruption is developed in the skin, the priest will not look for yellow hair, he is unclean.

But if the skin eruption's appearance is abated, and there is black hair grown up in it, the eruption is healed and he is clean and the priest will pronounce him as clean.

If a man also or a woman have in the skin of their flesh boils, even white patches of skin then the priest will examine and if the boils in the skin of their flesh are darkish white, it is a freckled spot that grows in the skin and he is clean.

And the man whose hair has fallen off his head is bald, but he is clean.

He that has his hair fallen off from the part of his head toward his face, he is forehead bald but he is clean.

But if there is in the bald head, or bald forehead, a white-reddish

sore it is a leprosy breaking out in his bald head, or his bald forehead.

Then the priest will examine it and if the swelling of the sore is white-reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh, a leprous man he is, being unclean.

The priest will pronounce him unclean as the plague occurs in his head.

Now as for the leper who has the plague, his clothes will be torn and his head's [hair] will be loose and he will put a covering over his beard.

And unclean!

unclean!

shall he cry!

All the days that the plague will be in him he will be defiled,

he is unclean and he will live alone outside the camp. This is where his habitation will be. The garment also that the plague of leprosy is in, whether it is a woolen garment or a linen garment, whether it is a woven material, or knitted of linen, or of wool, whether a hide or anything made of hide. If the plague is greenish or reddish in the garment, or in the hide, either in the woven material or knitted, or in anything of hide then it is a plague of leprosy and will be shown to the priest.

And the priest will examine the plague and quarantine the items for

seven days.

Then he will examine the plague on the seventh day and if the plague is spread in

the garment, either in the woven material or knitted, or in a hide or in any work that is fashioned of hide the plague is an irritating leprosy and is unclean.

He will therefore burn that garment, whether woven material or knitted in wool or linen, or anything of hide that is plagued, for it is an irritating leprosy and it will be burnt in the fire. If the priest will look

and if the

plague is not spread in the garment, either in the woven material or knitted or in anything of hide then the priest will command that they wash the items where the plague is,

and he will quarantine it for seven more days.

Then the priest will examine the plague after its been washed

and if the plague has not changed its color, even if it has not spread then it is unclean and you will burn it in the fire. It is a leprous decay in the garment, in the back thereof or the front thereof. If the priest examines and if the plague is colorless after the washing of it;

then he will tear it out of the garment, or out of the hide, or out of the woven material or knit. But if it still is seen in the garment, either in the woven material or knitted, or in anything of hide, then it is a spreading plague and you will burn with fire where the

plague occurs.

And the garment, either woven material or knitted, or whatever item of hide it is that you will wash, if the plague is departed from them it will be washed a second time and will be clean.

This is the Law of the plague of leprosy in a garment of wool or linen, either in woven material or knitted, or anything of hides to pronounce it clean, or to pronounce it unclean.

YHWH spoke to Moses saying, this will be the Law of the leper in the day of his cleansing. He will be brought to the priest

and the priest will go out of the camp and the priest will look if the plague of leprosy is healed in the leper.

Then the priest will command to take for him that is to be cleansed two birds alive and clean, and cedar wood, scarlet, and hyssop.

Chapter 14

And the priest will command that one of the birds be killed in a clay pottery receptacle over running water.

As for the living bird, he will take it

and the cedar wood, scarlet, and the hyssop, and will dip them and the living bird in the blood of the bird that was killed over the running water.

Then he will sprinkle on him that is to be cleansed from the leprosy seven times, and will pronounce him clean and will let the living bird loose into an open field.

And he that is to be cleansed will wash his clothes, and shave off all his hair, and wash himself in water that he may be clean and after that he will come into the camp but will remain outside, out of his tent for seven days.

But it will be on the seventh day that he will shave all his hair off his head, beard and eyebrows, even all his hair he will shave off

and he will wash his clothes. He will also wash his flesh in water

and he will be clean. And on the eighth day he will take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and six quarts of fine flour for a Gift-Offering, mingled with oil and 2/3 pint of oil.

Then the priest that makes him clean will present the man that is to be cleansed and those things, before YHWH, at the entrance of the Tabernacle at the Appointed Place. And the priest will take one he-lamb, and offer him for a Guilt-Offering, and 2/3 pint of oil, and wave them for a Wave-Offering before YHWH.

Then he will slaughter the lamb in the place where he will kill the Sin-Offering and whole Burnt-Offering in the Holy Place, for as the Sin-Offering is the priest's, so is the guilt-offering and it is Most Holy.

And the priest will take some of the blood of the guilt-offering,

and the priest will put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Then the priest will take some of the 2/3 pint of oil and pour it into

the palm of his own left hand,

and the priest will dip his right finger in the oil that is in his left hand, and will sprinkle of the oil with his finger seven times before YHWH. The priest will put some of the oil remaining in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. This is where the blood of the guilt-offering had been applied. And the leftover of the oil that is in the priest's hand he will pour on the head of him that is to be cleansed

and the priest will make Propitiatory-Covering for him before YHWH.

Then the priest will offer the Sin-Offering and make Propitiatory-Covering for him that is to be cleansed from his uncleanness and afterward he will slaughter the Burnt-Offering.

And the priest will offer the Burnt-Offering

and the Gift-Offering on the Altar

and the priest will make Propitiatory-Covering for him, and he will be clean. But if he is poor and cannot acquire much then he will take one lamb for a guilt-offering to be waved, to make Propitiatory-Covering for him, and two quarts of fine flour mingled with oil for a Gift-Offering and 2/3 pint of oil and two turtledoves or two young pigeons, such as he can acquire and the one will be a Sin-Offering and the other a Burnt-Offering. Then he will bring them on the eighth day for his cleansing to the priest, to the door of the Tabernacle at the Appointed Place before YHWH.

And the priest will take the lamb of the Guilt-Offering, and the 2/3 pint of oil and the priest will wave them for a Wave-Offering before YHWH and he will slaughter the lamb of the guilt-offering.

Then the priest will take some of the blood of the Guilt-Offering and put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot.

And the priest will pour of the oil into the palm of his own left hand:

and the priest will sprinkle with his right finger some of the oil that is in his left hand seven times before YHWH.

Then the priest will put of the oil that is in his hand on the tip of the right ear of him that is to be cleansed and on the thumb of his right hand, and on the big toe of his right foot. This is where the blood of the Guilt-Offering had been applied. And the rest of the oil that is in the priest's hand he will put on the head of him that is to be cleansed, to make Propitiatory-Covering for him before YHWH.

And he will offer one of the turtledoves or of the young pigeons, such as he can acquire.

He will offer what he can afford, the one for a Sin-Offering

and the other for a whole Burnt-Offering with the Gift-Offering,

and the priest will make Propitiatory-Covering for him that is to be cleansed before YHWH.

This is the Law of him who has the plague of leprosy whose hand is not able to afford what his cleansing requires.

YHWH spoke to Moses and to Aaron saying, When you have come into the land of Canaan that I give to you for a possession, and I put the plague of leprosy in a house in the land of your possession.

Then he that owns the house will come and tell the priest saying, it appears to me there is a plague in this house.

The priest will therefore command that they empty the house before the priest goes into it to examine the plague so that all that are in the house are not made unclean, and afterward the priest will go in to see the house.

He will examine the plague and if the plague is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface then the priest will go out of the house to the entrance of the house and quarantine the house for seven days.

And the priest will return on the seventh day and will inspect, and if the plague is spread in the walls of the house then the priest will command that they remove the stones where the plague is, and they will cast them into an unclean place outside the city.

Then he will cause the house to be scraped inside throughout and they will pour out the dust that they scrape off outside the city into an unclean place.

And they will acquire new stones and put them in the place of those old stones

and he will take new mortar and will plaster the house.

But if the plague comes again and breaks out in the house after he has taken away the stones and after he has scraped the house, and

after it is plastered.

Then the priest will come and inspect and if the plague is spread in the house then it is an irritating leprosy in the house and is unclean.

And he will break down the house with the stones and its timber, and all the mortar of the house,

and he will carry it forth outside the city into an unclean place.

And he that goes into the house all the while that it is quarantined will be unclean until sunset. He that rests in the house will wash his clothes and he that eats in the house will wash his clothes. And if the priest will come in and inspect the house

and if the plague has not spread, after the house was newly plastered,

then the priest will pronounce the house clean because the plague is healed. He will take to cleanse the house two birds, cedar wood, scarlet and hyssop

and he will kill one of the birds in a clay pottery receptacle over running water.

Then he will take the cedar wood, hyssop, scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and will sprinkle the house seven times.

He will cleanse the house with the blood of the bird and with the running water, and with the living bird and with the cedar wood, hyssop and scarlet.

But he will let go the living bird out of the city into the open fields,

and make Propitiatory-Covering for the house and it will be clean.

This is the Law for all plagues of leprosy, skin eruptions, and for the leprosy of a garment and a house, and for a swelling, for a skin eruption, and for a white patch of skin.

To teach when it is unclean and when it is clean, for this is the Law of leprosy.

YHWH spoke to Moses and to Aaron saying, Speak to the children of Israel and say to them, When any man has an oozing discharge out of his flesh, because of his discharge he is unclean.

This will be his uncleanness in his discharge, whether his flesh flows with his discharge or his flesh is halted from the discharge, it is his uncleanness.

Every bed where he rests that has the discharge is unclean and everything, where he sits will be unclean.

And whoever touches his bed will wash his clothes and bath himself in water, and is unclean until sunset.

He that sits on anything where he sat that has the discharge will wash his clothes and bath himself in water, and is unclean until sunset.

He that touches the flesh of him that has the discharge will wash his clothes and bath himself in water, and is unclean until sunset.

And if he that has the discharge spit on him that is clean then he will wash his clothes and bath himself in water, and is unclean until sunset.

Chapter 15

Any saddle that the man with the discharge rides will be unclean and whoever touches anything that was under him will be unclean until sunset and he that picks up any of those things will wash his clothes and bath himself in water, and is unclean until sunset.

And anyone he touches that has the discharge and has not rinsed his hands in water, he will wash his clothes and bath himself in water, and is unclean until sunset.

The vessel of clay pottery that he touches that has the discharge will be broken and every implement of wood will be rinsed in water.

When he that has a discharge is cleansed of his discharge then he will number off to himself seven days for his cleansing, and wash his clothes and bath his flesh in running water and will be clean.

Then on th

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turtledove

s or two yo

ung pigeons, and come before YHWH to the entrance of the Tabernacle at the Appointed Place, and give them to the priest

and the priest will offer them, the one for a Sin-Offering, and the other for a whole Burnt-Offering and the priest will make Propitiatory-Covering for him before YHWH for his discharge.

But if any man's semen from sexual relations goes out of him then he will wash all his flesh in water, and is unclean until sunset.

Every garment and every hide where the semen from sexual relations is on will be washed with water, and is unclean until sunset. The woman that sleeps with a man

and there is an emission of semen from sexual relations, both of them will bath in water and are unclean until sunset. If a woman has a period and the menstrual cycle in her flesh is bloody, she will be set apart for seven days, and whoever touches her will be unclean until sunset.

And everything that she sleeps on in her separation will be unclean; everything that she sits on will be unclean also.

Whoever touches her bed will wash their clothes and bath themselves in water, and are unclean until sunset.

Whoever touches anything that she sat on will wash their clothes and bath themselves in water, and are unclean until sunset.

And whether on her bed it is or on anything that she has been sitting on, when anyone touches it they will be unclean until sunset.

If any man sleeps with her at all, and her period comes in contact with him, he will be unclean for seven days and the bed where he sleeps will be unclean also.

If a woman has a bloody discharge for many days, but not during the time of her period, or if it runs beyond the time of her period.

Then all the days of the discharge from her uncleanness will be counted the same as the days of her normal period, and she will be unclean.

Every bed that she rests in all the days of her discharge will be to her as the bed of her period, and whatever items she sits on will be unclean like the uncleanness from her menstrual cycle.

Whoever touches those things will be unclean and will wash their clothes and bath themselves in water, and are unclean until sunset.

But if she is cleansed from her discharge, then she will count to herself seven days, and after that she will be clean.

And on the eighth day she will take two turtles or two young pigeons, and bring them to the priest, to the entrance of the Tabernacle at the Appointed Place.

Then the priest will offer the one for a Sin-Offering, and the other for a whole Burnt-Offering and the priest will make Propitiatory-Covering for her before YHWH for the discharge of her uncleanness.

So will you warn the Israelites about their uncleanness so that they will not die for their uncleanness by defiling my Tabernacle that is among them.

This is the Law for those that have a discharge and of him whose semen goes out of him, and is then defiled by it.

And of her that is unwell from her menstrual cycle and him that has

a flow of semen as pertaining to men and women, and of him that sleeps with her that is unclean.

YHWH spoke to Moses after the death of the two sons of Aaron when they approached the presence of YHWH and died.

YHWH spoke to Moses, Speak to Aaron your brother that he does not come at all times to the Holy Place within the veil before the Covering-Lid that is on the Ark (that he does not die)

, for I will appear in the cloud-mass upon the Covering-Lid. Aaron will come into the Holy Place with a young bull for a Sin-Offering, and a ram for a whole Burnt-Offering.

Chapter 16

He will put on the Holy linen tunic and he will have the linen underwear on his flesh and will be secured with a linen girdle, and with the linen turban will he be attired.

These are Holy garments; therefore he will wash his flesh in water and will put them on.

He will take from the company of the children of Israel two he-goats from the female goats for a Sin-Offering, and one ram for a whole Burnt-Offering.

Then Aaron will present the young bull of the Sin-Offering that is for himself, and make Propitiatory-Covering for himself and for his house.

And he will take the two he-goats and present them before YHWH at the entrance of the Tabernacle at the Appointed Place. Then

Aaron will cast lots upon the two he-goats, one lot for YHWH and the other lot for Azazel (the goat of removal).

And Aaron will bring the he-goat upon which YHWH's lot fell and offer him for a Sin-Offering. But the he-goat on which the lot fell that was Azazel (the goat of removal)

will stand forth alive before YHWH to make Propitiatory-Covering, and to be cast out for a goat of removal into the uninhabited land.

And Aaron will bring the young bull of the Sin-Offering, that is for himself and will make Propitiatory-Covering for himself and for his house, and will slaughter the young bull of the Sin-Offering that is for himself.

He will take a fire-holder full of burning coals of fire from off the Altar before YHWH, and his hands full of thin spicy incense, and will enter the veiled House.

Then he will put the incense upon the supernatural fire before YHWH, that the cloud of the incense may conceal the Covering-Lid that is on the Testimony so that he does not die.

And he will take of the blood of the young bull and sprinkle it with his finger on the Covering-Lid eastward, and in front of the Covering-Lid he will sprinkle of the blood with his finger seven times.

Then he will slaughter the goat of the Sin-Offering that is for the people and bring its blood within the veil, and do with that blood as he did with the blood of the young bull, and sprinkle it upon the Covering-Lid, and in front of the Covering-Lid.

He will make Propitiatory-Covering for the Holy Place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins and so he will do for the Tabernacle at the Appointed Place, that settles down among them and between their uncleanness.

And there will be no man in the Tabernacle at the Appointed Place when he goes in to make Propitiatory-Covering in the Holy Place, until he comes out and has made Propitiatory-Covering for himself, his household, and for all the nation of Israel.

Then he will go out to the Altar that is before YHWH, and make Propitiatory-Covering for it and will take of the blood of the young bull, and of the blood of the he-goat, and put it upon the horns of the Altar all around.

And he will sprinkle of the blood upon it with his finger seven times and cleanse it, and consecrate it from the uncleanness of the children of Israel.

When Aaron has made an end of covering the Holy Place in the Tabernacle at the Appointed Place and the Altar, he will bring the live goat and Aaron will lay both hands on the head of the live goat.

He will confess over Azazel all the depravity of the children of Israel and all their rebellions of all their sins, putting them upon the head of the he-goat (Azazel)

and will send him away by the hand of a prepared man into the uninhabited land.

And the he-goat will carry upon him all their depravities to a

separate place and he will cast out the he-goat in the uninhabited land.

Then Aaron will come into the Tabernacle at the Appointed Place and will strip off the linen garments that he put on when he went into the Holy Place and will leave them there. And he will wash his body with water in the Holy Place and put on his garments and come out to offer his whole Burnt-Offering

and the Burnt-Offering of the people and make Propitiatory-Covering for himself, and for the people.

The fat of the Sin-Offering he will burn as sacrifice on the Altar.

He that let go the goat for the removal will wash his clothes and bath his body in water, and afterward will come into the camp.

And the young bull for the Sin-Offering and the he-goat for the Sin-Offering, whose blood was brought in to make Propitiatory-Covering in the Holy Place, one will carry forth outside the camp and they will burn in the fire the skins of their flesh and their dung.

He that burns them will wash his clothes and bath his body in water, and afterward he will come into the camp.

And this will be a statute for the ages for you that in the seventh month, on the tenth day of the month, you will afflict yourselves [with fasting] and do no work at all, whether you are a native Israelite or a foreigner that dwells among you.

For on that day will the priest make Propitiatory-Covering for you to cleanse you so that you may be clean from all your sins before YHWH.

It will be a Sabbath of rest for you and you will afflict yourselves [with fasting] by a statute for the ages of time.

And the priest who is anointed and who will be consecrated to act as High Priest in the priesthood (in succession of his dad)

will make the Propitiatory-Covering and will put on the linen clothes, even those Holy garments.

He will make Propitiatory-Covering for the Holy Place

and he will make Propitiatory-Covering for the Tabernacle at the Appointed Place and for the Altar, and he will make Propitiatory-Covering for the priests, and for all the people of the nation. This will be an Age-Lasting statute for you to make Propitiatory-Covering for the children of Israel for all their sins once a year.

And he did as YHWH commanded Moses.

Chapter 17

YHWH spoke to Moses saying, Speak to Aaron and to his sons, and to all the children of Israel saying to them, This is what YHWH has commanded saying, Any man from the House of Israe

l who slaughters ox, lamb, or goat, in the camp, or who slaughters it outside of the camp, and does not bring it to the entrance of the Tabernacle at the Appointed Place, to present an offering to YHWH before the Tabernacle of YHWH, blood will be imputed to that man, for he has spilled blood and that man will be cut off from among his people.

To the end that the children of Israel may bring in their sacrifices

that they are offering in the open field, that they may bring in to YHWH, to the entrance of the Tabernacle at the Appointed Place to the priest and slaughter them as Peace-Offerings to YHWH.

Then the priest will sprinkle the blood on the Altar of YHWH at the entrance of the Tabernacle at the Appointed Place, and burn the fat for a tranquilizing aroma unto YHWH. And they will no more slaughter their sacrifices to evil-spirited goats, after which they have prostituted themselves. This will be a statute for the ages for them throughout their generations. You will say

to them, Whatever man there is from the House of Israel or of the foreigners that lives among you, that offers a whole Burnt-Offering or sacrifice and does not bring it to the entrance of the Tabernacle at the Appointed Place to offer it to YHWH, even that man will be cut off from among his people.

Also whoever there is of the House of Israel or of the foreigners that live among you that eats any of the blood, I will set My face against that person that eats blood and will cut them off from among the people.

For all the life of flesh is in its blood and I have given it to you on the Altar to make Propitiatory-Covering for yourselves, for it is the blood that makes Propitiatory-Covering for the person.

This is why I command the children of Israel, that none of you will eat blood, nor will any foreigner eat blood that lives among you.

And whatever man there is of the children of Israel, or from the foreigners that live among you, that hunts and provisions for food any living thing or flying creature that may be eaten, he will pour

out its blood and cover it with dry earth.

For it is the life of all flesh, its blood is for its life and I say to the children of Israel, Do not eat the blood of any flesh, for all the life of flesh is in its blood and anyone eating it is cut off.

And every person who eats what has died by itself or what was torn by other animals, whether it is a native Israelite or a foreigner, he will both wash his clothes and bath himself in water, he is unclean until sunset and then he will be clean.

But if he does not wash his clothing or bathe his body then he will bear his depravity.

YHWH spoke to Moses saying, Speak to the children of Israel and say to them, I am YHWH your Elohim.

After the deeds of the land of Egypt where you have lived, you will not do, and after those deeds done in the land of Canaan where you are brought, you will not do, nor will you walk in their statutes.

You will accomplish My judgments and observe My statutes to walk in them, I am YHWH your Elohim.

You will observe My statutes and My judgments that if a man does, he will even live by them, I am YHWH.

Chapter 18

None of you will approach anyone from among your own relatives to expose their parts of shame, I am YHWH.

The nudity of your father or mother, you will not expose, she is

your mother, you will not expose her parts of shame.

The nudity of your father's woman you will not expose because it is your father's nudity.

The nudity of your sister, daughter of your father or daughter of your mother, born at home or born outside, you will not expose her parts of shame.

The nudity of your son's daughter, or of your daughter's daughter, their nudity you will not expose because their nakedness is your own.

The nudity of your father's woman's daughter, born of your father, she is your sister, you will not expose her nudity.

You will not expose the nudity of your father's sister, she is your father's blood relative.

You will not expose the nudity of your mother's sister because she is your mother's blood relative.

You will not expose the nudity of your father's brother, you will not approach his woman because she is your aunt.

You will not expose the nudity of your daughter in law, she is your son's woman, you will not expose her parts of shame.

You will not expose the nudity of your brother's woman, it is your brother's nudity.

You will n

ot expose the nudity of a woman and her daughter, neither will you

take her son's daughter, or her daughter's daughter, to expose her parts of shame because they are her blood relations and that is wickedness.

You must not take a woman who is your woman's sister, to make her a competing woman and expose her parts of shame during her lifetime.

Also you will not approach a woman to expose her parts of shame, as long as she is set apart for her uncleanness [concerning her monthly period].

Furthermore you will not have sexual relations with your neighbor's woman, to defile yourself with her.

And you will not let any of your offspring pass through the fire to Molech, neither will you desecrate the Name of your Elohim, I am YHWH.

You will not have homosexual or lesbian sexual relations because this is a disgusting thing to do.

Neither will you copulate sexually with any animal to defile yourself, and neither will any woman stand before an animal to copulate sexually with it because this is a violation of nature.

Defile not yourselves in any of these things because in all these things the nations are defiled that I cast out of your presence.

And the land is defiled and I observe the depravity that is upon it, and the land itself vomits up her inhabitants.

You will observe My statutes and My judgments and will not

commit any of these disgusting things, not any native Israelite or any foreigner that resides among you.

For all these disgusting things have the men of the land done that were before you, and the land is defiled.

So will the land not vomit you out by making it unclean, as it vomited out the nations before you.

For whoever will commit any of these disgusting things, even those people that commit these things will be cut off from among their people.

So now you will observe My charge that you do not commit any one of these detestable statutes that were committed before you, and that you defile not yourselves in them, I am YHWH your Elohim.

YHWH spoke to Moses saying, Speak to the entire company of the children of Israel and say to them, You will be Holy, for I, YHWH your Elohim am Holy.

All of you will respect their mother and father and observe my Sabbaths, I am YHWH your Elohim.

Do not turn to the worthless false elohim or fashion yourselves molten metal elohim, I am YHWH your Elohim.

And if you slaughter a sacrifice of Peace-Offerings to YHWH, you will slaughter so that it will be accepted.

Chapter 19

It will be eaten the same day you sacrifice it and on the next day, but if any remains until the third day, it will be burnt in the fire.

But if it is eaten at all on the third day, it is a foul thing and it will not be accepted.

And if anyone will eat it he will bear his depravity because he has desecrated the sacred thing of YHWH, and that person will be cut off from among his people.

And when you reap the harvest of your land, you will not completely reap the edges of your field, neither will you pick up the gleanings of your harvest.

Your vineyard will not be gone over again, nor will you gather every single grape but will leave them for the poor and the traveler, I am YHWH your Elohim.

You will not steal or act deceptively and do not lie to one another.

You will not adjure by my Name fraudulently, neither will you desecrate the Name of your Elohim, I am YHWH.

You will not defraud another person or rob him, and do not withhold the wages of a hired man until sunrise.

You will not curse the deaf or put a stumbling-block before the blind, but will respect Elohim, I am YHWH.

Do not cause injustice, do not show partiality to the needy or favoritism to the mighty, but judge your neighbor equably.

Do not go around spreading slander among your people and do not take sides against your neighbor over a capital charge, I am YHWH.

You will not hate your brother in your heart, you will correct your relation and not incur the sin upon yourself.

You will not take vengeance or will you harbor anger against the sons of your people, but you will love your neighbor as yourself, I am YHWH.

You will observe my statutes.

You will not let your cattle gender by crossbreeding, and you will not sow your field with two kinds of seed.

You will not put on a mixed garment of both linen and wool.

And whoever has sexual relations with a woman that is a slave girl betrothed to a man, and not really ransomed, or freedom has not been given to her, an investigation will be conducted but they will not be put to death because she is not free.

And he will bring his Guilt-Offering to YHWH, to the entrance of the Tabernacle at the Appointed Place, even a ram for a Guilt-Offering.

Then the priest will make Propitiatory-Covering for him with the ram of the Guilt-Offering before YHWH for his sin that he has done, and the sin that he has done will be pardoned him.

And when you will come into the land and will have planted all kinds of trees for food, then you will count the fruit as uncircumcised, three years will it be as uncircumcised to you, and it will not be eaten.

But in the fourth year all its fruit will be sacred for praising YHWH

with.

In the fifth year you will eat of its fruit that it may yield to you its increase, I am YHWH your Elohim.

You will not eat anything with the blood and you will not practice divination or conjure up spirits.

You will not shave in a circle around your head and will not disfigure the fringe of your beard.

You will not make any cuttings in the flesh of your body, nor put tattoo marks on yourselves, I am YHWH.

Do not defile your daughter by causing her to become a prostitute or the land will lapse into houses of ill repute, and the land becomes full of licentiousness.

You will observe my Sabbaths, and reverence my Holy Place, I am YHWH.

Do not turn to them that are necromancers or request the services of a soothsayer to be defiled by them;

I am YHWH your Elohim.

You will stand up in the presence of the gray-headed, and honor the presence of the old man and stand in awe of your Elohim, I am YHWH.

And if a foreigner lives with you in your land, you will not maltreat him.

But the foreigner that lives with you will be to you as one born

among you, and you will love him as yourself because you were foreigners in the land of Egypt, I am YHWH your Elohim.

You will not use dishonest standards when you measure length, weight or quantity, but just balances, just weights, a just ephah [dry measure] and a just hin [liquid measure] will you have, I am YHWH your Elohim that brought you out of the land of Egypt.

You will observe all my statutes and all my judgments and institute them, I am YHWH.

YHWH spoke to Moses saying, And to the children of Israel you will say, Any man of the sons of Israel, and of the foreigners who are residing in Israel, who give of their offspring to Molech will certainly be put to death, the people of the land will stone him with stones.

And I will set my face against that man, and will cut him off from among his people because he has given of his offspring to Molech, to defile my Holy Place and to desecrate my Holy Name.

But if the

Chapter 20

people of

the land

really hide their eyes from that man,

in his giving of his offspring to Molech, so as not to put him to death

then I will set my face against that man and against his family, and will cut him off, and all that commit fornication with him, to commit cult prostitution with Molech from among their people.

And the person that turns after the necromancer and after soothsayers, to commit fornication with them, I will even set my face against that person and will cut him off from among his people. Consecrate yourselves therefore and be Holy, for I am YHWH your Elohim.

And you will observe my statutes and institute them;

I am YHWH that consecrates you.

Because anyone that curses his dad or his mother will certainly be put to death, he has cursed his dad or his mother and his blood will be upon him. The man that commits adultery with another man's woman, the one that commits adultery with his neighbor's woman, the adulterer

and the adulteress will certainly be put to death. The man that has sexual relations with his dad's woman has exposed his dad's nakedness, both of them will certainly be put to death; their blood will be upon them. If a man has sexual relations with his daughter in law, both of them will certainly be put to death, they have committed a violation in nature

and their blood will be upon them.

If a man has a homosexual relation, both of them have committed a disgusting thing, they will certainly be put to death and their blood will be upon them.

If a man takes a woman and her mother, it is licentiousness, they will be burnt with fire, both he and the parties involved so that there is no licentiousness among you.

If a man copulates with an animal, he will certainly be put to death and you will kill the animal.

If a woman approaches any animal and copulates with it, you will kill the woman and the beast, they will certainly be put to death and their blood will be upon them.

If a man will take his sister, his father's daughter or his mother's daughter, and they see and expose their nudity [in a sexual relation], it is a shameful thing.

They will be cut off in the sight of their people, he has exposed his sister's nakedness and he will bear his depravity.

If a man will have a sexual relation with a woman having her period and will expose her nudity, he has exposed the source of her menstrual blood and she has exposed the source of it too.

Both of them will be cut off from among their people. You will not expose the nudity of your mother's sister nor of your dad's sister, for he exposes his blood relation and they will bear their depravity.

If a man has sexual relations with his uncle's woman, he has exposed his uncle's nudity, they will bear their sin and they will die childless.

If a man will take his brother's woman, it is an unclean thing and he has exposed his brother's nudity, they will be childless.

You will observe all my statutes and all my judgments, and institute them so that the land where I bring you to live does not vomit you out.

You will not walk in the statutes of the people that I cast out before you, for they have committed all these things and I abhorred them.

But I have said to you, You will inherit their land and I will give it to you to possess it, a land that flows with milk and honey. I am YHWH your Elohim that has separated you from other people.

You will put difference between clean animals and unclean, between unclean flying creatures and clean,

and you will not make yourselves defiled by animals, flying creature or by any creeping thing that creeps on the ground that I have separated from you as unclean. You will be Holy to me because I, YHWH, am Holy, and have severed you from other people so that you belong to me.

A man also, or woman that is a necromancer or that is a soothsayer will certainly be put to death, they will stone them with stones

Chapter 21

and their blood will be upon them. YHWH spoke to Moses, Speak to the priests, those sons of Aaron and you will say to them, a priest will not be defiled for any person among his people.

Except for his blood relations that are near to him, that is, for his mother and father, son, daughter, brother,

and for his virgin sister that is near to him, he can be defiled

(providing she has no husband).

But he will not become unclean himself being a chief husband among his people, to desecrate himself.

They will not shave their heads, nor shave off the fringes of their beard or make any cuttings [such as tattoos] in their flesh.

They are Holy to their Elohim and they will not desecrate the Name of their Elohim for the Burnt-Offerings of YHWH, and the bread of their Elohim that they are bringing near and have been Holy.

They will not take a woman that is a prostitute or has been penetrated neither will they take a woman that is divorced, for he is Holy to his Elohim.

You will treat him as Holy for he presents the bread of your Elohim, he will be Holy to you because I am YHWH who consecrates them.

And the daughter of any priest, if she desecrates herself by playing the prostitute, she desecrates her dad and she will be burnt with fire.

And he who is the High Priest among his relatives, upon whose head the anointing oil was poured, that is consecrated to put on the garments, will not bare his head or rip his clothes, neither will he go in to any dead body or become unclean himself for his dad or mother.

He will not go out of the Holy Place or desecrate the Tabernacle of his Elohim.

The consecration of the anointing oil is upon him from his Elohim, I

am YHWH.

He will take a woman in her virginity.

A widow, a divorced or penetrated woman, a prostitute, he will not take any of these ones, but he will take a virgin from his own people for his woman.

He will not defile his offspring among his people because I am YHWH who consecrates him.

YHWH spoke to Moses saying, Speak to Aaron saying, Whoever of your offspring in their generations that has any physical defect, do not let him approach to present the bread of his Elohim.

For whatever man that has a physical defect will not approach, a blind or lame man, dwarfed, enlarged, or a man that has fractured hands or feet, hump-backed, thinly, or that has defective eyes, scabs or skin eruptions, or has his testicles crushed.

No man tha

t has a physical defect from the offspring of Aaron the priest will come near to present the Burnt-Offerings of YHWH made by fire, he has a physical defect and he will not come near to present the bread of his Elohim.

He will eat the bread of his Elohim, both of the Most Holy and of the Holy.

Only he will not go in through the veil or come near to the Altar because he has a physical defect.

This is so he does not desecrate my Holy Place because I am YHWH

who consecrates them.

And Moses told this to Aaron and to his sons, and to all the children of Israel.

YHWH spoke

Chapter 22

to Moses saying, Speak to Aaron and to his sons, that they keep sacredly separate from the Holy things of the children of Israel, so as not to profane my Holy Name in those things that they consecrate to me, I am YHWH.

Say to them, Anyone who is unclean from among your offspring, of all your generations that approaches the Holy things that the children of Israel consecrate to YHWH, that person will be cut off from My presence, I am YHWH.

Whatever man from Aaron's offspring who is a leper or has a dripping discharge, he will not eat of the Holy things until he is clean.

And whoever touches anything that is unclean from a dead corpse, or a man, whose semen goes out from him, or a man who comes in contact with any swarming thing that is unclean to him, or comes in contact with a man who is unclean to him from his uncleanness.

The person that has touched any of these will be unclean until sunset, and will not eat of the Holy things, unless he washes his flesh with water.

But when the sun goes down he will be clean and will eat of the

Holy things because it is his food.

And whatever dies of itself or is ripped by animals, he will not eat of it because that will defile him if he does, I am YHWH.

They will observe my charge or bear the sin and die if they profane this obligation, I am YHWH who consecrates them.

No foreigner will eat of the Holy thing, a foreigner of the priest or a hired laborer will not eat of the Holy thing.

But if the priest acquires any person with his money, he will eat of it and he that is born in his house, they will eat of his food too.

If the priest's daughter also is married to a foreigner, she may not eat of the Heave-Offering of the Holy things. But

if the priest's daughter is a widow or divorced, and has no children but is returned to her dad's house, as in her youthful past, she will eat of her dad's food but no foreigner will eat of it.

If a man eats of the Holy things by mistake, then he will add 1/5th part to it, and will give it to the priest with the Holy thing.

And they w

ill not defile the Holy things of the children of Israel that they offer to YHWH or cause them to bear the depravity of the Guilt-Offering in their eating the Holy things, I am YHWH who consecrates them.

YHWH spoke

to Moses saying, Speak to Aaron and his sons and to all the Israelites and say to them, If any of you, whether an Israelite or a

foreigner living in Israel presents a gift for a whole Burnt-Offering to YHWH, either to fulfill a pledge or as a Freewill-Offering.

Then you will present of your own self-will a male without blemish from the herd, of the sheep or of the goats.

But whatever has a blemish, that you will not present, because it will not be acceptable for you.

And when a man presents a sacrifice of Peace-Offerings to YHWH, to complete a pledge, or for a Freewill-Offering, of the herd or of the flock, it will be perfectly wholesome for a pleasing thing, no blemish is in it.

Blind, broken, maimed, ulcerated, scab or having skin eruptions you will not present to YHWH of these, nor make a Burnt-Offering by fire of them upon the Altar to YHWH.

As for an ox or a sheep that is enlarged or dwarfed, a Freewill-Offering you can make, but for a pledge it is not to be accepted.

You will not present to YHWH what is bruised, crushed, broken or cut, neither will you make any offering of them in your land.

From a foreigner's hand you will not present the bread of your Elohim because their corruption is in them and blemishes also, they will not be accepted for you.

YHWH spoke to Moses saying, When a bull, sheep, or a female goat is gendered, then it will be seven days nursed by its mother and from the eighth day forward it will be accepted as a Burnt-Offering made by fire to YHWH.

But if it is an ox or sheep you will not slaughter it and her young both on the same day.

And when you slaughter a sacrifice of Thank-Offering to YHWH, kill it of your own self-will, but on the same day it will be eaten up, you will leave none of it until sunrise, I am YHWH.

Now you will observe my commandments and institute them, I am YHWH.

You will not desecrate my Holy Name but I will be consecrated among the children of Israel because I am YHWH that consecrates you, that brought you out of the land of Egypt to be your Elohim, I am YHWH.

YHWH spoke to Moses saying, Speak to the children of Israel and say to them, The Appointed Place of YHWH is commissioned for sacred assembly and for my appointed seasons.

For six days your work will be done but the seventh day is the Sabbath of rest, a sacred assembly, you will not do any work on that day because it is the Sabbath of YHWH in all your dwellings.

These are the appointed seasonal festivals of YHWH, even sacred assemblies that you will commission for the Appointed Place.

The 14th day of the 1st month at sunset is YHWH's PASSOVER.

Chapter 23

The 15th day of the same month is the FESTIVAL OF UNLEAVENED BREAD to YHWH, seven days you must eat unleavened bread.

The first day you will hold a sacred assembly, you will not do your business or labor on those days.

But you will present a Burnt-Offering made by fire to YHWH for seven days, on the seventh day will be a sacred assembly, you will not do your business or labor on that day.

YHWH spoke

to Moses saying, Speak to the children of Israel and say to them, When you have come into the land that I give you and will reap its harvest, then you will bring a sheaf [a dry measure of 1/10th ephah] from the first-fruits of your harvest to the priest.

And he will waive the Sheaf before YHWH to be accepted for you.

The day following the Sabbath is when the priest will wave it.

You will offer that day when you wave the Sheaf, a male lamb without blemish of the first year for a whole Burnt-Offering to YHWH.

The Gift-Offering will be two quarts of fine flour mingled with oil, a Burnt-Offering made by fire to YHWH for a tranquilizing aroma, and the Drink-Offering will be one quart of wine.

And you will eat neither bread, parched corn nor fruits until the very same day that you have brought an offering to your Elohim, this will be a statute for the ages for your generations in all your dwellings.

Then you will count from the day after the Sabbath, from the day that you brought the Sheaf of the Wave-Offering, count and

calculate off seven full weeks.

Deduct 50 days up to the day after the seventh Sabbath, and then present a new offering to YHWH.

Out of your dwellings you bring in the bread of a Wave-Offering, two loaves made from 2/10th of an ephah of fine flour (with yeast)

they are baked, and are first-fruits to YHWH.

You will p

resent with the bread, seven lambs without blemish of the first year and one young bull, and two rams there will be for a whole Burnt-Offering to YHWH, with their Gift-Offering and their Drink-Offerings, even a Burnt-Offering made by fire, of tranquilizing aroma to YHWH.

Then you will sacrifice one male goat from the female goats for a Sin-Offering, and two lambs of the first year for a sacrifice of Peace-Offerings. And the priest will wave them with the bread of the first-fruits for a Wave-Offering before YHWH (with the two lambs) and they will be Holy to YHWH for the priest.

And you will commission on the very same day that it will be a sacred assembly for you, no business or labor will be conducted by you, and this will be a statute for the ages in all your dwellings throughout your generations.

And when you reap the harvest of your land, you will not completely reap the edges of your field when you harvest, neither will you gather any gleanings of your harvest but you will leave them for the poor and the foreigner, I am YHWH your Elohim.

YHWH spoke to Moses saying, Speak to the children of Israel saying, In the seventh month, on the first day of the month you will have a Sabbath, a Memorial of the BLOWING OF TRUMPETS, a sacred assembly.

You will do no business or labor but you will present an offering made by fire to YHWH.

YHWH spoke

to Moses saying, Now exactly on the tenth day of this seventh month is the DAY OF PROPITIATION [the Sin- Covering], a sacred assembly this will be for you and you will fast [deny yourself food] and will present a Burnt-Offering to YHWH.

And you will do no business or labor on that day;

it is a DAY OF PROPITIATION [the Sin-Covering], to make Propitiatory-Covering for you before YHWH your Elohim.

For whatever person that will not be weakened with fasting in that day, he will be cut off from among his people.

And whoever does any work in that day, that same person will I exterminate from among his people.

You will do no business or labor, this will be a statute for the ages throughout your generations, in all your dwellings.

It will be to you a Sabbath of rest, and you will weaken yourselves with fasting on the ninth day of the month at sunset, from sunset to sunset you will rest during your Sabbath.

YHWH spoke to Moses saying, Speak to the children of Israel

saying, The 15th day of this seventh month will be the FESTIVAL OF TABERNACLES, for seven days to YHWH.

On the first day will be a sacred assembly and you will do no business or labor on that day.

For seven days you will present a Burnt-Offering made by fire unto YHWH and on the EIGHTH DAY will be a sacred assembly for you and you will present a Burnt-Offering made by fire unto YHWH.

This is a time of restriction and you will do no business or labor on that day.

These are

the appoin

ted season

s of YHWH that you will commission as sacred assemblies, to present an offering made by fire to YHWH, a Burnt-Offering, Gift-Offering, a sacrifice [Thank-Offering], and Drink-Offerings, everything at these times, besides the Sabbaths of YHWH, and in addition to your gifts, pledges, and all your Freewill-Offerings that you give to YHWH.

Also on the 15th day of the seventh month when you have gathered in the produce of the land, you will observe a FESTIVAL-GATHERING to YHWH for seven days, the first day will be a Sabbath, and the eighth day will be a Sabbath.

And you will take to yourselves on the first day the fruits from the good trees, branches of palm trees, and the branches with foliage,

and willows from the rivers,

and you will rejoice before YHWH your Elohim seven days.

You will hold a festival to YHWH for seven days every year. It will be a statute for the ages in your generations, you will celebrate and make a pilgrimage in the seventh month.

You will camp in temporary shelters for seven days, all which are native born Israelites will camp in foliage type shelters.

That your generations may know that I made the children of Israel to camp in temporary shelters when I brought them out of the land of Egypt, I am YHWH your Elohim.

Moses commanded to the children of Israel all these appointed seasons of YHWH.

Chapter 24

YHWH spoke to Moses saying,

Command the children of Israel that they bring to you pure oil of olive beaten for the light, to cause the lamps to ascend continually.

Outside the veil of the Testimony in the Tabernacle at the Appointed Place Aaron will handle it from sunset to sunrise before YHWH continually;

it will be a statute for the ages in your generations.

He will prepare the candles on the pure lamp stand in the presence of YHWH continually.

You will take fine flour and bake twelve cakes using four quarts per cake. Then you will set them in two rows, six to a row upon the pure table before YHWH.

You will put pure frankincense on each row, that it may be on the bread for a Memorial-Offering, a Burnt-Offering made by fire unto YHWH.

On each Sabbath day he arranges it before YHWH continually, from the children of Israel for a Covenant that is Age-Lasting.

It will be Aaron's and his sons' and they will eat it in the Holy Place, its Most Holy for him concerning the Burnt-Offerings that are made by fire, and will be for YHWH as an Age-Lasting statute.

And the son of an Israelite woman whose dad was an Egyptian went out among the children of Israel, and this son of the Israelite woman and a man of Israel fought with each other in the camp.

And the Israelites woman's son cursed the Name of YHWH but made it out to be a small affair. And they brought him to Moses and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

And they put him in jail until the mind of YHWH might be made clear to them.

YHWH spoke to Moses saying, Bring him forward that has cursed outside the camp, and let all that heard him lay their hands on his head, and let all the gathering stone him.

You will speak to the children of Israel saying, Whoever curses his Elohim, will bear his sin.

And he that curses the Name of YHWH will certainly be put to death, and all the company will certainly stone him, whether a foreigner or native born, when he curses the Name of YHWH he will be put to death.

He that slays any man will certainly be put to death.

He that slays a living being will make restitution, living being for living being.

And if a man causes a disfigurement in his neighbor, as he has done so let the same be done to him.

Fracture for fracture, eye for eye, tooth for tooth, as he has caused a disfigurement in a man so it will be done to him, repeating to him exactly the same as he has done.

He that slaughters an animal will make compensation but he who slays a man is put to death.

You will have one Court of Law, whether for a foreigner or one native born because I am YHWH your Elohim.

Moses spoke to the children of Israel that they should bring him out that had taken lightly his cursing and stone him outside the camp with stones.

And the children of Israel did as YHWH commanded Moses.

Chapter 25

YHWH spoke to Moses in Mount Sinai saying, Speak to the children of Israel and say to them, When you come into the land that I give

you, then the land will keep a Sabbath to YHWH.

For six years you will sow your field, and for

six years you will prune your vineyard, and gather in its produce.

And in the seventh year a Sabbath of rest is for the land, a Sabbath to YHWH, your field you will not sow and your vineyard you will not prune.

What grows of itself of your harvest you will not reap, and the grapes of your untrimmed vines you will not cut off, a SABBATICAL YEAR of rest there will be for the land.

And the Sabbath of the land will provide food for yourself and for your slave and your female slave, and the hired laborer and the foreigner that resides with you,

and for your cattle, and all the living things that are in your land, this is all your increase for food.

You will count seven Sabbaths of years to yourself, seven times seven years, and the period of seven Sabbaths of years will equal for you 49 years.

Then you will sound the ram's horn of the Jubilee on the tenth day of the seventh month, on the day of Propitiatory-Covering will you make the ram's horn resound throughout all your land.

And you will consecrate the 50th year and proclaim liberty throughout all the land to all its inhabitants, it will be

a Jubilee for you and you will return every man to his own property, and you will return every man to his family. A Jubilee

occurs on the 50th year for you, you will not sow or reap what self-generates, nor gather the grapes in it of your untrimmed vines.

For its the Jubilee! and it will be Holy to you; you will eat the produce directly out of the field itself.

In the year of this Jubilee you will return every man to his own property.

And if you sell something to your neighbor, or buy something from your neighbor's hand, you will not maltreat one another. You must pay your neighbor

according to the number of years since the Jubilee, and he in turn must sell to you

according to the remaining amount of annual produce. If the years are many you will increase the price, and if the years are fewer then you will decrease the price, for it is the amount of produce that he is selling to you.

You will not maltreat one another but you will respect your Elohim because I am YHWH your Elohim.

You will institute my statutes and observe my judgments and do them and you will live in the land in security.

Then the land will yield its produce and you will eat your fill, and live in security.

And if you will ask how can we eat in the seventh year if we do not sow or harvest our produce?

Then I will command my blessing upon you in the sixth year and it

will yield produce for three years.

And you have sown the eighth year, and have eaten of the old increase until the ninth year, until the coming in of its produce you will consume the old.

The land will not be sold permanently, for the land is mine because you are temporary inhabitants and visitors with me.

And in every land of your possession you will constitute a right of redemption for the land.

If your brother has grown poor and has sold away some of his property, and if any of his family kin comes to redeem it, then he will redeem what his brother sold.

And if the man has no kin to redeem it, and himself is able to redeem it then he must reckon the years since the purchase and repay the purchaser the balance up through the Jubilee, so that he may return to his property.

But if he is not able to acquire it, then what is sold will remain the property of the buyer until the year of Jubilee, and in the Jubilee it will be returned to him, and he will return to his property.

And if a man sells a resident house within a walled city, he retains the right to redeem it up to a full year after its sale.

And if it is not redeemed within the space of a full year, then the house that is in the walled city will change hands permanently to him that bought it unto his generations.

It will not go out in the Jubilee.

But the houses of the villages that have no walls around them will be counted as the fields of the country, they may be redeemed and they will be released in the Jubilee.

Nevertheless, the cities of the Levites and the houses in the cities of their property, may the Levites redeem at any time.

And if a man purchase from the Levites, then the house that was sold and the city of his property will be released in the year of Jubilee, for the houses of the cities of the Levites are their property among the children of Israel.

But the field of the suburbs of their cities may not be sold because it is their Age-Lasting real estate.

And if your brother has grown poor, and his hands have become feeble with you, then you will strengthen him even if he is a temporary inhabitant, or one who lodges, that he may live with you.

Take for yourself no interest from him or increase, but respect your Elohim that your brother may live with you.

You will not give him your money on interest or lend him your food for a profit.

I am YHWH your Elohim, that brought you out of the land of Egypt, to give you the land of Canaan, and to be your Elohim.

And if your brother that lives near you has grown poor and is sold to you, you will not compel him to serve as a slave

but as a hired laborer and as a temporary resident, he will be with

you and will serve you until the year of Jubilee.

And then he will leave you, both he and his children with him, and will return to his own family, to the property of his forefathers he will return.

Because they are my slaves that I brought out of the land of Egypt and they will not be sold as slaves.

You will not rule over him with severity but will respect your Elohim.

Both your male and female slaves that you will own will be from the nations surrounding you and from them you will acquire male and female slaves.

In addition, you may acquire some of the temporary residents dwelling among you and members of their families born in your land, and they will become your property. You will take them as an inheritance for your children after you, to inherit them as property, they will be your slaves for the ages, but over your brethren the children of Israel, you will not rule over one another with severity. And if a temporary resident or foreigner attains riches by you

and your brother that lives by him grows poor and sells himself to the foreigner or the temporary residents near you, or to the offspring of the foreigner's family, then after he is sold he may be redeemed again, one of his relatives may redeem him.

Either his uncle or his uncle's son may redeem him, or any that are near of kin to him from his family may redeem him, or if he is able, he may redeem himself.

He must count with his purchaser from the year he became property to the next year of Jubilee, and the payment to be redeemed will be in proportion to the number of years, based on the balance of the hired laborer's wages.

If there are still many years left until the Jubilee;

he must pay to be redeemed by a proportionate sum of the amount by which he sold himself. And

if there remain only a few years until the year of Jubilee, then he will count with him, and according to his remaining years he will pay back his price to be redeemed.

He will hold the position of a hired laborer from year to year and you must make sure that his owner does not rule over him with severity.

And if he is not redeemed in these years, then he and his children will go out in the year of Jubilee.

But to me the children of Israel are slaves, they are my slaves who I brought out of the land of Egypt, I am YHWH your Elohim.

You will not fashion yourselves worthless idols, neither raise up a pillar, nor will you set up any figure of stone in your land, to bow down to it, because I am YHWH your Elohim.

Chapter 26

You will observe my Sabbaths and reverence my Holy Place, I am YHWH.

If you walk in my statutes and observe my commandments and institute them, I will then give you rain in due season and the land will yield its produce and the trees of the field will yield their fruit.

And your threshing will overtake your vintage, and the vintage will overtake the sowing time, and you will eat your bread to the full and live in your land in security.

And I will give peace in the land and you will lie down, and none will make you afraid, and I will rid injurious living things out of the land, neither will the sword go through your land.

You will chase your enemies and they will fall before you by the sword.

And five of you will chase 100, and 100 of you will put 10,000 to flight, and your enemies will fall before you by the sword.

Because I will turn to you and make you branch off, becoming numerous, and will establish my Covenant with you.

You will eat the old storage of your food (and bring out the old food)

to make room for the new food coming in.

I will set my Tabernacle into your lives and will not be vilely cast away.

I will walk among you and will be your Elohim, and you will be my people.

I am YHWH your Elohim that brought you out of the land of Egypt, that you should not be their slaves, and I have broken your

oppressive yoke and made you walk upright.

But if you

will not listen to me, and will not institute all these commandments,

and if you will despise my statutes, or if your minds abhor my judgments, so that you will not do all my commandments, but that you break my Covenant-Pledge.

I will also do this to you, I will even punish you with dismay, wasting disease and fever that will consume the eyes, it will pine away your life and you will sow your seed in vain, for your enemies will eat it.

Then I will set my face against you and you will be slain before your enemies, they that hate you will reign over you, and you will flee when no one chases you.

And by these things if you will not listen to me then I will further discipline you seven times for your sins. Then I will break the pride of your power,

and I will make your skies as iron,

and your land as brass. Your strength will be spent in vain, because your land will not yield its produce; neither will the trees of the land yield their fruits.

And if you walk contrary to me, and will not listen to me, I will bring seven times more scourging on you according to your sins.

I will also send wild living things among you that will bereave you of your children and destroy your cattle, and reduce your numbers

and your highways will be desolate.

And if you will not be corrected by me through these things, but will walk contrary to me, then I will also walk contrary to you and will punish you seven times more for your sins.

And I will bring a sword on you that will inflict the covenanted avenging, and when you are gathered together within your cities, I will send the pestilence among you and you will be delivered into the hand of the enemy.

Then when I have broken the staff of your bread, ten women will bake your bread in one oven, and they will ration to you your bread again by weight, and you will eat and not be satisfied.

And if you will not listen to me, even after all these things, but walk contrary to me, then I will walk contrary to you in anger also, and I will discipline you seven times for your sins.

You will eat the flesh of your sons and daughters.

I will destroy your high places [cultic platforms], and cut down your sun-pillars, and cast your corpses upon the monuments of your idols, and my very person will abhor you.

I have made your cities a waste, and have made desolate your Holy Place, and I do not smell your tranquilizing aromas.

And I will bring the land into desolation and your enemies that reside there will be stunned by it.

I will scatter you among the nations, and will draw out a sword after you:

and your land will be desolate and your cities laid waste.

Then the land will enjoy her Sabbaths as long as it lies desolate while you are in your enemies' land, then the land will rest and enjoy her Sabbaths.

As long as it lies desolate it will rest, because it did not rest on your Sabbaths when you lived on it.

And those who are left of you, I have also brought a weakness into their heart in the lands of their enemies.

And the sound of a leaf driven away has chased them

and they have fled, as the flight from a sword they have fallen but there is none pursuing And they have stumbled one on another, as from the face of a sword, and there is none pursuing,

and you have no standing before your enemies.

You will perish among the nations and the land of your enemies will eat you up. And those who are left of you will consume away in their depravity in the lands of your enemies and also in the depravities of their forefathers, with them they will consume away. And

if they confess their depravity, and the depravities of their forefathers, in their trespass that they have trespassed against Me, and also in walking contrary to me, and I also have walked contrary to them and have brought them into the land of their enemies.

If then, their uncircumcised hearts are humbled and they then accept the punishment of their depravity, then I will remember my

Covenant with Jacob, my Covenant with Isaac, and my Covenant with Abraham.

I will recall and then I will remember

the land. And the land is set free of them, and enjoys its Sabbaths while it lies desolate without them, they will pay the full penalty because they have rejected my judgments and my statutes, these have they loathed.

And still for all of this, when they are in the land of their enemies I have not rejected them, nor have I loathed them, to consume them, to break my Covenant with them, for I am YHWH their Elohim.

Then I have remembered for them the Covenant of their ancestors whom I brought out of the land of Egypt, and before the eyes of the nations to become their Elohim, I am YHWH.

These are the statutes and judgments and Laws, that YHWH made between Himself

Chapter 27

and the children of Israel in Mount Sinai by the hand of Moses.

YHWH spoke to Moses saying, Speak to the children of Israel and say to them, when a man makes a wonderful vow, by your valuation the person is YHWH's.

And your valuation will be of the male from 20 years old to 60 years old, your valuation will be 50 shekels of silver [1 1/4 lb.], after the shekel of the sanctuary.

If it is a female, then your valuation will be 30 shekels [12 ounces].

If the person is from five years old to 20 years old, then your valuation will be for the male 20 shekels [8 ounces], and for the female ten shekels [4 ounces].

If the person is from a month old even to five years old, then your valuation will be for the male five shekels of silver [2 ounces], and for the female your valuation will be three shekels [1 1/4ounces] of silver.

If the person is from 60 years old and above; if he is a male, then your valuation will be 15 shekels [6 ounces], and for the female ten shekels [4 ounces].

But if he is poorer than your valuation, then he will present himself before the priest, and the priest will value him according to the ability of him that vowed will the priest value him.

And if it is an animal that they bring near as an offering to YHWH, all of it that one gives to YHWH is sacred.

He will not alter or change it, a good one for a bad one, or a bad one for a good one, but if he decides to substitute one animal for another, both the animal and its substitute become sacred.

And if it is an unclean animal, such as may not be offered to YHWH, then he will present the animal before the priest.

Then the priest will value it, whether good or bad, according to your valuation, O priest, so it is.

But if he will at all redeem it, then he will add 1/5th part to your

valuation.

When a man will consecrate his house to be Holy to YHWH, then the priest will value it, whether it be good or bad, as the priest will value it, so will it stand.

And if he that consecrated it will redeem his house, then he will add the 1/5th part of the money of your valuation to it, and it will be his.

If a man will consecrate to YHWH some part of a field from his property, then your valuation will be according to the quantity of seed it can carry, at the rate of 50 shekels of silver for a homer of barley seed [about six bushels].

If he consecrates his field from the year of Jubilee, according to your valuation it will stand.

But if he consecrates his field after the Jubilee, then the priest will calculate to him the money according to the years that remain, even to the year of the Jubilee, and it will be deducted from your valuation.

If the man who consecrates the field wishes to redeem it, he must add 1/5th to its value, and the field will become his again.

But if he will not redeem the field, or if he has sold the field to another man, it will not be redeemed anymore.

When the field reverts in the Jubilee, it will become sacred, like a field dedicated to YHWH; it will become the priest's property.

If a man consecrates to YHWH a field that he has bought, that is not

from the fields from his own property,

then the priest will calculate for him the worth of your valuation, even to the year of the Jubilee, and he will give your valuation in that day, as a sacred thing to YHWH.

In the year of the Jubilee the field returns to him from whom he purchased it, to him whose property it was.

All your valuations will be according to the shekel of the sanctuary: 20 gerahs [a gerah being 16 barley grains] will be the shekel.

Only the firstborn from the animals, those are YHWH's firstborn, no man will consecrate those whether it is an ox or sheep, because it is YHWH's. And if among the unclean animals he has redeemed it at your valuation, and he has added 1/5th to it,

and if it is not redeemed, then it has been sold at your valuation.

Nevertheless no dedicated thing that a man will dedicate to YHWH from all that he has, both of man and animal and of the field of his property will be sold or redeemed, every dedicated thing is Most Sacred to YHWH.

As touching anyone dedicated who may be dedicated from among men, he will not be redeemed, and he must certainly be put to death.

And all the tithe of the land, whether of the seed of the land or of the fruit from the tree is YHWH's, because it is Sacred to YHWH.

If a man will at all redeem any from his tithes, he will add to it 1/5th part.

And concerning the tithe of the herd or of the flock, even from whatever passes under the Scepter, the tenth will be sacred to YHWH.

He will not inquire whether it is good or bad, neither will he exchange it: and if he will exchange it at all, then both it and the substitution of it will be Sacred and it will not be redeemed.

These are the commandments that YHWH charged Moses for the children of Israel in Mount Sinai.

Numbers

Chapter 1

YHWH spoke to Moses in the Desert of Sinai in the Tabernacle at the Appointed Place, on the first day of the second month, in the second year after they had come out of the land of Egypt saying, Take a census of all the company of the children of Israel by their families, according to the house of their fathers' lineage, registering every male head from 20 years old and up from all that are able to go to war in Israel, you and Aaron will register them for an organized army.

And with you there will be a man from every tribe, each one head of his father's ancestral house.

These are the names of the men that will stand with you from the tribe of REUBEN;

Elizur the son of Shedeur.

Of SIMEON;

Shelumiel the son of Zurishaddai.

Of JUDAH; Nahshon the son of Amminadab.

Of ISSACHAR; Nethaneel the son of Zuar.

Of ZEBULUN; Eliab the son of Helon.

Of the children of Joseph: of EPHRAIM; Elishama the son of Ammihud: of MANASSEH; Gamaliel the son of Pedahzur.

Of BENJAMIN; Abidan the son of Gideoni.

Of DAN; Ahiezer the son of Ammishaddai.

Of ASHER; Pagiel the son of Ocran.

Of GAD; Eliasaph the son of Deuel.

Of NAPHTALI; Ahira the son of Enan.

These were the commissioned of the army, commanders of the tribes of their fathers, chiefs of thousands in Israel.

Then Moses and Aaron took these men that are designated by their names

and they assembled the entire army together on the first day of the second month, and they registered their pedigrees after their families, according to the house of their fathers' lineage, from 20 years old and higher according to this headcount.

As YHWH commanded Moses so he registered them in the Desert of Sinai.

And the children of Reuben, Israel's elder son, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Reuben were 46,500.

Of the children of Simeon, by their genealogies and after their families, according to the house of their fathers' lineage by this

headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Simeon were 59,300.

Of the children of Gad, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Gad were 45,650.

Of the children of Judah, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Judah were 74,600.

Of the children of Issachar, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Issachar were 54,400.

Of the children of Zebulun, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war. Those that were numbered of them of the tribe of

Zebulun were 57,400. Of the children of Joseph, namely of the children of Ephraim, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Ephraim were 40,500.

Of the children of Manasseh, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Manasseh were 32,200.

Of the children of Benjamin, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Benjamin were 35,400.

Of the children of Dan, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Dan were 62,700.

Of the children of Asher, by their genealogies and after their

families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered of them of the tribe of Asher were 41,500.

Of the children of Naphtali, by their genealogies and after their families, according to the house of their fathers' lineage by this headcount, every male from 20 years old and up, all that were able to go to war.

Those that were numbered

of them of the tribe of Naphtali were 53,400. These are the ones that were numbered that Moses and Aaron appointed, and the commanders of Israel were twelve men, each one represented the house of his fathers. So all

those that were registered from the children of Israel, by the house of their fathers, from 20 years old and up, all that were able to go to war in Israel, even all that were registered totaled 603,550. But the Levites after the tribe of their fathers were not registered among them.

For YHWH had spoken to Moses saying, You will not register the tribe of Levi or take the total of them from among the children of Israel.

But you will appoint the Levites over the Tabernacle of Testimony and over all its vessels, and over all things that belong to it, they will bear the Tabernacle and all its vessels and they will service it,

and will encamp surrounding the Tabernacle.

And when the Tabernacle is to be pulled up, the Levites will take it down and when the Tabernacle is to be pitched, the Levites will set it up and the foreigner that approaches it will be executed.

And the children of Israel will pitch their tents, every man by his own tribal camp, and every man by his own standard, throughout their hosts.

But the Levites will surround the Tabernacle of Testimony, so that there is no anger of Elohim upon the company of the Israelites, and the Levites will guard the functions of the Tabernacle of Testimony.

The children of Israel instituted all that YHWH commanded Moses, accomplishing it all.

YHWH spoke to Moses and to Aaron saying, Every man from the children of Israel will encamp by his own standard, with the ensign of their father's house, at a distance surrounding the Tabernacle at the Appointed Place they will encamp.

And those encamping eastward towards the point of sunrise are of the standard of the tribe of Judah, by their hosts

and the commander of the sons of Judah is Nahshon, son of Amminadab.

And his army, and those that were registered with them were 74,600.

Those that encamp next to him will be the tribe of Issachar, and Nethaneel the son of Zuar will be commander for the children of

Issachar.

Chapter 2

And his army, and those that were registered with them were 54,400.

Then the tribe of Zebulun, and Eliab the son of Helon will be commander of the children of Zebulun.

And his army, and those that were registered with them were 57,400. All that were registered in the camp of Judah were 186,400, throughout their armies.

These are the first to march out. On the South side will be the standard of the camp of Reuben according to their armies, and the commander for the children of Reuben will be Elizur the son of Shedeur. And his army,

and those that were registered with them were 46,500. And those that encamp by him will be the tribe of Simeon, and the commander of the children of Simeon will be Shelumiel the son of Zurishaddai.

And his army, and those that were registered with them were 59,300.

Then the tribe of Gad, and the commander of the sons of Gad will be Eliasaph the son of Reuel.

And his army, and those that were registered with them were 45,650.

All that were registered in the camp of Reuben were 151,450, throughout their armies and they will march in the second rank. Then the Tabernacle at the Appointed Place, with the camp of the Levites will march out from the center of the camps. They will march out in the same order as they encamp, each at his station by their standards.

On the West side will be the standard of the tribe of Ephraim according to their armies, and the commander of the sons of Ephraim will be Elishama the son of Ammihud.

And his army,

and those that were registered with them were 40,500.

And by him will be the tribe of Manasseh, and the commander of the sons of Manasseh will be Gamaliel the son of Pedahzur.

And his army, and those that were registered with them were 32,200.

The tribe of Benjamin and the commander of the sons of Benjamin will be Abidan the son of Gideoni. And his army and those that were registered with them were 35,400.

All that were registered from the camp of Ephraim were 108,100, throughout their armies.

And they will march forward in the third rank. The standard for the camp of Dan will be

on the North side by their armies: and the commander of the sons of Dan will be Ahiezer the son of Ammishaddai.

And his army, and those that were registered with them were 62,700. And those that encamp by him will be the tribe of Asher, and the commander for the sons of Asher will be Pagiel the son of Ocran.

And his army, and those that were registered with them were 41,500. Then the tribe of Naphtali, and the commander for the sons of Naphtali will be Ahira the son of Enan.

And his army, and those that were registered with them were 53,400.

All they that were registered in the camp of Dan were 157,600.

They will march in the rear with their standards. These are the ones that were registered from the sons of Israel by the house of their fathers, all those that were registered from the camps throughout their hosts were 603,550. But the Levites were not registered among the sons of Israel as YHWH commanded Moses. And the children of Israel accomplished

all that YHWH commanded Moses, so they encamped by their standards and pulled up camp, every one after their families, according to the house of their fathers.

These also are the genealogies of Aaron and Moses in the day that YHWH spoke with Moses in Mount Sinai.

And these are the names of the sons of Aaron;

Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

These are the names of the sons of Aaron, the priests that were

anointed, whom he consecrated to act as priests in the priesthood.

But Nadab and Abihu died in the presence of YHWH, when they approached with strange fire before YHWH, in the Desert of Sinai.

They also had no children so Eleazar and Ithamar served in the priesthood in the sight of Aaron their dad.

YHWH spoke to Moses saying, Bring the tribe of Levi near, and you will cause them to stand before Aaron the priest, that they may wait upon him.

And they will observe his charge, and the charge of the whole nation before the Tabernacle at the Appointed Place, to perform the service of the Tabernacle.

They will guard all the articles of the Tabernacle at the Appointed Place,

and the obligation of the children of Israel to do the service of the Tabernacle.

Chapter 3

And you will give the Levites to Aaron and to his sons, they are consecrated for him out of the children of Israel.

You will appoint Aaron and his sons, and they will keep watch over the priesthood, and the foreigner that approaches will be executed.

YHWH spoke to Moses saying, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the womb among the children of Israel, therefore the Levites will be

mine.

Because all the firstborn are mine, and on the day that I killed all the firstborn in the land of Egypt I consecrated unto me all the firstborn in Israel, both man and animal

and they will be mine, I am YHWH.

YHWH spoke to Moses in the Desert of Sinai saying, Register the children of Levi after the house of their fathers, by their families, every male from a month old and higher you will register.

And Moses registered them according to the Word of YHWH, as he was commanded.

These were the sons of Levi by their names; Gershon, Kohath, and Merari.

These are the names of the sons of Gershon by their families; Libni, and Shimei. The sons of Kohath by their families; Amram, Izehar, Hebron, and Uzziel.

The sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. Of Gershon is the family of the Libnites,

and the family of the Shimites:

these are the families of the Gershonites. Those that were registered of them, according to the number of all the males, from a month old and higher, those that were registered of them were 7,500.

The families of the Gershonites will encamp behind the Tabernacle westward.

And the chief of a father's house for the Gershonite is Eliasaph son of Lael.

The responsibilities for the sons of Gershon in the Tabernacle at the Appointed Place will be the Tabernacle, tent, coverings, and the covering screen for the entrance of the Tabernacle at the Appointed Place.

And the curtains of the court, and the covering for the entrance of the court that is by the Tabernacle, and by the Altar all around, and the cords of it for all its service.

And of Kohath were the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites:

these are the families of the Kohathites.

In the number of all the males from a month old and higher were 8,600, keeping the charge of the Holy Place.

The families of the sons of Kohath will encamp on the South side of the Tabernacle.

The chief of the house of the father of the families of the Kohathites will be Elizaphan the son of Uzziel.

And their charge is the Ark, table, candlestick, Altars, and the vessels of the Holy Place with which they serve, and the veil and all its service.

And Eleazar the son of Aaron the priest will be chief r over the leaders of the Levites, and will have the oversight of them that keep

the charge of the Holy Place.

Of Merari was the family of the Mahlites,

and the family of the Mushites: these are the families of Merari. And those that were registered of them, according to the number of all the males, from a month old and higher were 6,200.

And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail:

these will encamp on the North side of the Tabernacle.

And under the custody and charge of the sons of Merari will be the boards of the Tabernacle, bars, pillars, sockets, and all its vessels, and all the items of service pertaining to it.

And the posts of the surrounding courtyard with their bases, tent pegs and cords. And those encamping before the Tabernacle eastward, before the Tabernacle at the Appointed Place, to the East, are Moses, Aaron and his sons, keeping the charge of the Holy Place for the obligation of the sons of Israel,

and the foreigner who approaches is executed.

All that were registered of the Levites that Moses and Aaron numbered at the commandment of YHWH, throughout their families, all the males from a month old and higher were 22,000.

YHWH spoke to Moses, Number all the firstborn from the males of the children of Israel from a month old and higher, and take the tally of their names.

The Levites will be reserved for myself (I AM YHWH)

, to be substituted for the firstborn among the children of Israel

and the cattle of the Levites instead of all the firstborn among the livestock of the children of Israel.

And Moses registered all the firstborn among the children of Israel as YHWH commanded him. All the firstborn males by the number of their names, from a month old and higher, of those that were registered from them were 22,273. YHWH spoke to Moses saying, Take the Levites instead of all the firstborn among the children of Israel,

and the livestock of the Levites instead of their livestock;

and the Levites will be mine: I am YHWH. And for those that are to be ransomed of the 273 from the firstborn of the children of Israel, that exceed the number of Levites;

You will take five shekels [about two ounces or 55 grams] for each headcount, according to the Sanctuary shekel, which weighs twenty gerahs. You will give the money to Aaron and to his sons for those numbered in excess from among them who were to be ransomed.

So Moses took the ransom money from those who exceeded the tally ransomed by the Levites from the firstborn of the children of Israel. He took the money;

1,365 shekels [35 pounds], after the shekel of the Holy Place. Then Moses gave the money from them that were ransomed to Aaron and his sons, according to the Word of YHWH, as YHWH commanded Moses.

YHWH spoke to Moses and to Aaron saying, Take a tally of the sons

of Kohath from among the sons of Levi, after their families, by the house of their fathers from 30 years old and up to 50 years old, all that enter into the service to do the work in the Tabernacle at the Appointed Place.

This will be the service of the sons of Kohath in the Tabernacle at the Appointed Place, concerning the Most Holy things. When the camp pulls up, Aaron and his sons will come

and they will take down the covering veil, and cover the Ark of Testimony with it and will put on it the outer covering of animal hides, and will spread over it a cloth (entirely of blue)

, and will insert its bars in place.

And on the table of the Presence they spread a cloth of blue, and will put on it the dishes, spoons, bowls, and the jars of the Drink-Offerings, and the perpetual bread will remain on it.

And they will spread on them a cloth of scarlet, and cover the same with a covering of animal hides and will insert in the bars.

They will take a cloth of blue, and cover the lamp stand of the glistening light, and its lamps, and its snuffers, and fire-holder, and all the oil vessels which are used for it.

And they will put it and all the vessels within a covering of animal hides, and will put it on a bar-pole.

Then on the golden Altar they will spread a cloth of blue, and cover it with a covering of animal hides and will insert the bars.

And they will take all the implements of service that are utilized in

the Holy Place, and put them in a cloth of blue, and cover them with a covering of animal hides and will put them on a bar-pole.

Chapter 4

Then they

will take away the ashes from the Altar, and spread a purple clothe over it and will put on it all its vessels with which they do service, the censers, hooks, shovels, bowls, all the vessels of the Altar, and have spread on it a covering of animal hides and have inserted its bars.

And when Aaron and his sons have finished covering the Holy Place, and all the vessels in the Holy Place (in the journeying of the camp)

, then afterwards will the sons of Kohath come in to bear it up.

But they must not touch anything that is Holy or else they will die.

This will be the burden of the sons of Kohath in the Tabernacle at the Appointed Place.

The charge of Eleazar, the son of Aaron the priest, pertained to the oil for the light and the spicy incense and the perpetual Meat-Offering, the anointing oil, and the oversight of all the Tabernacle, the Holy Place, and its implements.

YHWH spoke to Moses and to Aaron saying, you will not cut off the tribe of the families of the Kohathite from among the Levites.

But do this for them that they may live and not die from touching

the Holy things.

Aaron and his sons will go in and they will appoint every man his task, and will divide the burdens that each man is to carry.

But they will not enter to see when the Holy things are covered unless they die.

YHWH spoke to Mose

s saying, Take also a tally from the sons of Gershon, throughout the houses of their fathers, by their families from 30 years old and up to 50 years old you will number them, all that enter in to perform the service, to do the work in the Tabernacle at the Appointed Place.

This is the service for the families of the Gershonites, to serve and for bearing burdens.

They will bear the curtains of the Tabernacle, and the Tabernacle at the Appointed Place, its outer covering, and the covering of animal hides that are over it, and the covering screen for the entrance of the Tabernacle at the Appointed Place.

And the curtains of the court, and the covering for the entrance of the court gate, that is by the Tabernacle and by the Altar round about,

and their cords, and all the implements of their service and all that is made for them, so they will service. Aaron and his sons will appoint all the service for the sons of the Gershonites, in all their burdens and in all their service, and you will appoint them in charge of all these burdens.

This is the service for the families of the sons of Gershon in the Tabernacle at the Appointed Place, and their charge will be under the hand of Ithamar the son of Aaron the priest.

As for the sons of Merari, you will num

ber them after their families, by the house of their fathers from 30 years old and up to 50 years old you will number them, everyone that enters into the service, to do the work of the Tabernacle at the Appointed Place.

And this is the charge of their burden, according to all their service in the Tabernacle at the Appointed Place, the boards of the Tabernacle, and the bars and its pillars with the pedestals.

The pillars of the surrounding court with their pedestals, pegs and cords, and all that is needed for its maintenance, you will assign individually by name, the burden that each one is responsible for.

This is the service of the families of the sons of Merari, according to all their service in the Tabernacle at the Appointed Place, under the hand of Ithamar the son of Aaron the priest.

And Moses, Aaron and the chief of the company registered the sons of the Kohathites after their families, and after the house of their fathers, from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place.

And those that were registered of them by their families were 2,750.

These are they that were registered from the families of the

Kohathites, all do service in the Tabernacle

at the Appointed Place, that Moses and Aaron did register according to the commandment of YHWH by the hand of Moses.

And those

that were registered from the sons of Gershon, throughout their families, and by the house of their fathers from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place.

Those that were registered of them, throughout their families, by the house of their fathers were 2,630.

These are they that were registered from the families of the sons of Gershon, of all that do service in the Tabernacle at the Appointed Place whom Moses and Aaron registered according to the commandment of YHWH.

And those that were registered from the families of the sons of Merari, throughout their families, by the house of their fathers from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place, those that were numbered of them after their families were 3,200.

These are those that were registered from the families of the sons of Merari whom Moses and Aaron registered according to the Word of YHWH by the hand of Moses.

All those

that were registered

from the Levites whom Moses, Aaron and the chief of Israel registered, after their families and after the house of their fathers from 30 years old and up to 50 years old, everyone that came to do service and the labor of bearing loads in the Tabernacle at the Appointed Place, those that were registered of them were 8,580.

According to the commandment of YHWH they were registered by the hand of Moses, everyone according to his service and according to his burden, so were they registered by him as YHWH commanded Moses.

YHWH spoke to Moses saying, Command the sons of Israel that they send out of the camp every leper and everyone with a discharge, and everyone defiled by an unclean body.

Both male and female you will put outside the camp so that they do not make their camps unclean among where I live.

And the children of Israel instituted this, and sent away such people outside the camp as YHWH commanded Moses, so did the children of Israel.

YHWH spoke to Moses saying, Speak to the children of Israel, When a man or woman will commit any sin that human beings commit, as an unfaithful act against YHWH, and that person is guilty.

Then they will confess their sin that they have done, and he will recompense his trespass with the principal, and add to it the fifth part, and give it to him against whom he has trespassed against.

But if the

man has no kinsman-redeemer to recompense the trespass to, let

the trespass be recompensed to YHWH, even to the priest, beside the ram of the Propitiatory-Covering, whereby a Propitiatory-Covering will be made for him.

And every offering of all the Holy things of the children of Israel that they bring to the priest will be his.

A person's Sacred offerings will belong to the priest so that whatever one gives to the priest will be his.

YHWH spoke

to Moses saying, Speak to the children of Israel and say to them, If any man's woman turns aside and commits an unfaithful act against him, and a man has sexual relations with her but it is concealed from the eyes of her husband, and it remains carefully hidden and she is defiled, and there is no witness against her or she has been caught.

Yet if the spirit of jealousy comes upon him and he is jealous of his woman and she is defiled, or if the spirit of jealousy comes upon him and he is jealous of his woman but she is not defiled.

Chapter 5

Then the man will bring his woman to the priest, and he will bring her offering for her, 1/10th part of an ephah [2 quarts] of barley meal.

He will pour no oil on it nor put frankincense on it, for it is an Offering of Jealousy, an offering of memorial, recalling depravity to remembrance.

And the priest will bring her near and set her before YHWH.

Then the priest will take Holy water in an earthen vessel, and of the dust that is on the floor of the Tabernacle the priest will take and put into the water.

And the priest will set the woman before YHWH and uncover the woman's head, and put the offering of memorial in her hands, that is the Jealousy-Offering, and the priest will have in his hand the bitter water that causes the curse.

Then the priest will charge her by a pledge and say to the woman, if no man has had sexual relations with you, and if you have not turned aside to uncleanness with another instead of your husband, then be free from this bitter water that causes the curse.

But if you have turned aside to another instead of your husband, and if you are defiled, and some man has slept with you besides your husband.

Then the priest will charge the woman with a pledge of cursing, and the priest will say to the woman, YHWH make you a double curse among your people, when YHWH will make your thigh to waste away and your belly to swell.

And this water that causes the curse will go into your bowels, to make your belly to swell, and your thigh to waste away.

And the woman will reply, amen and so be it.

Then the priest will write these curses in a book, and he will blot them out with the bitter water.

And he will cause the woman to drink the bitter water that causes the curse and the water that causes the curse will enter into her and becomes bitter.

Then the priest will take the Jealousy-Offering out of the woman's hand, and will waive the offering before YHWH and present it upon the Altar.

And the priest will take a handful of the offering, a memorial of it and burn it upon the Altar, and afterward will cause the woman to drink the water.

And when h

e has made her to drink the water, then it will come to pass that if she is defiled and has done trespass against her husband, then the water that causes the curse will enter into her and becomes bitter.

And her belly will swell and her thigh will waste away,

and the woman will be a curse among her people.

But if the woman is not unclean but is clean, then she will be free and will conceive offspring.

This is the Law of jealousies, when a woman turns aside to another instead of her husband and is defiled.

Or when the spirit of jealousy comes upon him, and he is jealous over his woman and will set the woman before YHWH, and the priest will do all these directives. Then will the man be cleared from depravity

and this woman will bear her depravity. YHWH spoke to Moses

saying, Speak to the children of Israel and say to them, When either man or woman will separate themselves to make a vow, a vow of a Nazarite to consecrate themselves to YHWH.

He will separate himself from wine and intoxicating drink, and will drink no vinegar of wine, or vinegar of intoxicating drink, neither will he drink any juice of grapes, nor eat moist grapes, or raisins.

All the days of his consecration he will eat nothing that is made of the vine tree, from the kernels even to the husk.

During the days of the vow of his consecration no razor will come on his head until the time is fulfilled in what he separated himself to YHWH for, he will be Holy and will let the locks of the hair of his head grow.

All the days that he separates himself to YHWH he will not come near any dead body.

He will not make himself unclean for his father, mother, brother, or for his sister when they die because the consecration of his Elohim is upon his head. All the days of his consecration he is Holy to YHWH.

And if any man dies very suddenly by him, and he has defiled the head of his consecration, then he will shave his head in the day of his cleansing, on the seventh day he will shave it.

Then on the eighth day he will bring two turtles, or two young pigeons to the priest, to the entrance of the Tabernacle at the Appointed Place.

And the pr

iest will offer the one for a Sin-Offering

Chapter 6

and the other for a whole burnt-offering and make a Propitiatory-Covering for him, because he has sinned by that unclean body, and will consecrate his head that same day.

And he will separate to YHWH the days of his consecration and will bring a lamb of the first year for a Trespass-Offering, but the days that were before will be lost, because his consecration was defiled.

And this is the Law of the Nazarite when the days of his consecration are fulfilled, he will be brought to the door of the Tabernacle at the Appointed Place.

And he wil

l present his offering to YHWH, one lamb of the first year without blemish for a whole Burnt-Offering, and one ewe-lamb of the first year without blemish for a Sin-Offering, and one ram without blemish for a Peace-Offering, and a basket of unleavened bread, cakes of fine flour mixed with oil and wafers of unleavened bread smeared with oil, and their Meat-Offering and Drink-Offering.

And the priest will bring it before YHWH and will prepare his Sin-Offering and his whole Burnt-Offering, and he will prepare the ram for a sacrifice of Peace-Offerings to YHWH, with the basket of unleavened bread, the priest will also prepare his Meat-Offering, and Drink-Offering.

And the Na

zarite will shave the head of his consecration at the entrance of the Tabernacle at the Appointed Place and will take the hair from the head of his consecration, and put it in the fire that is under the sacrifice of the Peace-Offerings.

Then the priest will take the cooked shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer and will put it in the hands of the Nazarite, after the hair of his consecration is shaved.

And the priest will wave them for a Wave-Offering before YHWH, this is Holy for the priest, with the Wave-Offering breast and Heave-Offering shoulder and after that the Nazarite may drink wine.

These are the instructions for the Nazarite who has vowed and for his offering to YHWH for his consecration, besides what his hand may obtain as required by the vow that he will vow, so he must fulfill according to the Law of his consecration.

YHWH spoke to Moses saying, Speak to Aaron and his sons saying, In this manner you will bless the children of Israel saying to them, YHWH bless you and protect you:

YHWH makes his presence shine on you and is gracious to you:

YHWH lifts up his face upon you and extends you peace.

And they will appoint my Name upon the children of Israel and I will bless them.

When Moses had completely raised up the Tabernacle, anointing and consecrating it with all its implements, both the Altar and its vessels, then anointing and consecrating them.

Then the chiefs of Israel, heads of the house of their fathers, who were the commanders of the tribes, and were over them that were registered came near

and they brought their offering before YHWH, six covered wagons and twelve oxen; a wagon for two of the commanders, and for each one an ox:

and they brought them before the Tabernacle. YHWH spoke to Moses saying, Take it from them that they may be used for the service of the Tabernacle at the Appointed Place, and you will give them to the Levites, to every man according to his service. Then Moses took the wagons

and the oxen, and gave them to the Levites.

The two wagons and four oxen he gave to the sons of Gershon, according to their service.

And the four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest.

But to the sons of Kohath he gave none, because the service of the Holy Place belonging to them was that they should bear these upon their shoulders.

And the chiefs presented gifts of dedication for the Altar on the day that it was anointed, and the commanders presented their offerings before the Altar.

YHWH spoke to Moses, They will present their offerings, each chief at his scheduled time for the dedicating of the Altar.

He that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

Chapter 7

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Nahshon the son of Amminadab.

On the second day Nethaneel the son of Zuar, commander of Issachar offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Nethaneel the son of Zuar.

On the third day Eliab the son of Helon, commander of the children of Zebulun offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense,

one young

bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering,

and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year. This was the offering of Eliab the son of Helon.

On the fourth day Elizur the son of Shedeur, commander of the children of Reuben offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed

with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense,

one young

bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering,

and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year. This was the offering of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of Zurishaddai, commander of the children of Simeon offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering,

and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Shelumiel the son of Zurishaddai. On the sixth day Eliasaph the son of Deuel, commander of the children of

Gad offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gol

d [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year. This was the offering of Eliasaph the son of Deuel. On the seventh day Elishama the son of Ammihud, commander of the children of Ephraim offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-

Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Elishama the son of Ammihud. On the eighth day offered Gamaliel the son of Pedahzur, commander of the children of Manasseh.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon

of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Gamaliel the son of Pedahzur.

On the ninth day Abidan the son of Gideoni, commander of the children of Benjamin offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Abidan the son of Gideoni.

On the tenth day Ahiezer the son of Ammishaddai, commander of the children of Dan offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.

] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense,

one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Ahiezer the son of Ammishaddai.

On the 11th day Pagiel the son of Ocran, commander of the children of Asher offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.

], one silver bowl of 70 shekels [1 3/4th lbs.] (after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering.

One spoon of ten shekels of gold [4 ounces], full of incense,

one young bull, one ram, one lamb of the fir

st year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering,

and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year. This was the offering of Pagiel the son of Ocran.

On the twelfth day Ahira the son of Enan, commander of the children of Naphtali offered.

His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.] (after the shekel of the Holy Place)

, both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of ten shekels of gold [4 ounces], full of incense,

one young

bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering,

and for a sacrifice of Peace-Offerings, two oxen, five rams, five male goats, and five lambs of the first year.

This was the offering of Ahira the son of Enan.

This was the dedication of the Altar in the day when it was anointed by the chiefs of Israel, 12 chargers of silver, 12 silver bowls, 12 spoons of gold:

Each charger of silver weighing a 130 shekels, each bowl 70:

all the silver vessels weighed 2,400 shekels [60 lbs.], after the shekel of the Holy Place.

The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the Holy Place, all the gold of the spoons was a 120 shekels [3 lbs.

]. All the oxen for the whole Burnt-Offerings were 12 bulls, the rams 12, the lambs of the first year 12, with their Grain-Offerings, and the male goats from the female goats for a Sin-Offerings being twelve.

And all the oxen for the sacrifice of the Peace-Offerings were 24 bulls, 60 rams, 60 male goats, and the lambs of the first year 60.

This was the dedication of the Altar when it was anointed.

And when Moses was gone into the Tabernacle at the Appointed

Place to speak with him, then he heard the Voice of one speaking to him from off the Covering-Lid that was upon the Ark of Testimony, from between the two cherubim and he spoke to him.

YHWH spoke to Moses saying, Speak to Aaron and say to him, When you light the lamps, the seven lamps will light the space in front of the lamp stand.

And Aaron did so and positioned the lamps to cast light forward in front of the lamp stand, as YHWH commanded Moses.

And this work of the lamp stand consisted of beaten gold (from its base to its buds) of beaten work according to the visionary pattern that YHWH had shown Moses, so he fashioned the lamp stand. YHWH spoke to Moses saying, Take the Levites from among the children of Israel and cleanse them.

Chapter 8

And this you will do for cleansing them.

Sprinkle water of purification on them and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

Then let them take a young bull with a Grain-Offering, fine flour mixed with oil, and another young bull take for a Sin-Offering.

You will bring the Levites before the Tabernacle at the Appointed Place and you will gather the whole company of the children of Israel together. And you will bring the Levites before YHWH

and the children of Israel will put their hands on the Levites, and

Aaron will waive the Levites before YHWH for a Wave-Offering of the children of Israel, that they may execute the service of YHWH.

Then the Levites will lay their hands on the heads of the bulls and you will offer one for a Sin-Offering, and the other for a whole Burnt-Offering to YHWH, to make a Propitiatory-Covering for the Levites.

You will set the Levites before Aaron and before his sons, and wave them for a Wave-Offering to YHWH.

Thus you will separate the Levites from among the children of Israel and the Levites will be Mine.

And after that the Levites will go in to do the service of the Tabernacle at the Appointed Place,

and you will cleanse them and wave them for a Wave-Offering.

Because they are completely given to me from among the children of Israel instead of all that open the womb (the firstborn of all the children of Israel)

, I have taken them for myself.

For all the firstborn of the children of Israel are mine, both man and animal, on the day that I killed every firstborn in the land of Egypt I consecrated them for myself.

I have taken the Levites for all the firstborn of the children of Israel.

And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tabernacle at the Appointed Place.

And to make a Propitiatory-Covering for the children of Israel so that there is no plague among the children of Israel, when the children of Israel approach the Holy Place.

Then Moses, Aaron, and all the company of the children of Israel, instituted the Levites according to all that YHWH commanded Moses concerning the Levites, so the children of Israel instituted them for service.

And the Levites were purified, and they washed their clothes and Aaron waved them as a Wave-Offering before YHWH, and Aaron made a Propitiatory-Covering for them to cleanse them.

And after that the Levites went in to do their service in the Tabernacle at the Appointed Place before Aaron, and before his sons as YHWH had commanded Moses concerning the Levites, so they have done to them.

YHWH spoke to Moses saying, This applies to the Levites, from 25 years old and higher when they will begin to do duty in the service of the Tabernacle at the Appointed Place.

And from the age of 50 years they will cease performing the service, and will serve no more.

But will aid their brothers in the Tabernacle at the Appointed Place to keep the charge but will do no service themselves. Thus you will institute this for the Levites concerning their obligations.

YHWH spoke to Moses in the Desert of Sinai, in the first month of the second year after they were come out of the land of Egypt saying, Let the children of Israel observe the Passover at its

appointed season.

On the 14th day of this month at sunset you will observe it in its appointed season according to all the statutes regarding it, and according to all the ordinances involved with it you will celebrate it.

Moses spoke to the children of Israel that they should observe the Passover.

And they celebrated the Passover on the 14th day of the first month at sunset in the Desert of Sinai according to all that YHWH commanded Moses, so instituted the children of Israel.

Chapter 9

And there were certain men who were unclean by a dead body of a man so that they could not observe the Passover on that day, and they came before Moses and before Aaron on that day.

Then those men said to him, we are unclean by the body of a man, why are we withheld so as not to present the offering of YHWH in its appointed season among the children of Israel?

And Moses replied to them, stay here until I will hear what YHWH will command concerning you.

YHWH spoke to Moses saying, Speak to the children of Israel saying, If any man from among you, or of your posterity will be unclean by reason of a dead body, or is in a journey afar off, still he will observe the Passover to YHWH.

The 14th day of the second month at sunset they will observe it,

and eat it with unleavened bread and bitter herbs.

They will leave none of it until sunrise, nor break any bone of it:

according to all the ordinances of the Passover they will celebrate it.

But the ma

n that is clean, and is not in a journey but ceases to observe the Passover, that same person will be cut off from among his people because he did not bring the offering of YHWH in its appointed season, that man will bear his sin.

And if a foreigner will reside among you, and will celebrate the Passover to YHWH according to the ordinance of the Passover, then according to its procedure he will observe it.

You will have one ordinance, both for the foreigner and for him that was born in the land.

And on the day that the Tabernacle was reared up the cloud-mass concealed the Tabernacle, namely the Tabernacle of Testimony, and at sunset there was dwelling over the Tabernacle the phenomenon of supernatural fire until sunrise.

So it was always the cloud-mass concealing it by day and the appearance of supernatural fire by night.

And when the cloud-mass ascended up from the Tabernacle, then after that the children of Israel journeyed, and in the place where the cloud-mass settled down, there the children of Israel pitched their tents.

At the commandment of YHWH the children of Israel journeyed, and at the commandment of YHWH they encamped as long as the cloud-mass settled down upon the Tabernacle, they rested in their tents.

And when the cloud-mass remained upon the Tabernacle many days, then the children of Israel kept the charge of YHWH and did not journey.

And so it was when the cloud-mass was a few days upon the Tabernacle according to the commandment of YHWH they encamped, and according to the commandment of YHWH they journeyed.

And sometimes the cloud-mass stayed only from sunset to sunrise, but the cloud-mass has ascended in the morning, then they pulled up camp, whether by day or by night, when the cloud-mass has ascended up, then they have pulled up camp.

Whether the cloud-mass remained over the Tabernacle for two days or a month or a year, the Israelites would stay in camp and not pull up, but when it lifted then they would pull up camp.

At the commandment of YHWH they encamped, and at the commandment of YHWH they pulled up camp, they kept the charge of YHWH, at the commandment of YHWH by the hand of Moses.

YHWH spoke to Moses saying, Make yourself two trumpets of silver;

of hammered work you will fashion them that you may use them for the calling of the nation, and for the pulling up stakes of the camps. And when they will blow with them, all the nation will

assemble themselves to you

at the entrance of the Tabernacle at the Appointed Place. If they blow with one trumpet then the commanders that are chiefs of the thousands of Israel will gather themselves to you.

Chapter 10

When you blow an alarm, then the camps that lie on the eastern quadrant will pull up stakes.

When you blow an alarm the second time, then the camps that lie on the southern quadrant will pull up stakes, they will blow an alarm for their breaking camp.

But when the nation is to be gathered together, you will blow but you will not sound an alarm. And the sons of Aaron, the priests will blow with the trumpets, and this will be a statute for the ages to your generations.

And if you

go to war in your land against the enemy that oppresses you, then you will blow an alarm with the trumpets and you will be remembered before YHWH your Elohim, and you will be delivered from your enemies.

Also in the times of rejoicing, and in your appointed seasons, and at the start of each month, you will blow with the trumpets over your whole Burnt-Offerings, and over the sacrifices of your Peace-Offerings.

These will be to you for a memorial before your Elohim (I am

YHWH your Elohim)

. And it came to pass on the 20th day of the second month, in the second year, that the cloud-mass ascended up from off the Tabernacle of the Testimony.

And the children of Israel took their journeys out of the Desert of Sinai and the cloud-mass settled down in the uninhabited land of Paran.

And they first pulled up stakes according to the commandment of YHWH by the hand of Moses.

The first to pull up their standard was the camp of the children of Judah's tribe, according to their armies, and over them was Nahshon the son of Amminadab. Over the army of the tribe of the children of Issachar was Nethaneel the son of Zuar. Over the army of the tribe of the children of Zebulun was Eliab the son of Helon.

And the Tabernacle was taken down and the sons of Gershon and the sons of Merari pulled up stakes, bearing the Tabernacle.

The standard of the camp of Reuben pulled up stakes according to their armies and over them was Elizur the son of Shedeur.

Over the army of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

Over the army of the tribe of the children of Gad was Eliasaph the son of Deuel.

And the Kohathites have pulled up stakes, bearing the Holy Place items

and the others have raised up the Tabernacle ready for their arrival.

The standard of the camp of the children of Ephraim pulled up stakes according to their armies

and over them was Elishama the son of Ammihud.

Over the army of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

Over the army of the tribe of the children of Benjamin was Abidan the son of Gideoni.

The standard of the camp of the children of Dan's tribe pulled up stakes, who were the rearguard quadrant of all the camp's armies,

and over them was Ahiezer the son of Ammishaddai.

Over the army of the tribe of the children of Asher was Pagiel the son of Ocran. Over the army of the tribe of the children of Naphtali was Ahira the son of Enan.

This was the [order for] breaking of camps for the children of Israel according to their armies when they pulled up stakes.

Moses spoke to Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying to the place of which YHWH said, I will give this land to you, so come with us and we will do you good, for YHWH has spoken good concerning Israel.

But he replied to him, I will not go but I will leave for my own land, and to my relatives.

And he replied, do not leave us because you have known our

encamping in the desert, and you have been our eyes [scouting for us].

Now it will be that if you journey with us, it will come about that whatever benefits YHWH does for us, we will do for you likewise.

Then they pulled up stakes from the mountain of YHWH, a three days' journey and the Ark of the Covenant of YHWH went before them in the three days' journey, to search out a resting place for them.

And the cloud-mass of YHWH was upon them by day when they broke camp.

Then when the Ark pulled out, Moses said, Rise up YHWH, and let your enemies be scattered, and let them that hate you flee from your presence!

And when it settled down he said, Return, O YHWH to the many thousands of Israel! Later when the people complained, it displeased YHWH, and YHWH heard it and his nostrils flared,

and the supernatural fire of YHWH flamed out among them, and burnt them up that were in the outskirts of the camp.

Then the people cried to Moses

and when Moses prayed to YHWH, the supernatural fire subsided.

Chapter 11

He called the name of the place Taberah [burning], because the supernatural fire of YHWH flamed out among them. And a mob of

people that were among them craved for food and drink,

and the children of Israel also wept again and said, who will give us meat to eat?

We remember the fish that we ate in Egypt freely, the cucumbers, watermelons, green herbage, onions,

and the garlic. But now our body's appetite is dried up, there is nothing at all to eat except this manna in our sight.

The manna was as coriander seed, and its quality was like the quality of gum resin.

And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans and made cakes and waffles out of it,

and the taste of it was like dainty bits with fresh oil. And when the dew descended on the camp in the night, the manna also descended. Then Moses heard the people weep throughout their families, every man in the entrance of his tent,

and the anger of YHWH burned exceedingly, Moses also was saddened.

And Moses said to YHWH, How come you have broken in pieces your servant?

And how come I have not found favor in your sight, that you appoint the burden of all these people upon me?

Have I conceived all these people?

Have I gendered them that you should say to me, Carry them in your bosom as a foster-father bears the sucking child, to the land that you adjured by oath to their fathers? where can I obtain meat to give to all this people? for they shed tears to me saying, give us meat that we may eat. I am not able to bear all these people by myself because they are too difficult for me to handle.

If you deal this way with me, slay me, I pray out of hand, that I may not see your badness.

YHWH spoke to Moses, Gather to me 70 men from the Elders of Israel, who you know to be the Elders of the people, and officers over them;

and bring them to the Tabernacle at the Appointed Place that they may stand there with you. And I will come down and talk with you there and I will take from the spirit that is upon you, and will put it upon them,

and they will bear the burden of the people with you, so that you bear it not yourself alone. And tell the people, Consecrate yourselves for tomorrow because you will eat meat, for you have shed tears in the ears of YHWH saying, who will give us meat to eat? For we fared better in Egypt, therefore YHWH will give you meat and you will eat. You will not eat one day, two days, five days, ten days, or 20 days : but a whole month, until it comes out of your nostrils

and is loathsome to you.

This is because you have despised YHWH that is among you and have shed tears before him saying, why did we come out of Egypt?

Then Moses inquired, the people around me are 600,000 footmen and you have said, I will give them meat that they may eat a whole month.

Will the flocks and the herds be slaughtered for them, to satisfy them? Or will all the fish of the sea be gathered together for them to satisfy them? YHWH replied to Moses, Is YHWH's hand become short? You will now see whether my Word will come to pass for you or not.

And Moses went out and told the people the Words of YHWH, and gathered the 70 men from the Elders of the people and set them around the Tabernacle.

And YHWH came down in a cloud-mass and spoke to him, and took of the spirit that was upon him and gave it to the 70 Elders, and when the spirit rested upon them they prophesied, but did not do it again.

But there were left behind two of the men in the camp, the name of one was Eldad and the other Medad.

And the spirit rested upon them (they were written in the registry but did not go out to the Tabernacle), yet they prophesied in the camp.

And there ran a young man who told Moses saying, Eldad and Medad are prophesying in the camp.

Then Joshua the son of Nun, the servant of Moses and one of his young men answered and said, my master Moses, forbid them. But Moses replied to him, are you jealous of me? O that all YHWH's

people were prophets!

That YHWH would put His Spirit upon them! Then Moses returned to the camp, he and the Elders of Israel.

later a wind went out from YHWH and swept quail in from the sea.

It brought them down surrounding the camp (to within three feet of the ground) as far as a day's journey in all directions.

And the people stayed up all that day and all that night, and all the next day and gathered the quails, he who had gathered the least had ten homers [60 bushels], and they spread them out for themselves around the camp.

And while the meat was still between their teeth, not yet chewed, then the nostrils of YHWH flared against the people and YHWH struck the people with a very great slaughter. And he called the name of that place Kibrothhattaavah [graves of lust] because there they buried the people that lusted. Then the people pulled up stakes from Kibrothhattaavah, going to Hazeroth, and stayed at Hazeroth. Now Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman.

And they said, has Adonai spoken only by Moses?

Has he not spoken by us also?

And YHWH heard it.

But the man Moses is very humble, more than any of the men who are on the surface of the ground. YHWH spoke suddenly to Moses,

and to Aaron

Chapter 12

and Miriam, Let all three of you come out to the Tabernacle at the Appointed Place. And the three came out. YHWH came down in the Pillar of the Cloud-mass and stood in the entrance of the Tabernacle, and called Aaron and Miriam

and they both came forward.

And He said, Hear now my Words, if there is a prophet among you, I YHWH will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not such a prophet, who is faithful in all my house. With him I will speak mouth to mouth and by an appearance, and not in riddles,

and the similitude of YHWH will he behold. Why then were you not afraid to speak against my servant Moses?

And the nostrils of YHWH flared against them

and he departed.

Then the cloud-mass departed from off the Tabernacle, and behold, Miriam became leprous, white as snow and Aaron looked upon Miriam, and behold, she was leprous.

Aaron said to Moses, Alas, my master, I beg you, lay not this sin upon us, as we have done foolishly and so we have sinned.

Let her not, I pray, be as one that is stillborn, when in his coming out from the womb of his mother, the half of his flesh is consumed.

And Moses cried to YHWH saying, heal her now, O Elohim, I beg you.

YHWH replied to Moses, if her dad had but spit in her face, should she not be ashamed seven days?

Let her be shut out from the camp for seven days, and after that let her be taken in again.

And Miriam was shut out from the camp for seven days,

and the people did not pull up stakes until Miriam was taken in again. And afterward the people pulled up stakes from Hazeroth, and pitched in the uninhabited land of Paran. YHWH spoke to Moses saying, send some men that they may spy out the land of Canaan that I give to the children of Israel.

And from every tribe of their fathers you will send a man, everyone a chief among them.

And Moses by the commandment of YHWH sent them from the uninhabited land of Paran, all those men were chiefs of the children of Israel.

Chapter 13

These were their names:

of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori.

Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the

son of Nun.

Of the tribe of Benjamin, Palti the son of Raphu.

Of the tribe of Zebulun, Gaddiel the son of Sodi.

Of the tribe of Joseph, specifically

of the tribe of Manasseh, Gaddi the son of Susi.

Of the tribe of Dan, Ammiel the son of Gemalli.

Of the tribe of Asher, Sethur the son of Michael.

Of the tribe of Naphtali, Nahbi the son of Vophsi.

Of the tribe of Gad, Geuel the son of Machi. These are the names

of the men that Moses sent to spy out the land.

And Moses called Oshea [Hosea] the son of Nun Jehoshua [Joshua].

Moses sent them to spy out the land of Canaan and said to them, take this direction southward and go up into the hill country of Negev.

And inspect the land, what it is like and the people that live there whether they are strong or weak, few or numerous.

And what is the land like that they live in, whether it is good or bad, and what cities there are that they reside in, whether in tents or in fortified cities.

And what the land is like, whether it is fat or lean, and whether there are wooded forests or not.

And be of good courage and bring back of the fruits of the land.

Now the time was the season for the first-fruit harvest of grapes.

So they went up and searched the land from the Desert of Zin to Rehob, as men come to Hamath. And they ascended by the south, and came to Hebron;

where Ahiman, Sheshai, and Talmai, the children of Anak lived, (Now Hebron was built seven years before Zoan in Egypt).

And they came to the Valley of Eshcol, and cut down from there a branch with one cluster of grapes, and two of them carried it between a pole

and they brought some pomegranates and figs.

The place was called the Wadi Eshcol, because of the cluster of grapes that the children of Israel cut down from there. Then they returned from searching of the land after 40 days. They went and came to Moses and to Aaron, and to all the nation of the children of Israel, to the uninhabited land of Paran, to Kadesh;

and brought back word to them and to all the nation, and exhibited to them the fruits of the land.

They reported to him and said, we came to the land where you sent us and it certainly flows with milk and honey, and this is some of its fruits.

Nevertheless the people are strong that live in the land, and the cities are fortified and very large, and also we saw the children of Anak there.

The Amalekites reside in the land of the south and the Hittites, Jebusites, and the Amorites, live in the hill country, and the Canaanites live near the sea and by the sides of the Jordan River.

And Caleb quieted the people before Moses and said, Let us go up at once and possess it, for we are well able to prevail against it.

But the men that went up with him said, we are not able to go up against the people, for they are stronger than we are.

And they brought up an evil report of the land that they had spied out for the children of Israel saying, the land that we have gone to search is a land that devours up the inhabitants.

And all the people that we saw in it are men of a great stature.

and there we saw the Nephilim, the sons of Anak, which come from the giants and we were in our own eyes as grasshoppers, and so we were to their sight.

Chapter 14

And all the nation lifted up their voice and cried, and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron: and the whole nation said to them, O that we had died in the land of Egypt, or in this uninhabited land, O that we had died! Why now has YHWH brought us to this land, to fall by the sword so that our women and our children should be a prey?

Would not it be better for us to return to Egypt?

And they said to each other, let us assign a chief and let us return to Egypt.

Then Moses and Aaron fell on their faces before the entire gathering of the nation of Israel.

And Joshua the son of Nun and Caleb the son of Jephunneh, who were from them that searched the land, ripped their clothes. Then they spoke to all the company of the children of Israel saying, The land that we passed through to search is an exceedingly good land.

If YHWH delight in us then he will bring us into this land, and will give it to us, a land that flows with milk and honey.

Only do not rebel against YHWH, neither fear the people of the land for they are morsels for us, their protection has departed from them and YHWH is with us so fear them not.

But all the nation talked of stoning them with stones. And the glory of YHWH appeared in the Tabernacle at the Appointed Place before all the children of Israel.

YHWH spoke to Moses, How long will this people provoke me? And how long will they refuse to believe in me for all the signs that I have shown among them? I will exterminate them with disease and disinherit them, and will make from you a greater nation and mightier than they. Moses replied to YHWH, Then the Egyptians will hear it, (since you brought up this people in your might from among them).

And they will tell it to the inhabitants of this land because they have heard that you, YHWH, are among these people and that you,

YHWH, are seen face to face and that your cloud-mass stands over them.

And that you go before them by day in a Pillar of Cloud-mass, and in a Pillar of Supernatural Fire by night.

Now if you will kill all these people as one man, then the nations that have heard the fame of you will speak saying, because YHWH was not able to bring this people into the land that he adjured to them therefore he has slain them in the uninhabited land.

And now le

t the powe

r of my Adonai be magnified, according as you have spoken saying, YHWH is

slow to anger and is of abounding goodness, forgiving depravity and transgression, but by no means clearing the guilty, visiting the depravity of the fathers upon the children to the third and fourth generations.

Pardon the depravity of this people according to the magnitude of your faithfulness just as you have carried up this people from Egypt until now.

And YHWH replied, I have pardoned according to your word. But as truly as I live, all the earth will be filled with the glory of YHWH.

Because all those m

en that have seen my glory, and my signs that I did in Egypt and in the desert, and have tested me now these ten times and have not

obeyed my Voice, certainly they will not see the land that I adjured to their forefathers, neither will any of them that spurned me see it.

But my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land where he went and his offspring will possess it.

(Now the Amalekites and the Canaanites lived in the valley)

. Tomorrow turn yourselves around and depart into the desert by the way of the Red Sea.

YHWH spoke to Moses and Aaron saying, How long will I bear with this bad nation that complains against me?

I have heard the complaints of the children of Israel that they murmur against me.

Say to them, As truly as I live says YHWH, as you have spoken in my ears, so I will do for you.

Your corpses will fall in this desert and all that were registered of you, according to your total number, from 20 years old and up that have complained against me.

Certainly you will not come into the land, concerning what I adjured to make you reside in, save Caleb the son of Jephunneh, and Joshua the son of Nun.

But your children that you said would be a spoil, them I will bring in and they will experience the land that you have rejected.

But as for you, your corpses will waste away in this desert.

And your children will wander in the desert 40 years, and bear your fornication, until your carcasses are consumed in the desert.

According to the number of the days that you spied out the land, even 40 days, each day for a year will you bear your depravities, even 40 years and you will know my enmity.

I YHWH have commanded, I will certainly accomplish it, towards this bad nation that are gathered against me in this uninhabited land, they will come to an end and there they will die.

And the men that Moses sent to search the land, who returned and made all the nation to complain against him, by bringing up a slander upon the land, even those men that brought up the evil report about the land, died by a fatal stroke before YHWH.

But Joshua the son of Nun, and Caleb the son of Jephunneh, that were of the men that went to search the land remained alive.

And Moses told these sayings to all the children of Israel, and the people mourned exceedingly.

And they rose up early at sunrise, and took themselves up to the top of the mountain saying, we are here and will go up to the place that YHWH has promised, for we have sinned.

But Moses replied, why now are you transgressing the commandment of YHWH?

This will not be a successful undertaking.

Do not go up because YHWH is not among you so that you are not stricken before your enemies.

For the Amalekites and the Canaanites are there before you, and you will fall by the sword because you are turned away from YHWH, so understand that YHWH will not be with you.

But they presumed to go up to the hill top, nevertheless the Ark of the Covenant of YHWH, and Moses did not depart out of the camp.

Then the Amalekites came down and the Canaanites that lived in the hill country, and beat them and crushed them to pieces, even as far as Hormah.

YHWH spoke to Moses saying, Speak to the chil

Chapter 15

dren of Israel and say to them, When

you are come into the land of your residence that I give to you,

and will make a Burnt-Offering by fire to YHWH, a whole Burnt-Offering, to fulfill a vow or as Free-Will offering, or in your appointed times to make a tranquilizing aroma unto YHWH, of the herd or of the flock.

Then will he that presents his offering to YHWH bring a Grain-Offering of 1/10th part of flour [two quarts] mixed with 1/4th part [one quart] of an hin of oil.

And 1/4th part of a hin of wine [one quart] for a Drink-Offering you will prepare with the whole Burnt-Offering or sacrifice, for one lamb.

Or for a ram you will prepare for a Grain-Offering 2/10th part of

flour [four quarts] mixed with the 1/3rd part of a hin of oil [1 1/4th quarts].

And for a Drink-Offering you will present 1/3rd part of a hin of wine [2 1/2 pints], for a tranquilizing aroma unto YHWH.

And when you prepare a bull for a whole Burnt-Offering, or for a sacrifice at separating a vow, or Peace-Offerings unto YHWH, then will he bring with a bull a Grain-Offering of 3/10th parts of flour mixed [six quarts] with 1/2 a hin of oil [two quarts].

And you will bring for a Drink-Offering 1/2 hin of wine [two quarts] for a Burnt-Offering made by fire, a tranquilizing aroma unto YHWH.

So will it be done for one bull, one ram, a lamb, or a female goat.

According to the number that you will prepare, so will you do to everyone

according to their count.

All that are native Israelites will do these things this way, in offering a Burnt-Offering made by fire, of a tranquilizing aroma unto YHWH.

If a foreigner resides with you, or whoever is among you in your generations, and will bring a Burnt-Offering made by fire, of a tranquilizing aroma unto YHWH, as you do, so he will do.

One statute will be both for you of the nation, and also for the foreigner that resides with you, a statute for the ages in your generations, as you are, so will the foreigner be before YHWH.

One Law and one judgment will be for you, and for the foreigner that resides with you.

YHWH spoke

to Moses saying, Speak to the children of Israel and say to them, When you come into the land where I bring you,

then it will be when you eat from the bread of the land you will lift up a Heave-Offering to YHWH.

You will lift up a cake from the first of your dough for a Heave-Offering, as you did for the Heave-Offering from the threshing floor, so will you raise it up.

Of the first of your dough you will give to YHWH, a Heave-Offering in your generations.

And if you have erred and not observed all these commandments that YHWH has spoken to Moses,

even all that YHWH has commanded you by the hand of Moses, from the day that YHWH commanded Moses and forward throughout your generations.

Then it will be if something is done, as a sin of error, or by inadvertence, without the knowledge of the nation, that all the nation will offer one young bull for a whole Burnt-Offering. This will be for a tranquilizing aroma to YHWH, with the Grain-Offering and Drink-Offering, in accordance with the judgment and one male goat from the female goats for a Sin-Offering. Then the priest will make a Propitiatory-Covering for all the nation of the children of Israel and it will be forgiven them. This is for the sin of error

and they will bring their offering, a sacrifice made by Burnt-Offering to YHWH, and their Sin-Offering before YHWH for their inadvertent sin.

And it will be forgiven all the nation of the children of Israel, and the foreigner that lives among them, seeing how all the people were in error.

Also if any person sins unintentionally then he will bring a female goat of the first year for a Sin-Offering.

The priest will make a Propitiatory-Covering for the person that goes astray, when he sins unintentionally before YHWH, to make a Propitiatory-Covering for him and it will then be forgiven him.

You will have one Law for him that sins unintentionally, both for him that is born among the children of Israel, and for the foreigner that lives among them.

But the person who acts in an exalted fashion, whether he is born in the land or a foreigner, the same blasphemes YHWH, and that person will be cut off from among his people.

Because he has despised the Word of YHWH and has broken his commandment, that person will be cut off and eliminated, his depravity will be upon him.

And while the children of Israel were in the desert, they found a man that gathered sticks on the Sabbath day.

Then they that found him gathering the sticks brought him to Moses and Aaron, and to all the nation.

And they put him in prison, because it was not clarified what should be done to him.

YHWH spoke to Moses, The man will certainly be put to death, all the gathering will stone him with stones outside the camp.

And all the gathering brought him outside the camp and stoned him with stones, and he died as YHWH commanded Moses.

YHWH spoke to Moses saying, Speak to the children of Israel and tell them to fashion tassels at the corners of their clothing throughout their generations, and that they attach to the tassels at the corners, a twisted thread of violet.

And for you it will be a tassel so that you may look on it and remember all the commandments of YHWH, and do them, so that you seek not after your own understanding and your own mental faculties by which you commit fornication.

That you may remember, and do all my commandments and be set apart for your Elohim.

I am YHWH your Elohim that brought you out of the land of Egypt to be your Elohim, I am YHWH Elohim.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took a group and they rose up before Moses with men from the children of Israel, 250 chiefs from the company, famous in the nation and men of reputation.

Chapter 16

And they gathered themselves together against Moses and Aaron and said to them, You take too much upon yourselves, seeing all the nation is set apart, every one of them, and YHWH is among them, why then exalt yourselves above the nation of YHWH?

And when Moses heard it he fell on his face.

And he spoke to Korah and to all his company saying, Tomorrow morning YHWH will show who are his and who is set apart, and who may present offerings to him.

The one who YHWH chooses may present them.

Do this, take fire-holders, Korah and all his company, and put fire and incense in them before YHWH tomorrow, and it will be that the man who YHWH will choose will be set apart.

You take too much upon yourselves, you sons of Levi.

And Moses

said to Korah, listen, you sons of Levi, is it a small thing for you that the Elohim of Israel has separated you from the nation of Israel, to bring you near to Himself to do the service of the Tabernacle of YHWH, and to stand before the nation to serve them?

He has brought you near to Himself, and all your relatives the sons of Levi with you, and you seek the priesthood also?

For which cause both you and all your company are gathered together against YHWH, and who is Aaron that you complain against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab who

said, we will not come up.

Is it a small thing that you have brought us up out of a land that flows with milk and honey to kill us in the desert, except you make yourself a prince over us?

What is more you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards, will you gore out the eyes of these men?

We will not come up.

And Moses was very furious and said to YHWH, do not accept their offering, I have not taken one donkey from them nor have I done bad to even one of them!

And Moses said to Korah, You and all your company, come before YHWH, you, and all your followers along with Aaron tomorrow.

And take every man his fire-holder, and put incense in them and bring yourselves before YHWH every man with his fire-holder, 250 fire-holders, you also, and Aaron, each of you with his fire-holder.

They took every man his fire-holder, and put fire in them and laid incense in it and stood at the entrance of the Tabernacle at the Appointed Place with Moses and Aaron.

And Korah gathered the entire nation against them at the entrance of the Tabernacle at the Appointed Place,

and the glory of YHWH appeared to the entire nation. YHWH spoke to Moses and Aaron saying,

Separate yourselves from among this nation so that I may consume

them in a flash.

And they fell upon their faces and said, O Elohim, the Elohim of the spirits of all flesh, will one man sin and will you be angry with all this nation?

YHWH spoke to Moses saying, Speak to the nation saying, Get away from around the dwelling places of Korah, Dathan, and Abiram.

Then Moses rose up and went to Dathan and Abiram, and the Elders of Israel followed him.

And he spoke to the nation saying, depart from the tents of these criminal men, and touch nothing of theirs unless you are swept away in all their sins.

So they got up from the dwelling places of Korah, Dathan, and Abiram, on every side, and Dathan and Abiram came out and stood at the entrance of their tents, and their women and their sons, and their little children.

And Moses said, hereby you will know that YHWH has sent me to do all these works, because I have not done them of my own mind.

If these men die the common death of all men, or merely experience the common fate of man, then YHWH has not sent me.

But he said, My son shall not go down with you.

For his brother is dead and he alone is left.

If any mischief should happen to him in the way you are going, you will bring down my old age with sorrow to the mansion of the dead. Then just as he had finished speaking all these words, suddenly the

ground split open that was under them.

And the ground opened her mouth and swallowed them up, and their tents with all the people that associated with Korah, and all their possessions.

They, and all that pertained to them went down alive into Sheol, and the earth closed upon them and they perished from among the nation.

And all Israel that were around them fled at the sounds of them, for they said, unless the ground swallow us up also.

And there came out a supernatural fire from YHWH and consumed the 250 men that presented incense.

YHWH spoke to Moses saying, Speak to Eleazar, the son of Aaron the priest to pick the fire-holders out of the smoldering remains and scatter the fire from them far off from here.

The fire-holders from these sinners who have sinned at the expense of their own lives, let them fashion beaten out plates as an overlay of the Altar because they presented them before YHWH, therefore they are consecrated and they will be a remembrance for the children of Israel.

And Eleazar the priest took the bronze fire-holders (that they who were burnt up had brought near)

and they beat them out for an overlay of the Altar.

To be a memorial to the children of Israel, that no foreigner that is not of the offspring of Aaron approaches to burn incense before

YHWH, that he will not become as Korah and as his company, as YHWH said to Eleazar through Moses.

But the next day all the nation of the children of Israel complained against Moses and Aaron saying, you have killed the people of YHWH.

Now as the nation was gathered against Moses and Aaron, that they looked towards the Tabernacle at the Appointed Place and the cloud-mass concealed it, and the glory of YHWH inspected.

And Moses and Aaron came before the Tabernacle at the Appointed Place.

YHWH spoke to Moses saying, Get away from among this nation that I may consume them in a flash.

And they fell upon their faces.

And Moses said to Aaron, take a fire- holder and put fire in it from off the Altar and put on incense, and go quickly to the nation and make a Propitiatory-Covering for them, for anger has gone out from YHWH and the fatal striking has begun.

And Aaron carried away as Moses commanded, and ran into the middle of the nation for the fatal striking had begun among the people, and he put on incense, and made a Propitiatory-Covering for the people.

And he stood between the dead and the living, and the slaughter was restrained.

Now those that died in the slaughter were 14,700, besides them

that died concerning the matter of Korah.

And Aaron returned to Moses at the entrance of the Tabernacle at the Appointed Place,

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and the slaughter was stopped.

YHWH spoke to Moses saying, Speak to the children of Israel and take from every one of them a staff according to the house of their fathers, from all their chiefs take the twelve staffs and write every man's name upon his staff.

You will write Aaron's name upon the staff of Levi, for one staff will represent the head of the house of their fathers.

Then you will lay them up in the Tabernacle at the Appointed Place before the Testimony where I will meet with you.

And it will come to pass that the man's staff who I choose will blossom, and I will curtail from me the complaints of the children of Israel, whereby they grumble against you.

And Moses spoke to the children of Israel, and every one of their chiefs gave him one staff for each tribal head, according to their fathers' houses, twelve staffs, and the staff of Aaron was among them.

Moses laid up the staffs before YHWH in the Tabernacle of Testimony.

The next day Moses went into the Tabernacle of Testimony, and the

staff of Aaron for the House of Levi was budded, and brought forth buds, sprouted flowers, and yielded almonds.

And Moses brought out all the staffs from before YHWH to all the children of Israel,

and they inspected and took every man his staff. YHWH spoke to Moses, Bring Aaron's staff again before the Testimony, to be preserved as a remembrance against the rebels, this will end their complaints so that they will not die.

And Moses did as YHWH commanded him.

Then the children of Israel spoke to Moses saying, lo, we have breathed our last, we are lost, we are all lost.

Whoever comes near to the Tabernacle of YHWH will die, are we ever to have made an end of breathing our last?

Chapter 18

YHWH said to Aaron, You

and your sons and your father's house with you will bear the depravity of the Tabernacle, and you and your sons with you will bear the depravity of your priesthood. And bring your relatives also from the tribe of Levi, the tribe of your father that they may join you, and serve with you while you and your sons are before the Tabernacle of Testimony.

And they will attend to your service, and the obligations of all the Tabernacle, only they will not come near the vessels of the Holy Place and the Altar so that neither they nor yourselves also die.

And they will be joined to you and attend the obligations of the Tabernacle at the Appointed Place, for all the service of the Tabernacle, and a foreigner will not come near to you.

And you will attend the service of the Holy Place, and the service of the Altar that there is no anger anymore upon the children of Israel.

And I have taken your relatives the Levites from among the children of Israel because they are given to you as a gift unto YHWH, to do the service of the Tabernacle at the Appointed Place.

And you and your sons with you will guard your priesthood for everything of the Altar, and within the veil, and you will serve, a service of gift I make your priesthood,

and the foreigner who is coming near is put to death. YHWH spoke to Aaron, I also have given you the charge of My Heave-Offerings from all the sacred things from the children of Israel, to you I have given the consecrated portion and to your sons also, by a statute for the ages of time.

This will be yours from the Most Holy things, reserved from the altar-fire, every offering of theirs, every Meat or Grain-Offering, Sin-Offering, and Trespass-Offering (that they will render to me) will be Most Holy for you and for your sons.

In the Most Holy Place you will eat it, every male will eat it and it will be Holy to you.

And this is yours, the Heave-Offering from their offerings, with all the Wave-Offerings from the children of Israel also. I have given them to you and your sons, and your daughters with you, by a

statute for the ages of time, everyone that is clean in your house will eat of it.

All the best of the oil, wine, wheat, and the first-fruits of them that they will dedicate to YHWH, these things I have given to you.

And the first-fruits of the crops from the land they will bring to YHWH, these will be yours, everyone that is clean in your house will eat of it.

Everything devoted in Israel will be yours.

Everything that first opens the womb in all flesh that they bring to YHWH, whether it is of men or animals will be yours, nevertheless the firstborn of man you will certainly ransom, and the firstborn of unclean animals you will ransom.

And those that are to be ransomed from a month old you will ransom according to your valuation, for the money of five shekels [two ounces], after the shekel of the Holy Place, that is, 20 gerahs.

But the firstborn of a cow, sheep, or a goat you will not ransom, they are set apart, you will sprinkle their blood upon the Altar and will burn their fat for a Burnt-Offering made by fire, for a tranquilizing aroma unto YHWH.

And the meat from the Wave-Offering, the breast and the right shoulder are yours.

All the Heave-Offerings from the Sacred things that the children of Israel offer to YHWH, I have given to you and your sons and daughters with you. This will be a statute for the ages. It is a COVENANT OF SALT for the ages before YHWH unto you and to

your offspring with you.

YHWH spoke to Aaron, You will have no inheritance in their land, neither will you have any share among them, I am your share and your inheritance among the children of Israel.

I have given the children of Levi all the tithe [tenth part] in Israel for an inheritance, for their service that they serve, even the service of the Tabernacle at the Appointed Place.

Neither must the children of Israel come near the Tabernacle at the Appointed Place, unless they bear sin and die.

But the Levites will service the Tabernacle at the Appointed Place and they will bear their depravity, it will be a statute for the ages throughout your generations, that among the children of Israel they have no inheritance.

But the tithes from the children of Israel that they raise up as a Heave-Offering to YHWH, I have given the Levites to inherit, therefore I have said to them, Among the children of Israel they will have no inheritance.

YHWH spoke to Moses saying, Speak to the Levites and say to them, When you acquire from the children of Israel the tithes that I have given you from them for your inheritance, then you will raise up a Heave-Offering from it for YHWH, even a tenth part of the tithe.

And your Heave-Offering has been reckoned to you as corn from the threshing floor, and as full produce from the wine-vat.

So you will also raise up a Heave-Offering to YHWH from all your tithes that you receive from the children of Israel, and you will give

YHWH's Heave-Offering to Aaron the priest.

Out of all your gifts you will raise up the whole Heave-Offering to YHWH,

out of all its best, its consecrated part, out of it.

And you have said to them, In your heaving up its best part out of it, then it has been reckoned to the Levites, as increase of a threshing floor, and as increase of a wine-vat. You will eat it in every place, you

and your households, for its your reward for your service in the Tabernacle at the Appointed Place.

And you bear no sin for it, in your heaving up its best part out of it,

Chapter 19

and the set apart things from the children of Israel you will not desecrate so that you do not die. YHWH spoke to Moses and Aaron saying,

This is a statute of the Law that YHWH has commanded saying, Speak to the children of Israel that they bring you a red heifer without spot that has no physical defect, one that was never yoked.

And you will give it to Eleazar the priest that he may bring it forth outside the camp and one will slaughter it in his presence.

Then Eleazar the priest will take of its blood with his finger, and sprinkle of its blood directly before the Tabernacle at the Appointed Place seven times.

And will burn the heifer in his sight, its skin, flesh, and blood with its dung he will burn. The priest will take cedar wood, hyssop, and scarlet and cast it into the middle of the burning heifer. Then the priest will wash his clothes and he will bathe his flesh in water, and afterward he will come into the camp,

and the priest will be unclean until sunset.

And he that burns it will wash his clothes in water, and bathe his flesh in water and will be unclean until sunset.

Then a man that is clean will gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it will be kept for the nation of the children of Israel for the Water of Impurity.

It is purification from sins from ceremonial uncleanness.

And he that gathers the ashes of the heifer will wash his clothes, and be unclean until sunset, and it will be for the children of Israel and the foreigner that lives among them, as a statute for the ages.

He that touches the dead body of anyone will be unclean seven days.

He will purify himself with it on the third day, and on the seventh day he will be clean, but if he does not purify himself the third day, then on the seventh day he will not be clean.

Whoever touches the dead person of any human being that is dead, and incurs guilt becomes unclean for the Tabernacle of YHWH. That person will be cut off from Israel because the Water of Impurity was not sprinkled on him, he will be unclean and his uncleanness remains on him.

This is the Law when a human being dies in a tent, all that come into the tent and all that is in the tent, will be unclean seven days.

And every open vessel that has no covering tied on it is unclean.

Whoever touches one that is slain with a sword in the open fields, or one killed, a bone of a man or a grave will be unclean seven days.

For an unclean person they will take of the ashes of the burnt heifer of purification for sin, and running water will be put in a vessel.

Then a clean person will take hyssop, and dip it in the water, and sprinkle it upon the tent and upon all the vessels, and upon the people that were there and upon him that touched a bone, one slain, one that perished or a grave.

And the clean have sprinkled it on the unclean on the third day and seventh day, and have cleansed him on the seventh day, and he has washed his garments, and has bathed with water, and will be clean at sunset.

But the man that will be unclean and will not purify himself, that person will be cut off from among the nation, because he has become unclean for the Holy Place of YHWH, the Water of Impurity has not been sprinkled on him so he is unclean.

This will be an Age-Lasting statute for them, he that sprinkles the Water of Impurity will wash his clothes and he that touches the Water of Impurity will be unclean until sunset.

And whatever the unclean person touches will be unclean and the person that touches it will be unclean until sunset.

Chapter 20

Then the children of Israel (the whole nation) entered the Desert of Zin on the first month, and the people remained in Kadesh, and Miriam died and was buried there.

And there was no water for the nation,

and they gathered themselves together against Moses and Aaron. Then the people quarreled with Moses and spoke saying, “and oh that we had died when our brethren expired before YHWH! So why have you brought up the nation of YHWH into this desert so that we with our cattle should die here?

And why have you brought us up out of Egypt to bring us to these badlands?

No place of seed, fig, vine, or pomegranate, and water there is none to drink.

” Moses and Aaron went from the presence of the company to the entrance of the Tabernacle at the Appointed Place,

and they fell on their faces and the glory of YHWH appeared to them. YHWH spoke to Moses saying,

Take the staff and assemble the company, you and Aaron your brother, and you will speak to the rock before their eyes and it will give its water, and you will bring out to them water from the rock, and will water the company and their animals. Moses took the staff from before YHWH as he commanded him. Then Moses and Aaron gathered the company together before the rock, and he said to them, hear now you rebels, must we fetch you water out of this

rock?

And Moses lifted up his hand, and with his staff he beat the rock twice and water came out abundantly, and the nation drank and their animals too.

And YHWH spoke to Moses and Aaron, Because you have not believed in me to consecrate Me before the eyes of the children of Israel, therefore you will not bring in this nation to the land that I have given them.

This is the water of Meribah [strife], because the children of Israel contended with YHWH, and by which He showed his Sacred wonders.

Moses sent

messengers from Kadesh to the king of Edom, So declares your brother Israel, you know all the hardships that have befallen us, how our forefathers went down into Egypt, and we have resided in Egypt a long time and the Egyptians broke our fathers and us also.

And when we cried to YHWH he heard our voice, and sent an Angelic Messenger and has brought us out of Egypt and we are in Kadesh, a city on the edge of your border.

Let us pass, I request of you through your country, we will not pass through the fields or through the vineyards, neither will we drink from the water of your springs, we will go by the King's Highway.

We will not turn to the right hand or to the left until we have passed your borders.

But Edom replied to him, you will not pass by me or I will come out against you with the sword.

The Israelites replied, we will go along the King's Highway, and if our herds or ourselves drink any of your water then we will pay for it.

We only seek to pass through on foot and nothing else.

And he replied, you will not go through. And Edom came out against him with many people and with a strong hand. So Edom refused to give Israel passage through his border so Israel turned away from him.

Then the children of Israel, the whole nation, journeyed from Kadesh and came to Mount Hor.

YHWH spoke to Moses and Aaron in Mount Hor, by the coast of the land of Edom saying, Aaron will be removed from his people, for he will not enter into the land that I have given to the children of Israel, because you rebelled against my Word at the waters of Meribah.

Take Aaron and Eleazar his son and bring them up into Mount Hor.

And strip Aaron of his garments, and put them on Eleazar his son, and Aaron will be removed from his people, and will die there.

And Moses did as YHWH commanded and they went up into Mount Hor in the sight of the whole nation.

Moses stripped Aaron of his garments, and put them on Eleazar his son and Aaron died there in the summit of the mount,

and Moses and Eleazar came down from the mountain.

And when all the nation saw that Aaron was dead, they mourned for Aaron 30 days, all the house of Israel.

Then the Canaanite King Arad, dwelling in the south, heard that Israel had come the way of the Atharim [caravan route], and he warred against Israel, and took some of them captive.

Chapter 21

And Israel vowed a votive-offering to YHWH and said, if you will indeed deliver this people into my hand, then I will Devote to Destruction their cities.

YHWH consented to the voice of Israel and delivered up the Canaanites,

and they devoted them to destruction with their cities, and he called the name of the place Hormah.

And they pulled up from Mount Hor by the route of the Red Sea, to circumvent the land of Edom,

and the passions of the nation were very grieved because of the distance. Then the people spoke against Elohim and Moses, why have you brought us up out of Egypt to die in the desert? For there is no bread, neither is there any water, and we loathe this worthless bread. YHWH sent poisonous snakes among the people

and they bit the people and many people of Israel died.

Therefore the people came to Moses and said, we have sinned, for

we have spoken against YHWH and against you, so pray to YHWH that he takes away these snakes from us. And Moses prayed for the people. YHWH spoke to Moses, Fashion a poisonous snake, and set it upon a pole and it will be that everyone who is bitten when he looks at it will live. Moses fashioned a snake of brass and put it on a pole, and it came to pass that if a snake would bite anyone, when they looked on the snake of brass then he would live. The children of Israel pulled up and encamped in Oboth.

And they journeyed from Oboth, and encamped at Ijeabarim, in the desert that is before Moab, towards the sunrising.

From there they pulled up and encamped in the Valley of Zared.

From there they pulled up and encamped on the other side of Arnon, that is in the desert that comes out of the coasts of the Amorites, for Arnon is the border of Moab, between Moab and the Amorites.

That is wh

y it is said in the BOOK OF THE WARS of YHWH, What he did in the Red Sea and in the Valley of Arnon, and at the stream of the wadi that goes down to the inhabitants of Ar, and lies on the border of Moab.

From there they went to Beer, that is, the well where YHWH spoke to Moses, Gather the people together and I will give them water.

Then Israel sang this song, Spring you up, O well!

Sing you unto it! A well, princes dug it! Nobles of the people delved it! With a Scepter! With their staves!

And from the desert they went to Mattanah:

And from Mattanah to Nahaliel:

and from Nahaliel to Bamoth:

And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, that looks towards Jeshimon.

Then Israel sent messengers to Sihon king of the Amorites saying, let me pass through your land, we will not turn into the fields or into the vineyards, we will not drink of the waters of the well, but we will go along by the King's Highway, until we are past your borders.

But Sihon would not grant Israel passage through his border, but Sihon gathered all his people together, and went out against Israel into the desert and he came to Jahaz and warred against Israel.

And Israel struck him with the edge of the sword and possessed his land from Arnon to Jabbok, to as far as the children of Ammon, because the border of the children of Ammon was fortified.

Israel took all these cities,

and Israel resided in all the cities of the Amorites, in Heshbon, and in all its villages.

For Heshbon was the city of Sihon the king of the Amorites, who had warred against the former king of Moab, and taken all his land out of his hand, even to Arnon.

That is why they speak in proverbs saying, come into Heshbon, let the city of Sihon be built and established.

For there is a fire gone out of Heshbon, a flame from the city of Sihon:

it has consumed Ar of Moab, and the lords of the high places of Arnon [Baale-bamoth].

Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons that escaped and his daughters, into captivity unto Sihon, king of the Amorites.

We have shot at them; Heshbon is perished even to Dibon, and we have laid them waste unto Nophah, that reaches to Medeba. So Israel resided in the land of the Amorites.

Moses sent to spy out Jaazer, and they captured its villages, and drove out the Amorites that were there.

Then they turned and went up by the way of Bashan:

and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. YHWH spoke to Moses, Fear him not because I have delivered him into your hand, and all his people and his land, and you will do to him as you did to Sihon king of the Amorites that lived at Heshbon. So they struck him and his sons, and all his people, until there were none left alive

and they possessed his land.

And the children of Israel pulled up, and encamped in the plains of Moab on this side of Jordan by Jericho.

Chapter 22

Balak the son of Zippor saw all that Israel had done to the Amorites.

And Moab was exceedingly afraid of the people because they were many,

and Moab was distressed because of the children of Israel.

Then Moab said to the Elders of Midian, Now this nation will lick up all that is around us, as the ox licks up the green plants of the field. And Balak son of Zippor was king of Moab at that time.

He then sent messengers to Balaam the son of Beor who was at Pethor, near the Euphrates River in his homeland. Balak declared that a nation has come out of Egypt and are spread over the face of the land, and have encamped a short distance from me.

Come here now and curse for me this people, because they are too strong for me, perhaps I can prevail so that we may beat them and that I will be able to drive them out of the land. For I have been informed that he who you bless is blessed and likewise that he who you curse is cursed. Then the Elders of Moab

and the Elders of Midian went their way, with the rewards of divination in their hand, and they came to Balaam and spoke to him the words of Balak.

And he said to them, lodge here tonight and I will return you word back, as YHWH will speak to me and so the nobles of Moab lodged with Balaam.

Elohim came to Balaam and said, Who are these men with you?

Balaam replied to Elohim, Balak the son of Zippor, king of Moab,

has sent for me saying, there are a people come out of Egypt that are spread over the face of the land, come now and curse them for me, perhaps I will be able to fight them and drive them away.

Elohim replied to Balaam, You will not go with them and you will not curse these people because they are blessed.

So Balaam got up in the morning and told the nobles of Balak, return back to your land because YHWH refuses to permit me to leave with you.

So the nobles of Moab got up,

and they came to Balak and reported, Balaam refused to come with us.

Then Balak sent additional nobles, of greater honor and nobility than they.

They came to Balaam and said to him, this is what Balak the son of Zippor says, let nothing hinder you from coming to me because I will promote you to very great honor, and I will do whatever you say to me.

Come now, I summon you to curse these people for me.

Balaam answered and replied to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the Word of YHWH Elohim, to do less or more.

Now stay here tonight so that I may know what YHWH will say to me additionally.

Later that night Elohim came to Balaam and said to him, If the men

come to call you then get up and go with them, but the Word that I will say to you is what you will do. So Balaam got up in the morning and saddled his donkey, and went with the nobles of Moab.

Then Elohim's nostrils flared with anger because he went [of his own and without being called by the nobles again] so the Angel of YHWH stood in the roadway to withstand him.

Now he was riding upon his donkey, and his two slaves were with him. Now the donkey saw the Angel of YHWH standing in the roadway with his sword drawn in his hand,

and the donkey turned aside from off the roadway and went into the field. Balaam then beat the donkey to return it to the road.

But the Angel of YHWH stood in a pathway between the vineyards with hedges on both sides.

So when the donkey saw the Angel of YHWH, it thrust itself unto the hedge, and squeezed Balaam's foot against the hedge, and he beat the donkey again. Then the Angel of YHWH went further, and stood in a narrow place, where there was no way to turn either to the right or left. When the donkey saw the Angel of YHWH, it fell down under Balaam

and then Balaam's nostrils flared, and he beat the donkey with a staff.

And YHWH opened the mouth of the donkey and it spoke to Balaam, what have I done to you that you have beaten me these three times?

And Balaam replied to the donkey, because you have rolled yourself against me, oh if there were a sword in my hand, for now I would have slain you.

The donkey replied to Balaam, am not I your donkey on which you have ridden ever since I was yours to this day?

Have I at all been accustomed to act towards you like this?

and he replied, “No”. Then YHWH opened the eyes of Balaam, and he saw the Angel of YHWH standing in the roadway, and his sword drawn in his hand and he bowed down his head, bowing his face downward.

And the Angel of YHWH said to him, Why have you beaten your donkey these three times?

I came out to withstand you because your way is reckless before me.

The donkey saw me and turned from me these three times, unless it had turned from me, certainly by now I would also have killed you but saved the donkey alive. Balaam replied to the Angel of YHWH, I have sinned because I did not know that you stood in the way against me.

Now therefore if it displeases you, I will return back [from where I came]. But the Angel of YHWH replied to Balaam, Go with the men, but only the Word that I will speak is what you will speak with to them. So Balaam went with the nobles of Balak.

And when Balak heard that Balaam had arrived, he went out to meet him to a city of Moab that is on the Arnon border, at the

outskirts of his territory.

Balak said to Balaam, did I not send for you numerous times to summon you?

Why did you not come to me? Did you think I was not able to promote you to honor?

Balaam replied to Balak, I am come to you but have I of myself any power to say anything at all?

It is the Word that Elohim puts in my mouth that is only what I can speak.

Then Balaam went with Balak and they came to Kirjathhuzoth. Now Balak sacrificed oxen and sheep and sent some to Balaam, and to the nobles that were with him.

Chapter 23

The next morning Balak took Balaam, and brought him up to the high places of Bamoth Baal, so that from there he might see the outermost part of the people. Then Balaam said to Balak, build me here seven altars and prepare here seven oxen and seven rams. Balak did as Balaam had spoken

and Balak

and Balaam sacrificed on every altar a young bull and a ram.

Then Balaam said to Balak, stand by your whole burnt-offering and I will depart, perhaps YHWH will come to meet me and whatever Word he shows me I will make known to you.

And he went to a barren height. Then Elohim met Balaam

and he said to him, I have prepared seven altars and I have sacrificed on every altar a young bull and a ram. And YHWH put a Word in Balaam's mouth and said, Return to Balak, and this is what you will speak. So he returned to him and he stood by his whole burnt-offering, he and all the nobles of Moab.

And he took up his proverb and said, Balak the king of Moab has lead me from Aram, out of the mountains of the East saying, come, curse Jacob for me, and come, denounce Israel.

How will I curse whom Elohim has not cursed? Or how will I denounce whom YHWH has not denounced?

For from the top of the rocks I see him, and from the hills I behold him, the people will dwell alone and will not be accounted among the nations.

Who can count the dust of Jacob, and the number of the quarter part of Israel?

Let me die the death of the upright, and let my posterity be like his!

Then Balak said to Balaam, what have you done to me?

I took you to curse my enemies and you have kept on blessing. He answered and replied, must I not give heed to speak what YHWH has put in my mouth?

Then Balak said to him, Come with me to another place, from where you may see them, you will see only the outermost part of them and will not see them all, and curse them for me from there.

He brought him into the field of Zophim, to the top of Pisgah and built seven altars, and sacrificed a young bull and a ram on every altar.

Then he said to Balak, stand here by your whole burnt-offering while I meet YHWH over there.

YHWH met Balaam and put a Word in his mouth and said, Go again to Balak, and say this.

When he came back to him he stood by his whole burnt-offering, and the nobles of Moab with him. And Balak said to him, what has YHWH spoken? Then he took up his proverb and said, Stand up Balak and hear, listen to me you son of Zippor.

Elohim is not a man that he should lie, neither a son of Adam that He should repent, has He spoken and will He not perform it?

Yes spoken, and will He not make it stand fast? I have received commandment to bless, and He has blessed, and I cannot reverse it.

He has not regarded wickedness in Jacob, neither has he inspected mischief in Israel, YHWH his Elohim is with him and the shout of a King is among them.

Elohim brought them out of Egypt, their strength is as the wild buffalo.

Certainly there is no divination against Jacob, neither is there any witchcraft against Israel, on the right occasion it will be said of Jacob and of Israel, See what Elohim has done!

A people like a lioness will rise up, rampant like a lion he will not

couch until he eats the prey, and drinks the blood of the fatally wounded.

Balak said to Balaam, neither curse them at all, nor bless them at all.

But Balaam answered and replied to Balak, did not I tell you saying, all that YHWH speaks is what I am required to do?

Then Balak said to Balaam, come, I will bring you to another place, and perhaps it will please Elohim that you may curse them for me from there.

And Balak brought Balaam to the top of Peor that looks towards Jeshimon.

Balaam said to Balak, build me here seven altars, and prepare for me seven young bulls and seven rams.

Balak did as Balaam had said and sacrificed a young bull and a ram on every altar.

Chapter 24

Then when Balaam saw that it pleased YHWH to bless Israel, he did not resort to divination as he had done before, but turned his face towards the uninhabited land.

And Balaam lifted up his eyes,

and he saw Israel settled down in their tents according to their tribes, and the Spirit of Elohim came upon him.

He took up his proverb and said, the oracle of Balaam, son of Beor,

yes the oracle of the man whose eyes were shut, but are now opened.

The oracle of one hearing the sayings of Elohim, who sees the vision of Shaddai, who falls down but has unveiled eyes.

How pleasant are your tents, O Jacob, and your Tabernacle, O Israel!

As valleys they have been stretched out, As gardens by a river; As aloes YHWH has planted, As cedars by waters. He will pour the water out of his buckets, and his seed will have plentiful waters, and his King will be greater than Agag, and his Kingdom will be exalted.

Elohim brought him out of Egypt, he has as it were the strength of a wild buffalo, he will eat up the nations of his enemies, and will break their bones and pierce them through with his arrows.

He couched and laid down as a rampant lion, and as a lioness, who will stir him up? Blessed is he that blesses you, and cursed is he that curses you.

And Balak's nostrils flared against Balaam and he hit his hands together and Balak said to Balaam, I called you to curse my enemies but you have blessed them these three times.

Now leave quickly and go home, I thought to promote you to great honor but YHWH has kept you back from honor.

Balaam replied to Balak, did not I speak to your messengers saying,

if Balak would give me his house full of silver and gold, I cannot go

beyond the commandment of YHWH, to do either good or bad of my own mind, but what YHWH declares that I will speak?

And now, I depart to my kinsmen but come and I will advise you what this nation will do to your people in the End-Time.

He took up his proverb and said, the oracle of Balaam, son of Beor, yes the oracle of the man of opened eyes, the oracle of one hearing the sayings of Elohim, and knowing the knowledge of Shaddai, who sees the vision of Shaddai, who falls down but has unveiled eyes.

I see him but not now, I watch him but not close, there will tread a Star out of Jacob, and a Scepter [staff] will arise out of Israel and will shatter the extremities of Moab, and will smash the children of Seth.

And Edom will be a possession and Seir also will be a possession for its enemies, and Israel will do valiantly.

A r will come

out of Jacob and will destroy a remnant from Ar.

Then when he looked on Amalek, he took up this proverb and said, Amalek was the first of the nations, but his posterity will be destroyed in future times.

And he looked on the Kenites, and took up this proverb and said, your dwelling is permanent and you put your nest in a rock.

Yet it will be for destruction, O Cain, how long will Asshur hold you captive?

Then he took up this proverb and said, alas, who will remain when

Elohim does this!

And ships will come from the powers of Chittim, and will afflict Asshur, and will afflict Eber, and he also will perish in future times.

Then Balaam stood up, and departed to return to his region and Balak also departed on his journey.

Chapter 25

Israel lived in Shittim, and the people desecrated themselves and committed fornication with the daughters of Moab.

They called the people to the sacrifices of their elohim, and the people did eat, and bowed down to their elohim.

Then Israel joined himself to Baal-peor [lord of the gap],

and the nostrils of YHWH flared against Israel.

YHWH spoke to Moses, Take all the chiefs of the people and impale them up before YHWH in the sun so that the fierce anger of YHWH may be turned away from Israel.

Moses told the judges of Israel, you must slay everyone his men that were joined to Baal-peor. Then a man from the children of Israel had come and brought into his family a Midianitess in the presence of the eyes of Moses. And also before the eyes of all the company of the children of Israel, who were weeping at the entrance of the Tabernacle at the Appointed Place.

And when Phinehas, the son of Eleazar, the son of Aaron the priest saw it, he rose up from among the company and took a javelin in

his hand and went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman through her belly.

So the slaughter was restrained from the children of Israel.

Those that died in the slaughter were 24,000.

YHWH spoke to Moses saying, Phinehas, son of Eleazar, son of Aaron the priest, has turned back my burning anger from the children of Israel, by his being zealous with my zeal in their midst, and I have not consumed the sons of Israel in my zeal.

Therefore tell him that I bestow to him my COVENANT OF PEACE.

And he will have it, and his descendants after him, even THE COVENANT OF AN Age-Lasting PRIESTHOOD, because he was zealous for his Elohim, and made a Propitiatory-Covering for the children of Israel.

The name of the man of Israel who was killed, who had been slain with the Midianitess was Zimri son of Salu, prince of the house of a father of the Simeonites.

And the name of the Midianitish woman that was killed was Cozbi, the daughter of Zur, he was chief over a people and of a father's house in Midian.

YHWH spoke

to Moses

saying, Besiege the Midianites and attack them because they distress you with their cunning, in that they have deceived you in

the matter of Peor, and in the affair of Cozbi, the daughter of a prince of Midian, their sister, that was slain in the day of the slaughter because of Peor.

After the

Chapter 26

slaughter YHWH spoke to Moses and to Eleazar the son of Aaron the priest saying, Take a census of all the nation of the children of Israel, from 20 years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

Then Moses

and Eleazar the priest spoke with them in the plains of Moab by Jordan near Jericho saying, conduct a census of the people, from 20 years old and upward, as YHWH commanded Moses and the children of Israel that went out of the land of Egypt.

Reuben, the eldest son of Israel:

the children of Reuben; Hanoch, of the clan of the Hanochites: of Pallu, the family of the Palluites:

Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

These are the families of the Reubenites: and they that were numbered of them were 43,730. The sons of Pallu; Eliab.

And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, that were famous in the nation, who

contended against Moses and against Aaron in the company of Korah, when they contended against YHWH.

And the earth opened her mouth, and swallowed them up together with Korah, when that company died in the supernatural fire that devoured the 250 men

and they became an omen and the sons of Korah died not.

The sons of Simeon after their families:

of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

These are the families of the Simeonites, 22,200.

The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

These are the families of the children of Gad according to those that were numbered of them, 40,500.

The sons of Judah were Er and Onan: but Er and Onan died in the land of Canaan.

And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

These are the families of Judah according to those that were numbered

of them, 76,500. The sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

These are the families of Issachar according to those that were numbered

of them, 64,300. The sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

These are the families of the Zebulunites according to those that were numbered of them, 60,500.

The sons of Joseph after their families were Manasseh and Ephraim.

Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir gendered Gilead: of Gilead came the family of the Gileadites.

These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

These are the families of Manasseh, and those that were numbered of them, 52,700.

These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

And these are the sons of Shuthelah: of Eran, the family of the Eranites.

These are the families of the sons of Ephraim according to those that were numbered of them, 32,500. These are the sons of Joseph after their families.

The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

These are the sons of Benjamin after their families: and they that were numbered of them 45,600.

These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

All the families

of the Shuhamites, according to those that were numbered of them, were 64,400. The children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

And the name of the daughter of Asher was Sarah.

These are the families

of the sons of Asher according to those that were numbered of them; who were 53,400. The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

These are the families of Naphtali according to their families: and they that were numbered of them were 45,400.

These were the numbered of the children of Israel, 601,730. YHWH spoke to Moses saying, To these is the land apportioned by inheritance, by the number of names. To the many you will increase

their inheritance, and to the few you will diminish their inheritance, to each according to the census they will be given their inheritance.

Make sure the land is divided by casting lots according to the names of the tribes of their fathers they will inherit.

According to the lot the possession will be divided between many and few.

These are they that were numbered of the Levites after their families:

of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites:

of Merari, the family of the Merarites. These are the families of the Levites:

the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath gendered Amram.

And the name of Amram's woman was Jochebed, the daughter of Levi, whom her mother gendered to Levi in Egypt: and she gendered to Amram Aaron and Moses, and Miriam their sister. And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died, when they presented strange fire before YHWH.

And those that were numbered of them were 23,000, all males from a month old and higher, for they were not numbered among the

children of Israel because there was no inheritance given them among the children of Israel.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

But among these there was not a man of them who Moses and Aaron the priest numbered, when they numbered the children of Israel in the Desert of Sinai.

For YHWH had said of them, They will certainly die in the desert.

And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters;

Chapter 27

Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

And they stood before Moses, and before Eleazar the priest, and before the chiefs and all the nation, by the entrance of the Tabernacle at the Appointed Place saying,

our father died in the desert, and he was not in the company of them that gathered themselves together against YHWH in the company of Korah, but for his own sin he died, and had no sons.

Why should the name of our dad be done away from among his family, because he had no son? Give to us therefore a possession among the family of our father.

And Moses brought their cause before YHWH. YHWH spoke to Moses saying, The daughters of Zelophehad speak right, you will certainly give them a possession of an inheritance among their father's family and you will cause the inheritance of their dad to pass to them.

And you will speak to the children of Israel saying, If a man dies and has no son, then you will cause his inheritance to pass to his daughter.

But if he has no daughter, then you will give his inheritance to his brother.

And if he has no brother, then you will give his inheritance to his dad's brother.

But if his dad has no brother, then you will give his inheritance to his kinsman that is next to him in his family, and he will possess it.

This will be to the children of Israel as a statute of judgment, as YHWH commanded Moses.

YHWH spoke to Moses, Get you up into this Mount Abarim, and see the land that I have given to the children of Israel. And when you have seen it, you also will be removed from your people, as Aaron your brother was removed.

Because you rebelled against my commandment in the Desert of Zin, in the strife of the nation, to consecrate me at the water before

their eyes, that is the water of Meribah in Kadesh in the Desert of Zin.

Moses spoke to YHWH saying, let YHWH, the Elohim of the spirits of all flesh, set a man over the nation that may go out and come in before them, and that may lead them out, and bring them in that the nation of YHWH is not as sheep that has no shepherd.

YHWH spoke to Moses, Take Joshua the son of Nun, a man in whom is the spirit, and lay your hand upon him.

Set him before Eleazar the priest and before the entire nation, and give him a commission in their sight.

And you will put some of your majesty upon him, that all the nation of the children of Israel may be obedient.

Then he will stand before Eleazar the priest, who will ask counsel for him after the judgment of Urim-[Thummim] before YHWH.

At his word will they go out and at his word they will come in, he and all the children of Israel with him, even the entire nation.

Moses did as YHWH commanded him and he took Joshua, and set him before Eleazar the priest and before the entire nation.

And he laid his hands upon him, and gave him a commission as YHWH commanded by the hand of Moses.

YHWH spoke to Moses saying, Command the children of Israel and say to them, My offering and my bread for my Burnt-Offering, (a tranquilizing aroma to me)

you will take heed to present to me at the Appointed Place.

You will say to them, This is the Burnt-Offering that you will present to YHWH, two lambs, one year old without blemish daily for a continual Burnt-Offering. The one lamb will you offer at sunrise,

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and the other lamb you will offer at sunset.

And 1/10th part [two quarts] of an ephah of flour for a Grain-Offering, mixed with the 1/4th part [one quart] of a hin of beaten oil.

It is a continual whole Burnt-Offering that was instituted at Mount Sinai for a tranquilizing aroma, a sacrifice made by fire unto YHWH. And the Drink-Offering will be 1/4th part of a hin [one quart] for

the one lamb, in the Holy Place will you pour out a Drink-Offering of strong drink unto YHWH.

The other lamb you will offer at sunset as the Meat-Offering and Drink-Offering you presented at sunrise, you will offer it as a Burnt-Offering, a tranquilizing aroma unto YHWH.

And on the Sabbath day two lambs of the first year without blemish, and 2/10th part [four quarts] of fine flour for a Grain-Offering mixed with oil, and its Drink-Offering.

This is the whole Burnt-Offering for every Sabbath besides the continual Burnt-Offering, and its Drink-Offering.

On the first day of your months you will present a whole Burnt-

Offering to YHWH, two young bulls, one ram, and seven lambs of the first year without blemish.

And 3/10th parts [six quarts] of fine flour for a Grain-Offering, mixed with oil for one bull, and 2/10th parts [four quarts] of fine flour for a Grain-Offering mixed with oil for one ram.

And 1/10th part [two quarts] of fine flour mixed with oil for a Grain-Offering for every lamb, for a whole Burnt-Offering of a tranquilizing aroma, a fire-offering unto YHWH.

Their Drink-Offerings will be half a hin [two quarts] of wine to a bull, and one third part of a hin [1 1/4th quarts] to a ram, and 1/4th part of a hin [one quart] to a lamb.

This is the whole Burnt-Offering for every month throughout the months of the year.

And one male goat from the female goats for a Sin-Offering to YHWH will be offered, besides the continual whole Burnt-Offering and its Drink-Offering.

The 14th day of the first month is the Passover of YHWH.

The 15th day of this month is the Festival-Gathering, seven days will unleavened bread be eaten.

The first day will be a sacred assembly, you will do no labor or business on that day.

But you will present a fire-offering for a whole Burnt-Offering to YHWH, two young bulls and one ram, and seven lambs of the first year, they will be to you without blemish.

Their Grain-Offering will be of flour mixed with oil, 3/10th parts [six quarts] you will offer for a bull, and 2/10th parts [four quarts] for a ram.

And 1/10th part [two quarts] you will offer for every lamb of the seven lambs.

Also one goat for a Sin-Offering, to make a Propitiatory-Covering for you.

You will offer these besides the whole Burnt-Offering at sunrise, this is for a continual whole Burnt-Offering.

In this way prepare daily (for seven days)

, bread of a fire-offering, a tranquilizing aroma to YHWH, besides the continual Burnt-Offering and its Drink-Offering.

And on the seventh day you will have a sacred assembly, you will do no labor or business. Also in the day of the first-fruits, when you bring a new Grain-Offering to YHWH during the Festival-Gathering, you will have a Sacred assembly, you will do no labor or business.

But you will present the whole Burnt-Offering for a tranquilizing aroma to YHWH, two young bulls, one ram, and seven lambs of the first year.

And their Grain-Offering of flour mixed with oil, 3/10th parts [six quarts] for one bull, and 2/10th parts [four quarts] for one ram, and 1/10th parts [two quarts] for every lamb of the seven lambs.

And one male goat from the female goats, to make a Propitiatory-Covering for you.

You will offer them besides the continual whole Burnt-Offering, and its Grain-Offering, (they will be for you without blemish)

and their Drink-Offerings.

On the first day of the seventh month you will have a sacred assembly, you will do no labor or business, it is a day of Blowing the Trumpets to you.

You will offer a whole Burnt-Offering for a tranquilizing aroma to YHWH, one young bull, one ram, and seven lambs of the first year without blemish.

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And their Grain-Offering will be of fine flour mixed with oil, 3/10th parts [six quarts] for a bull, and 2/10th parts [four quarts] for a ram, and 1/10th parts [two quarts] for every lamb of the seven lambs.

And one male goat from the female goats for a Sin-Offering, to make a Propitiatory-Covering for you.

Besides th

e whole Bu

rnt-Offering for the month and its Grain-Offering, and the continual whole Burnt-Offering, and its Grain-Offering with their Drink-Offerings, according to the ordinance for a tranquilizing aroma, a fire-offering unto YHWH.

You will have on the tenth day of this seventh month a sacred

assembly,

and you will afflict yourselves [with fasting], you will not do any work or business.

But you will present a whole Burnt-Offering to YHWH for a tranquilizing aroma, one young bull, one ram, and seven lambs of the first year and they will be without blemish.

And their Grain-Offering will be of fine flour mixed with oil, 3/10th parts [six quarts] for a bull, and 2/10th parts [four quarts] to one ram, and 1/10th parts [two quarts] for every lamb of the seven lambs.

One male goat from the female goats for a Sin-Offering besides the Sin-Offering of Propitiatory-Covering, and the whole continual Burnt-Offering, and its Grain-Offering with their Drink-Offerings.

On the 15t

h day of the seventh month you will have a Sacred assembly, you will do no labor or business,

and you will celebrate a Festival-Gathering to YHWH for seven days and you will present a whole Burnt-Offering, a fire-offering of a tranquilizing aroma to YHWH, 13 young bulls, two rams, and 14 lambs of the first year that will be without blemish.

And their Grain-Offering will be of fine flour mixed with oil, 3/10th parts [six quarts] for every bull of the 13 bulls, 2/10th parts [four quarts] for each ram of the two rams, and 1/10th parts [two quarts] for every lamb of the seven lambs.

And one male goat from the female goats for a Sin-Offering besides the continual whole Burnt-Offering, its Grain-Offering and Drink-Offering.

And on the

second day you will offer twelve young bulls, two rams, 14 lambs of the first year without blemish with their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs, in their number and according to the ordinance.

And one male goat from the female goats for a Sin-Offering besides the continual whole Burnt-Offering, and Grain-Offering with the Drink-Offerings.

On the thi

rd day 11 bulls, two rams, and 14 lambs of the first year without blemish

and their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs [shall be] in their number and according to the ordinance.

And one male goat for a Sin-Offering besides the continual whole Burnt-Offering, and its Grain-Offering and Drink-Offering.

On the fourth day ten bulls, two rams, and 14 lambs of the first year without blemish and their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs, in their number and according to the ordinance.

And one male goat from the female goats for a Sin-Offering besides

the continual whole Burnt-Offering, its Grain-Offering, and Drink-Offering.

On the fif

th day nine bulls, two rams, and 14 lambs of the first year without blemish

and their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs, in their number and according to the ordinance.

And one male goat for a Sin-Offering besides the continual whole Burnt-Offering, and its Grain-Offering, and Drink-Offering.

On the sixth day eight bulls, two rams, and 14 lambs of the first year without blemish

and their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs, in their number and according to the ordinance.

And one male goat for a Sin-Offering besides the continual whole Burnt-Offering, its Grain-Offering and Drink-Offering.

On the seventh day; seven bulls, two rams, and 14 lambs of the first year without blemish

and their Grain-Offering and Drink-Offerings for the bulls, rams, and for the lambs, in their number and according to the ordinance.

And one male goat for a Sin-Offering besides the continual whole Burnt-Offering, its Grain-Offering and Drink-Offering.

On the eighth day you will have a solemn assembly, you will do no labor or business.

But you will present a whole Burnt-Offering, a fire-offering of a tranquilizing aroma to YHWH, one bullock, one ram, and seven lambs of the first year without blemish, their Grain-Offering and Drink-Offerings for the bull, ram, and for the lambs, in their number and according to the ordinance.

And one male goat for a Sin-Offering besides the continual whole Burnt-Offering, and its Grain-Offering and Drink-Offering.

These things you will observe unto YHWH in your appointed seasons besides your vows, Free-Will Offerings, whole Burnt-Offerings, Grain-Offerings, Drink-Offerings, and for your Peace-Offerings.

And Moses told the children of Israel everything that YHWH commanded him.

Moses spoke to the chiefs of the tribes concerning the children of Israel saying, This is the matter that YHWH has commanded.

Chapter 30

If a man vows a vow to YHWH, or adjures an oath to bind his life with a binding obligation, he will not defile his word but will accomplish everything according to all that proceeds out of his mouth.

If a woman also vows a vow to YHWH, and binds herself by a binding obligation, in the house of her dad in her youth.

And when her dad hears her vow, and the binding obligation where she had obligated herself, if her dad will hold his peace with her then all her vows will stand and every binding obligation that she

has bound herself with will stand.

But if her dad forbids her in the day he hears her vows then not any of her vows, or her binding obligations will stand that she has bound herself with, and YHWH will pardon her because her dad disallowed her.

But if she

is married to a husband when her vows were made or if a rash utterance fell from her lips, where she placed a binding obligation on herself and if her husband hears it but holds his peace with her in the day it was spoken, then her vows will stand

and her binding obligations that she placed on herself will stand.

But if her husband forbids her on the day he heard it then he will make the vow, or what she uttered with her lips (where she obligated herself) to be null and void, and YHWH will forgive her.

But every vow of a widow, and of her that is divorced where they have obligated themselves will remain binding on them.

But if she vowed in her husband's house, or bound herself by a binding obligation with an oath

and her husband heard it but held his peace with her, and did not make it null and void, then all her vows will stand and every obligation that she committed to will remain in force.

But if her husband has utterly made them null and void on the day he heard it, then whatever proceeded out of her lips regarding her vows (or concerning those binding obligations she made) will not

stand. Her husband has made them void and YHWH will pardon her.

Every vow and every binding oath to abstain from food or anything, her husband may allow it or invalidate it.

But if her husband holds his peace with her daily, then he establishes all her vows, or all her binding obligations that are upon her. He confirms them because he held his peace with her in the day he heard it spoken.

But if he nullifies them later after he has already heard them, then he will bear her guilt.

These are the statutes that YHWH commanded Moses between a man and his woman, or between a father and his youthful daughter, living in her father's house.

Chapter 31

YHWH spoke to Moses saying, Execute the vengeance of the children of Israel against the Midianites and afterwards you will be gathered to your people.

Moses spoke to the people saying, Arm some of you for the war, and let them go against the Midianites, to put the vengeance of YHWH on Midian.

You will send 1000 men out of each tribe, from among all the tribes of Israel, for the war.

So there were conscripted out of the thousands in Israel, 1000 from every tribe, 12,000 armed for war.

And Moses dismissed them to the war, 1000 of them from every tribe with Phinehas the son of Eleazar the priest, with the Holy Object [Urim-Thummim] and the trumpets to blow in his hand.

Then they waged war against the Midianites, as YHWH commanded Moses and they killed all the males.

And they killed the kings of Midian, besides the rest of them that were slain;

namely, Evi, Rekem, Zur, Hur, and Reba, five kings of Midian: Balaam, the son of Beor, they also killed with the sword. The children of Israel took captive the women of Midian

and their infants, and all their cattle, their substance, and all their wealth they have plundered.

They torched all their cities where they lived, and all their walled dwelling places with fire.

They seized all the spoil and all the booty, both of men and of animals.

And they brought the captives, the booty, and the spoil to Moses and to Eleazar the priest, and unto the nation of the children of Israel to the camp at the plains of Moab, that are by Jordan near Jericho.

Then Moses and Eleazar the priest, and all the commanders of the nation went out to meet them outside the camp.

And Moses was angry with the officers of the army, with the commanders over thousands, and commanders over hundreds that

came in from the battle.

And Moses questioned them, have you saved all the women alive?

These caused the children of Israel through the counsel of Balaam, to commit unfaithful acts against YHWH in the matter of Peor, and there was a slaughter among the nation of YHWH.

Now therefore kill every male among the children, and kill every woman that has carnally known man by sleeping with him.

But all the girls that have not carnally known a man by sleeping with him keep alive for yourselves.

And encamp yourselves outside the camp for seven days, whoever has killed a person and whoever has touched the slain, cleanse yourselves from sin on the third day and the seventh day, both you and your captives.

And purify from uncleanness all your garments, and all articles made from animal hides, and all work of goats' hair, and all things made from wood.

Eleazar th

e priest s

aid to the men of war that went to the battle, This is the statute of the Law that YHWH commanded Moses, only the gold, silver, brass, iron, tin, and the lead, everything that may go into fire you will cause to pass over through fire, and it will be clean, but only with the Water of Impurity it is cleansed.

And all that may not go into fire you will cause to pass over

through water.

You will wash your clothes on the seventh day and you will be clean, and afterward you will come into the camp. YHWH spoke to Moses saying,

Take the total of the booty that was taken, both of man and of animal, you and Eleazar the priest, and the chief fathers of the nation and you will divide the booty between those who took part in battle and the entire nation.

From the men who fought in the war, set apart as tribute for YHWH one out of every 500, whether of people, cattle, donkeys, sheep or goats.

Take it from their half and give it to Eleazar the priest, for a Heave-Offering to YHWH.

And from the children of Israel's half you will take one possession out of 50, of man, herd, donkeys, flock,

and of all the cattle, and you will give them to the Levites keeping the guard of the Tabernacle of YHWH.

Moses and Eleazar the priest did as YHWH commanded Moses.

And the booty, be

ing the rest of the spoil that the men of war had caught, was 675,000 sheep, and 72,000 cattle, and, 61,000 donkeys and 32,000 persons in all, of women that had not carnally known man by having sexual relations with them.

The half t

hat was the portion of them that went out to war totaled 337,500 sheep, and YHWH's tribute from the sheep is 675, and 36,000 cattle, the tribute being for YHWH is 72, and 30,500 donkeys, the tribute being for YHWH is 61, and 16,000 people, the tribute being for YHWH is 32.

Moses gave the tribute that was YHWH's Heave-Offering to Eleazar the priest, as YHWH commanded Moses.

And of the children of Israel's half, that Moses divided from the men that warred, the half that pertained to the nation was 337,500 sheep, and 36,000 cattle, and 30,500 donkeys, and 16,000 people.

Even of the children from Israel's half, Moses took one portion out of 50, both of man and animal and gave them to the Levites that kept the guard of the Tabernacle of YHWH, as YHWH commanded Moses.

And the officers that were over thousands of the army, the commanders of thousands, and commanders of hundreds, came near to Moses.

And they said to Moses, your servants have reckoned up the total number of the men of war that were under our command, and there is not missing from us even one man!

We therefore present an offering to YHWH, what every man has acquired, of objects of gold, armlet, bracelets, rings, earrings, and ornaments, to make a Propitiatory-Covering for our lives before YHWH.

Moses and Eleazar the priest took the gold from them, even all

hand-crafted articles.

And all th

e gold of

the Heave-Offering that they have lifted up to YHWH was 16,750 shekels, from commanders of the thousands, and from commanders of the hundreds, and the men of war had taken spoil every man for himself.

Moses and Eleazar the priest took the gold from the commanders of thousands and hundreds, and brought it to the Tabernacle at the Appointed Place, for a Memorial for the children of Israel before YHWH.

Now the ch

ildren of

Reuben and the children of Gad had a very great multitude of livestock, and when they saw the land of Jazer and the land of Gilead, that it was an [ideal] place for cattle then the children of Gad and the children of Reuben came and spoke to Moses and to Eleazar the priest, and to the chiefs of the nation.

They said that Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon, even the land that YHWH scourged before the nation of Israel, is a land for livestock, and your slaves own cattle.

And they said, if we have found grace in your eyes, let this land be given to your servants for a possession rather than letting us pass

over the Jordan.

And Moses said to the children of Gad and the children of Reuben, will your kinsmen go to war, and will you sit here?

And why discourage you the heart of the children of Israel from going over into the land that YHWH has given them?

Your fathers did this when I sent them from Kadeshbarnea to inspect the land.

Chapter 32

For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land that YHWH had given them.

Then YHWH'

s nostrils

flared at

that time

and he ad

jured sayi

ng, Certainly none of the men that came up out of Egypt, from 20 years old and higher will see the land that I adjured unto Abraham, Isaac, and Jacob because they have not completely followed me, except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun, because they have completely followed YHWH.

And YHWH's anger burned against Israel, and he made them wander in the desert 40 years, until all that generation, that had done evil in the sight of YHWH, was consumed.

And you have risen in the place of your fathers, an increase of sinful men to add still more to the fury of the anger of YHWH towards Israel.

Because if you turn away from after him, he will still again leave them in the desert and you will destroy all these people.

And they c

ame near to him and said, we wil

l build sheepfolds here for our herds, and cities for our children, but we ourselves will go armed and ready before the children of Israel, until we have brought them to their place, and our children will live in the fortified cities because of the inhabitants of the land.

We will not return to our houses until the children of Israel have acquired every man his possession.

Because we will not inherit with them on the other side of Jordan, and forward because our inheritance has fallen to us on this side of the Jordan eastward.

Then Moses replied to them, if you will do this thing by going armed before YHWH to war, and will go armed over Jordan before YHWH (all of you)

, until he has driven out his enemies from before him.

When the land is subdued before YHWH then later you can return,

and will be guiltless before YHWH and before Israel.

Then this land will be your possession before YHWH.

But if you will not do so you have sinned against YHWH and be certain your sin will find you out. Build yourselves cities for your children, and pens for your sheep and do what has proceeded out of your mouth. The children of Gad

and the children of Reuben spoke to Moses saying, your slaves will do as YHWH commands.

Our children, our women, our livestock, and all our cattle will remain in the cities of Gilead but your slaves will pass over, every man armed for war, before YHWH to battle as YHWH has declared.

Then Moses gave charge to Eleazar the priest, and Joshua the son of Nun and the chief fathers of the tribes of the children of Israel. And Moses said to them, If the children of Gad

and the children of Reuben will pass with you over Jordan, every man armed for battle before YHWH, and the land will be subdued before you, then you will give them the land of Gilead for a possession.

But if they will not pass over with you armed, they will have possessions among you in the land of Canaan.

The children of Gad and the children of Reuben answered saying, as YHWH has said to your servants, so will we do.

We will pass over armed before YHWH into the land of Canaan, that the possession of our inheritance on this side of Jordan may be

ours.

Moses gave to the children of Gad and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan.

He gave the whole land along with the cities and territories, all the cities of the surrounding land.

Then the children of Gad built Dibon, Ataroth, Aroer, Atroth, Shophan, Jaazer, Jogbehah, Bethnimrah, and Bethharan, fenced cities:

and pens for sheep.

Then the children of Reuben built Heshbon, Elealeh, Kirjathaim, Nebo, Baalmeon, (their names being changed,) and Shibmah:

and gave other names to the cities that they constructed.

Then the children of Machir the son of Manasseh went to Gilead and seized it, and dispossessed the Amorite that lived there.

Moses gave Gilead to Machir the son of Manasseh;

and he resided there.

And Jair the son of Manasseh went and seized the small towns, and called them Havothjair.

And Nobah went and seized Kenath, and its villages, and called it Nobah, after his own name. These are the journeys (the pulling up of stakes)

of the children of Israel that went out of the land of Egypt with their armies under the hand of Moses and Aaron.

Moses recorded their departures according to their pulling up of stakes by the commandment of YHWH, and these are their journeys according to their departures.

They departed from Rameses in the first month, on the 15th day of the first month;

Chapter 33

on the day after the Passover, the children of Israel went out with a high hand in the sight of all the Egyptians.

Because the Egyptians buried all their firstborn that YHWH had killed among them, upon their elohim also YHWH executed judgments. Then the children of Israel pulled up stakes from Rameses, and pitched in Succoth. Later they departed from Succoth, and encamped at Etham that is at the edge of the wilderness.

And they pulled up stakes from Etham, and turned again to Pihahiroth, that is before Baalzephon:

and they encamped before Migdol.

Then they departed from before Pihahiroth, and passed through the middle of the Red Sea into the desert, and went three days' journey in the Desert of Etham, and pitched at Marah.

Then they pulled up stakes from Marah and came to Elim: and in Elim were twelve fountains of water, and 70 palm trees

and they encamped there.

They pulled up stakes from Elim, and encamped by the Red Sea. They pulled up stakes from the Red Sea, and encamped in the Desert of Sin.

They took their journey out of the Desert of Sin, and encamped at Dophkah. They pulled up stakes from Dophkah and encamped at Alush.

They pulled up stakes from Alush and encamped at Rephidim, where there was no water for the people to drink.

They pulled up stakes from Rephidim, and pitched in the Desert of Sinai.

They pulled up stakes from the Desert of Sinai and pitched at Kibrothhattaavah.

They pulled up stakes from Kibrothhattaavah and encamped at Hazeroth.

They pulled up stakes from Hazeroth and pitched at Rithmah.

They pulled up stakes from Rithmah and pitched at Rimmonparez.

They pulled up stakes from Rimmonparez and pitched in Libnah.

They pulled up stakes from Libnah and pitched at Rissah.

They pulled up stakes from Rissah and pitched at Kehelathah.

They pulled up stakes from Kehelathah and pitched at Mount Shapher.

They pulled up stakes from Mount Shapher and encamped at Haradah.

They pulled up stakes from Haradah and pitched at Makheloth.

They pulled up stakes from Makheloth and encamped at Tahath.

They pulled up stakes from Tahath and pitched at Tarah.

They pulled up stakes from Tarah and pitched at Mithcah.

They pulled up stakes from Mithcah and pitched at Hashmonah.

They pulled up stakes from Hashmonah and encamped at Moseroth.

They pulled up stakes from Moseroth and pitched at Benejaakan.

They pulled up stakes from Benejaakan and encamped at Horhagidgad.

They pulled up stakes from Horhagidgad and pitched at Jotbathah.

They pulled up stakes from Jotbathah and encamped at Ebronah.

They pulled up stakes from Ebronah and encamped at Eziongaber.

They pulled up stakes from Eziongaber and pitched in the Desert of Zin, that is Kadesh.

They pulled up stakes from Kadesh and pitched at Mount Hor, at the border of the land of Edom.

Then Aaron the priest went up into Mount Hor at the commandment of YHWH and died there, in the 40th year after the children of Israel were come out of the land of Egypt, on the first

day of the fifth month.

Aaron was a 123 years old when he died in Mount Hor.

And king Arad the Canaanite that lived in the south in the land of Canaan, heard of the coming of the children of Israel.

They pulled up stakes from Mount Hor and pitched in Zalmonah.

They pulled up stakes from Zalmonah and pitched in Punon.

They pulled up stakes from Punon and pitched in Oboth.

They pulled up stakes from Oboth and pitched in Ijeabarim, at the border of Moab.

They pulled up stakes from Iim and pitched in Dibongad.

They pulled up stakes from Dibongad and encamped at Almondiblathaim.

They pulled up stakes from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

They pulled up stakes from the mountains of Abarim and pitched in the plains of Moab by Jordan near Jericho.

And they encamped by Jordan, from Bethjesimoth even to Abelshittim in the plains of Moab.

YHWH spoke

to Moses

in the pla

ins of Moab by Jord

an near Jericho saying, Speak to the children of Israel and say to them, When you

are passed over Jordan into the land of Canaan

then you will drive out all the inhabitants of the land from before you, and destroy all their images, and destroy all their molten metal images, and annihilate all their high places (cultic platforms).

And you will dispossess the inhabitants of the land, and reside there because I have given you the land to possess it.

You will divide the land by lot for an inheritance among your families and to the greater number you will give more inheritance, and to the fewer you will give less inheritance. Every man's inheritance will be in the place where his lot falls according to the tribes of your fathers you will inherit.

But if you will not drive out the inhabitants of the land from before you, then it will come to pass that of those that you let remain will be thorns in your eyes and pricks in your sides. These ones will cause distress for you in the land where you reside.

And I will do to you, as I thought to do to them.

Chapter 34

YHWH spoke to Moses saying,

Command the children of Israel and say to them, When you come into the land of Canaan, this being the land that will fall to you for

an inheritance, even the land of Canaan with its coasts.

Then your south quarter will be from the Desert of Zin along by the coast of Edom, and on the east your southern border will begin from the end of the Dead Sea. Your border will turn from the south to the Akrabbim Pass, and proceed on to Zin:

and will end southward at Kadeshbarnea, and will go on to Hazaraddar, and pass on to Azmon, then the boundary will turn round from Azmon towards the ravine of Egypt

and the extension of it will be towards the sea. As for the western border, you will have the Great Sea for a border:

this will be your west border. This will be your north border, from the Great Sea you mark out for yourselves Mount Hor.

From Mount Hor you will mark out your border to the entrance of Hamath;

and its boundary will proceed to Zedad.

And the border has gone out to Ziphron, and its end has been at Hazar-Enan, this is to you the north border. You will mark out your east border from Hazarenan to Shepham.

And the coast will go down from Shepham to Riblah, on the east side of Ain,

and the border will descend and will reach to the side of the Sea of Galilee (Chinnereth) eastward. The border will go down to Jordan

and the goings out of it will be at the Dead Sea, this will be your land with its borders on all sides. Moses commanded the children of

Israel saying, This is the land that you will inherit by lot that YHWH commanded to give to the nine tribes, and to the half tribe.

For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance;

and half the tribe of Manasseh has received their inheritance.

The two tribes and the half tribe has received their inheritance on this side Jordan near Jericho eastward, towards the sunrising. YHWH spoke to Moses saying, These are the names of the men that will divide the land to you, Eleazar the priest, and Joshua the son of Nun.

You will take one chief from every tribe to divide the land by inheritance.

The names of the men are these:

Of the tribe of Judah, Caleb the son of Jephunneh.

The tribe of the children of Simeon, Shemuel the son of Ammihud. The tribe of Benjamin, Elidad the son of Chislon.

The chief from the tribe of the children of Dan, Bukki the son of Jogli. The chief of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. The chief

of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

The chief of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

The chief of the tribe of the children of Issachar, Paltiel the son of Azzan.

The chief of the tribe of the children of Asher, Ahihud the son of Shelomi.

The chief of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

These are they who YHWH commanded to allot the inheritance to the children of Israel in the land of Canaan.

YHWH spoke

to Moses

in the plains of Moab by Jordan near Jericho saying, Command the children of Israel that they give to the Levites from the inheritance of their possession cities to live in, and you will also give to the Levites suburbs surrounding those cities.

Chapter 35

And they will have the cities to live in and their suburbs will be for their cattle, and for their possessions and for all their crops.

The suburbs of the cities that you will give to the Levites will extend from the wall of the city outward a distance of 1500 feet.

And you will measure from outside the city on the east side 3000 feet, and on the south side 3000 feet, and on the west side 3000 feet, and on the north side 3000 feet

and the city will be in the center.

This will be to them the suburbs of the cities.

And among the cities that you will give to the Levites there will be six cities for refuge, that you will appoint for the killer, that he may flee there and for them you will add 42 cities.

So all the cities that you will give to the Levites will be 48 cities. You will distribute these with their suburbs.

And the cities that you will give will be from the possessions of the children of Israel, from those that have many you will give many but from those that have few you will give little. Everyone will give of his cities to the Levites according to his inheritance that he acquires. YHWH spoke to Moses saying, Speak to the children of Israel and say to them, When you are come over Jordan into the land of Canaan then you will appoint cities, to be cities of refuge for yourselves, that the killer may flee there who kills any person unintentionally.

And they will be to you cities for refuge from the avenger so the killer does not die, until he stands before the nation in judgment.

And of these cities that you will give, six cities will you have for refuge.

You will give three cities on this side Jordan, and three cities you will appoint in the land of Canaan, that will be cities of refuge.

These six cities will be a refuge, both for the children of Israel and for the foreigner, as well as the traveler among them so that everyone that kills any person unintentionally may escape there.

But if he strikes him with an instrument of iron so that he dies, he is

a murderer and the murderer will certainly be put to death.

If he strikes him with throwing a stone so that he perishes and dies, he is a murderer and the murderer will certainly be put to death.

Or if he strikes him with a hand weapon of wood so that he perishes, and dies, he is a murderer and the murderer will certainly be put to death.

The kinsman-avenger of blood himself will kill the murderer when he encounters him and he will kill him.

But if in hatred he thrusts him through, or has thrown anything at him by lying in wait and he expires or in hatred strikes him with his hand so that he dies he that hit him will certainly be put to death because he is a murderer.

The kinsman-avenger of blood will kill the murderer when he encounters him.

But if he thrusts him suddenly without hatred, or has thrown at him anything without laying of wait, or with any stone so that a man may die but did not see him.

And if throwing it at him caused him to expire but he was not his enemy, neither sought his harm, then the nation will judge between the killer and the kinsman-avenger of blood according to these judgments.

The nation will deliver the killer out of the hand of the kinsman-avenger of blood, and the nation will lead him away to the city of refuge where he was escaped.

He will reside inside the city until the death of the High Priest that was anointed with the Holy oil.

But if the killer will at any time come outside the city limits of his refuge where he was escaped.

Then if the kinsman-avenger of blood finds him outside the city limits of his refuge,

and the avenger of blood kills the slayer then he will not be guilty of blood.

This is because he should have remained inside the city limits of his refuge until the death of the High Priest but after the death of the High Priest the killer will return into the land of his possession.

So these things will be for a statute of judgment for you throughout your generations in all your residences.

Whoever kills any person, the murderer will be put to death by the mouth of witnesses, but one witness will not testify against any person to cause him to be executed.

Also you will take no ransom for the life of a murderer that is guilty of death, but he will certainly be put to death.

You will take no ransom for him that is escaped to the city of refuge so that he can return to live in the land before the death of the High Priest.

This is so you will not defile the land with blood, as this corrupts the land and the land cannot be cleansed from the blood that is shed on it, except by the blood of him that spilled blood.

Do not make the land unclean where you will inhabit (where I live)

because I, YHWH, live among the children of Israel.

And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, approached and spoke before Moses, and before the leaders, the chief fathers of the children of Israel.

Chapter 36

And they said, YHWH commanded my master to give the land for an inheritance by lot to the children of Israel and my master was commanded by YHWH to give the inheritance of Zelophehad our brother to his daughters.

And if they are married to any of the sons of the other tribes of the children of Israel, then will their inheritance be taken from the inheritance of our fathers.

And will be put to the inheritance of the tribe where they are received, so it will be taken from the lot of our inheritance.

And when the Jubilee of the children of Israel comes, then will their inheritance be ascribed to the inheritance of the tribe where they are received, so will their inheritance be taken away from the inheritance of the tribe of our fathers.

Then Moses commanded the children of Israel according to the Word of YHWH saying, The tribe of the sons of Joseph have spoken well.

This is what YHWH commands concerning the daughters of

Zelophehad, saying, Let them marry whoever they think best but only to the family of the tribe of their father will they marry.

No inheritance of the children of Israel will be transferred from tribe to tribe, for every one of the children of Israel will retain the inheritance of the tribe of his fathers.

And every daughter that possesses an inheritance, in any tribe from the children of Israel, must marry one of the families from the tribe of her father so that the children of Israel may enjoy the inheritance of their fathers.

Neither will the inheritance change from one tribe to another tribe but everyone from the tribes of the children of Israel will cling to his own inheritance

even as YHWH commanded Moses, so observed the daughters of Zelophehad.

For Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons.

And they were married to the families of the sons of Manasseh the son of Joseph, and their inheritance is with the tribe of the family of their father.

These are the commandments and judgments that YHWH charged by the hand of Moses for the children of Israel, in the plains of Moab by Jordan near Jericho. Deuteronomy

Deuteronomy

Chapter 1

These are the words that Moses spoke to all Israel on the east-side of the Jordan in the desert, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

It is an 11 day journey from Horeb by the way of Mount Seir to Kadeshbarnea.

In the 40th year, in the 11th month, on the first day of the month, Moses spoke to the children of Israel according to all that YHWH had commanded him concerning them.

After he had killed Sihon the king of the Amorites, that lived in Heshbon, and Og the king of Bashan, that lived at Astaroth in Edrei.

On the east-side of Jordan, in the land of Moab, Moses began to declare this Law saying, YHWH Elohim spoke to us in Horeb saying, You have lived long enough in this mountain.

Turn and pull up stakes, and go to the hill country of the Amorites.

Then to all the neighboring regions, in the plain, in the hills, and in the valley, in the Negev and along the coast, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.

Look, I have set the land before you so go in and possess the land that YHWH adjured to your forefathers, Abraham, Isaac, and Jacob, to give to them and to their offspring after them.

And I spoke to you at that time saying, I am not able to bear you

myself alone.

YHWH Elohim has multiplied you and you are this day as the stars of the universe for multitude.

YHWH Elohim of your forefathers makes you a thousand times greater than you are, and does bless you as he has promised you!

How can I myself alone bear your burden, and your load, and your disputes?

Choose some wise men of understanding and distinguished among your tribes, and I will make them chiefs over you.

And you answered me and said, the thing that you have spoken is good for us to do.

So I took the chief of your tribes, wise and distinguished men, and made them chiefs over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time saying, hear the cases between your relatives and judge righteously between every man and his brother, and the foreigner that is with him.

You will not show partiality in judgment but you will hear the small as well as the great. Do not be afraid of any man, for the judgment is Elohim's and the cause that is too hard for you, bring it to me and I will hear it.

And I commanded you at that time all the things that you should do.

Then when we departed from Horeb, we went through all that vast and dreadful desert that you have seen (the way of the hill country of the Amorite), as YHWH Elohim has commanded us and then we came in unto Kadeshbarnea.

And I said to you, you are come to the hill country of the Amorites that YHWH Elohim will give to us.

Look here, YHWH Elohim has set the land before you so go up and possess it as YHWH Elohim of your ancestors has promised to you, fear not, neither be discouraged.

Then you came near to me every one of you and said, we will send men before us

and they will explore the land, and bring us word again by what route we must go up, and into what cities we shall come. The idea sounded good and I took twelve men from you, one from each tribe

and they turned and went up into the hill-country, and came to the Valley of Eshcol and spied it out.

They took of the fruit of the land in their hands, and brought it down to us, and brought us word back and said, it is a good land that YHWH Elohim will give us.

Nevertheless you would not go up but rebelled against the commandment of YHWH Elohim.

And you murmured in your tents and said, because YHWH hated us He has brought us out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us.

Where can we go up? Our kinsmen have discouraged our heart saying, the people are greater and taller than us, the cities are great and fortified to the skies and in addition we have seen the sons of the Anakims (the race of giants) there.

Then I said to you, fear not, do not be afraid of them.

YHWH Elohim that goes before you, he will fight for you, according to all that he did for you in Egypt before your eyes.

And in the uninhabited land you saw how YHWH Elohim sustained you, as a man sustains his son, in all the distances you have traversed until you came to this place.

Still in this thing you did not believe YHWH Elohim

who went in the journey before you, to search you out a place to pitch your tents in, by supernatural fire by night to show you what route you should go, and by the cloud-mass by day.

YHWH heard the voice of your words and was angry, and adjured saying, Certainly not even one of these men from this bad generation will see that good land that I adjured to give to your fathers.

Except for Caleb the son of Jephunneh, he will see it and to him I will give the land that he has marched on, and to his children, because he has wholly followed YHWH.

Also YHWH was angry with me on your account saying, You also will not go into it.

But Joshua the son of Nun, that stands before you, he will go into it

so encourage him because he will cause Israel to inherit it.

Also your infants that you said would be a prey, and your sons who this day had no knowledge between good and bad, they will enter the land and to them I will give it, and they will possess it.

But as for you turn back and take your journey into the desert by the way of the Red Sea.

Then you answered and said to me, we have sinned against YHWH, we will go up and fight, according to all that YHWH Elohim commanded us.

And when you had girded on every man his weapons of war, you were ready to go up into the hill-country.

And YHWH spoke to me, Say to them, Go not up, neither fight because I am not among you unless you are beaten before your enemies.

So I spoke to you but you would not hear, but rebelled against the commandment of YHWH, and went presumptuously up into the hill-country.

Then the Amorites, that lived in that hill-country, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

And you returned and wept before YHWH, but YHWH would not hear your voice, nor listen to you.

So you resided in Kadesh many days, according to the days that you lived there.

Chapter 2

Then we turned back and took our journey into the desert by the way of the Red Sea, as YHWH spoke to me and we encircled Mount Seir many days.

YHWH spoke to me saying,

you have encircled this mountain long enough, now turn north.

And command the people saying, You are to pass through the border of your kinsmen, the children of Esau, that live in Seir, and they will be afraid of you so be very cautious:

not to meddle with them because I will not give you of their land, no, not so much as a foot of it. This is because I have given Mount Seir to Esau for a possession.

You will buy meat from them for money, that you may eat and you will also buy water from them for money, that you may drink.

Because YHWH Elohim has blessed you in all the works of your hand, he knows your walking through this vast desert these 40 years and YHWH Elohim has been with you and you have lacked nothing.

And when we passed by our kinsmen, the children of Esau that lived in Seir, through the way of the plain from Elath, and from Eziongaber, and turning, we went by the route through the wasteland of Moab.

And YHWH spoke to me, Distress not the Moabites, neither contend with them in battle because I will not give you of their land for a

possession because I have given Ar to the children of Lot for a possession.

The Emims resided there in times past, a people great and many, and tall as the Anakims that also were accounted giants, as the Anakims but the Moabites call them Emims.

The Horims also lived in Seir in former times, but the children of Esau succeeded them, when they had destroyed them from before them, and lived in their place as Israel did unto the land of his possession, that YHWH gave to them.

Now rise up I said, and get yourselves over the brook Zered.

And we went over the brook Zered.

And the days that we have walked from Kadeshbarnea until we have passed over the brook Zered were 38 years, until the consumption of all that generation of the men of battle (from among those of the camp) as YHWH has adjured to them.

For indeed the hand of YHWH was against them, to destroy them from among the camp, until they were consumed.

So it came to pass, when all t

he men of war were consumed and dea

d from among the people, then YHWH spoke to me saying, You are to pass over through Ar, the coast of Moab this day

and when you approach the children of Ammon distress them not, nor meddle with them for I will not give you any of the land of the people of Ammon as a possession because I have bestowed it to the

descendants of Lot as a possession.

That also was accounted a land of giants, giants lived there in former times and the Ammonites call them Zamzummims, a large people, strong and tall as the Anakims but YHWH destroyed them before them and they succeeded them, and resided in their place.

As he did to the children of Esau that lived in Seir, when he destroyed the Horims from before them and they succeeded them and lived in their place even to this day.

And the Avims that lived in Hazerim, even to Azzah, the Caphtorims, that came out of Caphtor destroyed them, and resided in their place.

Rise you up now and take your journey, and pass over the river Arnon, look, I have given into your hand Sihon the Amorite (king of Heshbon)

and his land, so begin to possess it and contend with him in battle.

This day I will begin to put the dread of you and the fear of you upon the nations that are under the whole sky. They will hear a report of you and will tremble and be in anguish because of you.

And I sent messengers out of the Kedemoth Desert to Sihon king of Heshbon with words of peace saying,

Let me pass through your land and I will go along by the highway, I will neither turn to the right hand or to the left.

You will sell me meat for money that I may eat and give me water for money, that I may drink, only let me go through on foot.

As the children of Esau that live in Seir, and the Moabites that live in Ar, did unto me, until I will pass over Jordan into the land that YHWH Elohim gives us.

But Sihon king of Heshbon would not let us pass by him, for YHWH Elohim hardened his spirit and made his heart obstinate, that he might deliver him into your hand as now you see.

And YHWH spoke to me, Look I have begun to give Sihon and his land before you so begin to possess it so that you may inherit his land.

Then Sihon came out against us (he and all his people)

to fight at Jahaz. And YHWH Elohim delivered him before us and we killed him, and his sons, and all his people.

And we took all his cities at that time and Devoted to Destruction the men and the women, and the children from every city, we left none to remain.

Only the cattle we took for a prey to ourselves, and the spoil of the cities which we seized.

From Aroer, that is by the brink of the river of Arnon, and from the city that is by the river, even to Gilead, there was not one city too strong for us, YHWH Elohim delivered all of it to us.

Only to the land of the children of Ammon you did not come near, all the side of the Jabbok ravine, nor to the cities of the hill country, nor to whatever YHWH Elohim forbid us.

Chapter 3

Then we turned, and went up the road to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

And YHWH spoke to me, Fear him not because I will deliver him and all his people and his land, into your hand and you will do to him as you did to Sihon king of the Amorites that lived at Heshbon.

So YHWH Elohim delivered into our hands Og also, the king of Bashan, and all his people

and we conquered him until no survivor was left remaining. And we capture all his cities at that time; there had not been a city that we have not taken from them, 60 cities, all the region of Argob, the kingdom of Og in Bashan.

All these cities were fenced with high walls, gates, and bars besides a great many unwalled towns.

And we Devoted to Destruction those, as we did to Sihon king of Heshbon, executing genocide on all the men, women, and children from every city.

But all the cattle, and the booty from the cities, we took for a spoil to ourselves.

And we took at that time, the land out of the hand of the two kings of the Amorite, which is beyond the Jordan, from the brook Arnon to Mount Hermon

which Hermon the Sidonians call Sirion and the Amorites call it Shenir.

All the cities of the plain and all Gilead, and all Bashan to Salchah and Edrei, cities of the kingdom of Og in Bashan.

For only Og king of Bashan had been left of the remnant of the Rephaim (old race of giants) note that his bedstead was a bedstead of iron and it is still in Rabbath of the sons of Ammon. It is 13 feet long and six feet wide.

And this land that we possessed at that time, from Aroer that is by the river Arnon, and half the hill country of Gilead with its cities, I gave to the Reubenites and Gadites.

And the rest of Gilead and all Bashan, being the kingdom of Og, I gave to the half tribe of Manasseh, all the region of Argob, with all Bashan, that was called the land of Rephaim (old race of giants).

Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachathi, and called them after his own name, Bashanhavothjair to this day.

I gave Gilead to Machir.

And to the Reubenites and Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, that is the border of the children of Ammon.

The plain also and Jordan, and its coasts, from Chinnereth even to the sea of the plain, even the Salt Sea, under the springs of Pisgah eastward.

And I commanded you at that time saying, YHWH Elohim has given you this land to possess it, armed you will pass over before your kinsmen, the sons of Israel, all the sons of valor.

But your women and your children, and your cattle, (because I know that you have much cattle) will remain in your cities that I have given you. Until YHWH has given rest to your kinsmen, as well as to you, and

until they also possess the land that YHWH Elohim has given them beyond Jordan, and then you will return every man to his possession that I have given you.

And I commanded Joshua at that time saying, Your eyes have seen all that YHWH Elohim has done to these two kings, so will YHWH do to all the kingdoms where you march over.

You will not fear them because YHWH Elohim will fight for you.

And I besought YHWH at that time saying, O Adonai YHWH, you have begun to show your servant your greatness, and your mighty hand, for what elohim is there in the universe or on earth that can duplicate your works, and according to your mighty deeds?

I pray you, let me pass over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But YHWH was angry with me on account of you and would not hear me and YHWH said to me, Enough from you, speak no more to me of this matter.

Get yourself up to the top of Pisgah, and raise up your eyes to the West, North, South, and East, and examine it with your eyes, but you will not pass over this Jordan.

But commission Joshua and encourage him, and strengthen him because he will pass over before this people, and he will cause them

to inherit the land that you will see.

So we stayed in the valley near Bethpeor.

Now listen, O Israel, to the statutes and the judgments that I teach you to institute them so that you may live, and go in and possess the land that YHWH Elohim of your forefathers bestows to you.

Chapter 4

You will not add to the Word that I command you neither will you diminish anything from it, that you may observe the commandments of YHWH Elohim that I command you.

Your eyes have seen what YHWH did because of Baalpeor, for all the men that followed Baalpeor has YHWH Elohim destroyed from among you.

But you that adhered to YHWH Elohim are alive every one of you this day.

Look, I have taught you statutes and judgments, even as YHWH Elohim commanded me, that you should observe them in the land where you go to possess.

Observe and do them because this is your wisdom and your understanding in the sight of the nations, that will hear all these statutes and say, certainly this great nation is a wise and understanding people.

For what nation is there so great, that has Elohim so close to them, as YHWH Elohim is in all things that we call upon him for?

And what nation is there so great, that has statutes and judgments so righteous as all this Law that I set before you this day?

But take care and watch yourself diligently, unless you forget the things that your eyes have seen, and unless they depart from your heart all the days of your life, but teach them now to your children and your grandchildren.

The day when you have stood before YHWH Elohim in Horeb, in YHWH's saying to me, Assemble to Me the people, and I will cause them to hear my Words.

They will then learn to fear me all the days that they are alive on the ground, and their children they will teach.

And you approached and stood under the mountain

and the mountain burned with supernatural fire to the very skies, with dark clouds, cloud-mass and obscurity. YHWH spoke to you out of the center of the supernatural fire, you heard the Voice of the Words but saw no form, but you only heard a Voice.

And He declared to you his Covenant that He commanded you to perform, which were THE TEN COMMANDMENTS, and he wrote them on two tablets of stone.

Then YHWH commanded me at that time to teach you statutes and judgments, that you might observe them in the land where you pass over to possess.

So keep watch on yourselves with carefulness because you saw no form of any sort on the day when the Voice of YHWH came to you in Horeb out of the center of the supernatural fire.

Unless you corrupt yourselves and make yourselves a graven image, the representation of any image, the likeness of male or female,

the likeness of any animal that is on the land,

the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the waters beneath the earth.

And unless you lift up your eyes to the skies and when you see the sun, moon and the stars, even all the whole creation of the universe.

And then should be driven to worship them and serve them, that YHWH Elohim has apportioned to all the peoples under the whole cosmos.

But YHWH has taken you, and brought you out of the iron furnace, even out of Egypt, to be to him a people of inheritance, as you are this day. Furthermore YHWH was angry with me on your account and adjured that I should not pass over Jordan, and that I should not enter into that good land that YHWH Elohim bestows to you for an inheritance.

But I must die in this land, I must not pass over Jordan, but you will pass over and possess that good land.

Now watch yourselves unless you forget the Covenant of YHWH Elohim that he made with you, and you fashion a graven image or the likeness of anything that YHWH Elohim has forbidden you.

For YHWH Elohim is a devouring supernatural fire, even a jealous Elohim.

When you will gender children and grandchildren, and you will have remained long in the land, and will corrupt yourselves, and make a graven image, or the likeness of anything, and will do bad in the sight of YHWH your Elohim to provoke him to anger.

I call the cosmos and earth to witness against you this day, that you will soon utterly perish from off the land where you pass over Jordan to possess it, you will not perpetuate your days upon it, but will be utterly destroyed. And YHWH will scatter you among the nations, and you will be left few in number among the Gentiles, wherever YHWH will lead you.

And there you will serve elohim, the work of men's hands, wood and stone, that neither see nor hear, nor eat, nor smell.

But if from there you will seek YHWH Elohim, you will find him, if you seek him with all your heart and with your entire mind.

When you are in tribulation and all these things are come on you, even in the End Times, if you turn to YHWH Elohim and will be obedient to his Voice.

Because YHWH Elohim is a merciful Elohim, he will not forsake you, neither destroy you, nor forget the Covenant of your ancestors that He adjured to them.

For ask now of the days that are past that were before you, since the day that Elohim created man upon the earth.

Ask from the one side of the cosmos to the other whether there has been any such thing as this important matter heard?

Did a people ever hear the Voice of Elohim speaking out of the

center of the supernatural fire, as you have heard and remain alive?

Or has Elohim tried to go in to take to Himself, a nation out from another nation, by trials, signs, miracles, war, a strong hand and a stretched out arm, and by great terrors, according to all that YHWH Elohim has done for you in Egypt and before your eyes?

To you it was shown so that you might know that YHWH, He is Elohim, and there is no one else besides him. From the skies he made you to hear his Voice, that he might instruct you and upon the earth he showed you his intense supernatural fire and you heard his Words

out of the center of that supernatural fire.

And because he loved your forefathers he then elected their offspring after them, and brought you out in His sight with his mighty power out of Egypt;

to drive out nations from before you larger and mightier than you are, to bring you in and to give you their land for an inheritance, as it is this day.

Know this day and consider it in your heart that YHWH, He is Elohim, in the cosmos above and upon the earth beneath, and there is none else.

You will observe his statutes, and his commandments that I command you this day so that it may go well with you, and with your children after you, and that you may perpetuate your days upon the land, that YHWH Elohim wholly gives to you.

Then Moses set aside three cities beyond the Jordan toward the

eastern sun rising

that the slayer might flee there, who kills his neighbor unintentionally, but did not hate him in times past, and that fleeing to one of these cities he might remain alive.

Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

And this is the Law that Moses set before the children of Israel.

These are the testimonies, statutes, and judgments that Moses spoke to the children of Israel, after they came out of Egypt,

on this side of Jordan, in the valley near Bethpeor, in the land of Sihon king of the Amorites, who resided at Heshbon, who Moses and the children of Israel conquered, after they were come out of Egypt.

And they possessed his land, and the land of Og (king of Bashan), two kings of the Amorites, that were on this side Jordan toward the eastern sun rising

from Aroer, which is by the bank of the river Arnon, even to Mount Sion that is Hermon.

And all the plain on this side Jordan eastward, even to the sea of the plain, under the springs of Pisgah.

Chapter 5

Then Moses called all Israel and said to them, Hear O Israel, the

statutes and judgments that I speak in your ears this day, that you may learn them, and observe and institute them.

YHWH Elohim made a Covenant with us in Horeb.

YHWH did not make this Covenant with our forefathers but with us:

we, (these here today), all of us that are alive. YHWH talked with you face to face in the mountain out of the center of the supernatural fire.

I stood between YHWH and you at that time, to show you the Word of YHWH because you were afraid by reason of the supernatural fire, and did not go up into the mountain.

Then He said, I am YHWH Elohim that brought you out of the land of Egypt, from the house of bondage.

[1] YOU WILL HAVE NO OTHER ELOHIM BEFORE ME.

[2] YOU WILL NOT MAKE TO YOURSELVES ANY IDOL OR ANY IMAGE OF ANYTHING THAT IS IN COSMOS ABOVE, OR THAT IS IN THE LAND, OR THAT IS IN THE WATER.

You will not bow down yourself to them nor serve them, for I (YHWH your Elohim)

am a jealous Elohim, punishing the depravity of the fathers upon the children to the third and fourth generation of those that hate me.

And showing goodness to thousands of them that love me, and observe my commandments.

[3] YOU WILL NOT TAKE THE NAME OF YHWH YOUR ELOHIM IN VAIN;

for YHWH will not hold him guiltless that takes his Name in vain.
[4] REMEMBER THE SABBATH DAY AS CONSECRATED. Six days shall you labor, and do all your work.

But the seventh day is the Sabbath of YHWH your Elohim, in it you will not do any work, you, your son, daughter, male and female slave, livestock, nor the foreigner that resides within your gates; so that your male and female slave may rest as well as you.

And remember that you were slaves in the land of Egypt, and that YHWH Elohim brought you out by a mighty hand and by a stretched out arm, therefore YHWH Elohim commanded you to observe the Sabbath Day.

[5] HONOR YOUR FATHER AND YOUR MOTHER, as YHWH Elohim has commanded you, THAT YOUR DAYS MAY BE LONG ON THE LAND THAT YHWH YOUR ELOHIM GIVES YOU.

[6] YOU WILL NOT MURDER.

[7] YOU WILL NOT COMMIT ADULTERY.

[8] YOU WILL NOT STEAL.

[9] YOU WILL NOT TESTIFY AS A FALSE WITNESS AGAINST ANOTHER PERSON.

[10] YOU WILL NOT COVET another person’s house, you will not covet another man’s woman, nor his male or female slave, nor his ox, nor his donkey, nor anything that is another person’s.

These Words YHWH spoke to all your company in the mountain out of the center of the supernatural fire, from the cloud-mass and the thick clouds, with a great Voice and he added no more. And he wrote them in two tablets of stone, and delivered them to me.

And it came to pass as you heard the Voice out of the center of the darkness, and from the mountain burning with supernatural fire, that you approached me, all the chiefs of your tribes and your Elders.

And you said, look, YHWH Elohim has shown us His glory and His greatness, and we have heard his Voice out of the center of the supernatural fire, we have seen this day that Elohim does talk with man and that he remains alive.

But now why should we die? for this intense supernatural fire will consume us if we hear the Voice of YHWH Elohim anymore, then we will die.

For who is there of all flesh, that has heard the Voice of the living Elohim speaking out of the center of the supernatural fire, as we have, and remained alive?

Approach yourself near, and hear all that YHWH Elohim will say, and you speak to us all that YHWH Elohim will speak to you, and we will hear it and do it. And YHWH heard the voice of your words when you spoke to me, and YHWH said to me, I have heard the voice of the words of this people that they have spoken to you,

and they have spoken well all that they have said.

O that there were such a heart in them, that they would fear me

and observe all my commandments daily, that it might be well with them and with their children for the ages!

Go tell them to return to your tents again.

But as for you, stand here by me and I will speak to you all the commandments, statutes and judgments, that you will teach them that they may observe them in the land that I give them to possess.

You will observe to do as YHWH Elohim has commanded you;

you will not turn aside to the right hand or to the left. You will walk in all the ways that YHWH Elohim has commanded you, that you may remain alive, and that it may be well with you, and that you may perpetuate your days in the land that you will possess.

Chapter 6

Now these are the commandments, statutes, and judgments that YHWH Elohim commanded to teach you,

that you might observe them in the land where you pass over to take possession of.

That you might fear YHWH Elohim, to observe all his statutes and commandments that I charge you with, you and your son and grandsons, all the days of your life and that your days may be perpetuated. Hear now, O Israel, and observe to do them, that it may be well with you, and that you may increase exceedingly as YHWH Elohim of your forefathers has promised you, in the land that flows with milk and honey.

Hear O Israel, YHWH Elohim is the one and only YHWH.

And you will love YHWH Elohim with all your heart and with your entire mind, and with all your might.

These Words that I command you this day will be in your heart.

And you will teach them diligently to your children, and will talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up.

You will bind them for a sign upon your hand, and they will be as marks between your eyes.

You will write them upon the door posts of your house and on your gates.

And it will be when YHWH Elohim will have brought you into the land that He adjured to your forefathers, to Abraham, Isaac, and Jacob, to give you large and excellent cities that you did not construct,

and houses full of all good things that you have not filled, and wells dug that you have not excavated, vineyards and olive-yards that you have not planted, and you have eaten and been satisfied.

Then beware unless you forget YHWH that brought you out of the land of Egypt, from the house of bondage.

You will fear YHWH Elohim and serve him, and will adjure by his Name.

You will not go after other elohim, of the elohim of the people that are around you.

Because YHWH Elohim is a jealous Elohim among you, unless the

anger of YHWH Elohim burn against you and destroy you from off the face of the ground.

You will not test YHWH Elohim, as you tested him in Massah.

You will diligently observe the commandments of YHWH your Elohim, and his testimonies and statutes that he has commanded you.

And you will observe what is right and good in the sight of YHWH, that it may be well with you, and that you may go in and possess the good land that YHWH adjured to your forefathers,

to cast out all your enemies from before you, as YHWH has spoken.

And when your son asks you in times to come saying, what do these testimonies, statutes, and judgments mean that YHWH Elohim has commanded you?

Then you will say to your son, we were Pharaoh's slaves in Egypt, and YHWH brought us out of Egypt with a mighty hand.

And YHWH showed signs and miracles, intense and very bad ones, upon Egypt and upon Pharaoh and his entire household, before our very eyes.

He brought us out from there so that he might bring us in, to give us the land that He adjured to our forefathers.

And YHWH commanded us to observe all these statutes, to fear YHWH Elohim, for our good always, that He might preserve us alive, as it is this day.

These will be our righteousness, if we observe to do all these

commandments before YHWH Elohim, as He has commanded us.

Chapter 7

When YHWH Elohim will bring you into the land where you go to possess and has cast out many nations before you, the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites, seven nations greater and stronger than yourself.

And when YHWH Elohim will deliver them before you, you will attack them, and Devote to Destruction all of them [performing genocide], you will make no covenant with them, nor show mercy to them.

Neither will you make marriages with them, your daughter you will not give to his son, nor his daughter will you take for your son.

For they will turn away your son from following me, that they may serve other elohim, so will the nostrils of YHWH flare against you and destroy you suddenly.

But this is how you will deal with them, you will destroy their Altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Because you are a Holy people to YHWH Elohim, and YHWH Elohim has chosen you to be a special people to Himself, above all people that are upon the face of the whole-inhabited earth.

YHWH did not set his love upon you, nor choose you because you were a great number of people, but you were the fewest of all peoples.

But because YHWH loved you, and because He would keep the oath that He had adjured to your forefathers, has YHWH brought you out with a mighty hand, and ransomed you out of the house of slavery, from the hand of Pharaoh king of Egypt.

Know now that YHWH Elohim, he is Elohim, the faithful Elohim that keeps his Covenant-Pledge and mercy with them that love him and guards his commandments to a 1000 generations.

And repays them that hate him to their face, to destroy them, he will not be slack to him that hates him, he will repay him to his face.

You will observe the commandments and the statutes, and judgments that I command you this day, to institute them.

If you pay heed to these judgments, and observe and institute them, then YHWH Elohim will perform for you the Covenant-Pledge and the mercy that he adjured to your fathers.

And he will love and bless you, and multiply you. He will also bless the fruit of your womb, and the fruit of your land, your corn and wine, and your oil, the increase of your cattle, and the flocks of your sheep, in the land that he adjured to your forefathers to give to you.

You will be blessed above all people;

there will not be a male or female sterile among you, or among your cattle.

YHWH will take away from you all sickness, and will put none of the bad diseases of Egypt that you know about upon you, but will

lay them on all them that hate you. You will consume all the people that YHWH Elohim will deliver to you, your eye will have no pity on them, and neither will you serve their elohim because that would be a snare to you.

If you will say in your heart, these nations are greater than I, so how can I dispossess them?

You will not be afraid of them, but will well remember what YHWH Elohim did to Pharaoh and to all Egypt.

The great testing that your eyes saw, and the signs, miracles, and the mighty hand and stretched out arm, with which YHWH Elohim brought you out, so will YHWH Elohim do likewise to all the people of whom you are afraid.

And also the hornet will YHWH Elohim send among them, until the destruction of those who are left and of those who are hidden from your presence.

You will not be terrified of them because YHWH Elohim is among you, a mighty Elohim and to be feared.

And YHWH Elohim will clear away those nations before you little by little, you will not consume them all at once, unless the animals of the field multiply upon you.

But YHWH Elohim will deliver them to you, and will destroy them with a mighty destruction, until they are destroyed.

He will deliver their kings into your hand, and you will destroy their name from under the skies, no men will station themselves in your presence until you have destroyed them.

The graven images of their elohim you will burn with fire, you will not desire the silver or gold that is on them, nor take it to yourselves, unless you are snared by it because it is a disgusting thing to YHWH Elohim.

Neither will you bring a disgusting thing into your house, unless you become a cursed thing like it, but you will detest and count it filthy and will abhor the abomination because its Devoted to Destruction.

Chapter 8

All the commandments that I command you this day will you observe and institute so that you may live and multiply, and go in and possess the land that YHWH adjured to your forefathers.

You will remember all the journeys that YHWH Elohim led you through these 40 years in the uninhabited lands, to humble you and to test you, to know what was in your heart and whether you would observe his commandments or not.

And he humbled you and made you to be hungry.

Then he fed you with manna that you did not acknowledge, neither did your father's acknowledge, so that he might make you recognize that man does not live by bread only, but by every Word that issues forth out of the mouth of YHWH is what man will live by.

Your clothing did not wear out on you, neither did your feet become blistered these 40 years.

You will also consider in your heart, that as a man corrects his son, so YHWH Elohim corrects you.

Therefore you will observe the commandments of YHWH Elohim, to walk in His ways and to fear Him. Because YHWH Elohim brings you into a good land,

a land of brooks of water, of fountains and deep places that spring out of valleys and hills.

A land of wheat, barley, vines, fig trees, and pomegranates, a land of oil, olive, and honey. A land where you will eat bread without scarceness, you will not lack anything in it, a land whose stones are iron ore, and out of whose hills you may quarry copper ore.

When you have eaten and are full, then you will bless YHWH Elohim for the good land that he has given you.

Beware that you forget not YHWH Elohim, in not observing his commandments, judgments, and his statutes that I command you this day.

Unless when you have eaten and are full, and have constructed quality homes and have lived in them.

And when your herds and flocks multiply, and your silver and gold is increased, and all that you have has greatly enlarged.

Then your heart becomes lofty, and you forget YHWH Elohim that brought you out of the land of Egypt, from the house of slavery.

Who led you through that vast and terrible desert, where there were fiery snakes and scorpions, and drought where there was no water, which brought you water gushing forth out of the flinty rock.

Who fed you in the desert with manna that your fathers did not

acknowledge that he might humble you, and that he might test you, to do you good in your End Times.

And you say in your heart, my power and the might of my hand has gotten me this wealth.

But you will remember YHWH Elohim because it is he that gives you power to get wealth, that he may establish his Covenant that he adjured to your fathers as it is this day.

And it will be, if you do indeed forget all that YHWH Elohim did, and walk after other elohim, and serve and worship them, I testify against you this day that you will certainly perish.

As the nations that YHWH destroyed before your face, so will you perish because you would not be obedient to the Voice of YHWH Elohim.

Chapter 9

Hear O Israel, You are to pass over Jordan this day, to enter and dispossess nations greater and stronger than yourself, cities great and fortified to the skies,

a people great and tall, the children of the Anakims (race of giants), who you know (and of which you have heard said), who can stand before the children of Anak!

Understand therefore this day, that YHWH Elohim is He that passes over before you as a consuming supernatural fire and will destroy them, and will bring them down in your presence, so you will drive them out and destroy them quickly, as YHWH has commanded you.

Now do not say to yourself after YHWH Elohim has cast them out from before you saying, because of my righteousness YHWH has brought me in to possess this land, but for the wickedness of these nations YHWH does drive them out from before you.

Not because of your righteousness, or for the uprightness of your heart will you go to possess their land. But for the wickedness of these nations YHWH Elohim will drive them out from before you so that he may perform the Word that YHWH adjured to your forefathers, Abraham, Isaac, and Jacob.

Understand therefore that YHWH Elohim gives you not this good land to possess it for your righteousness because you are a stiff of neck people.

Remember, and forget not how you provoked YHWH Elohim to anger in the desert, from the day that you departed out of the land of Egypt, until you came to this place, you have been rebellious against YHWH.

Also in Horeb you provoked YHWH to anger, so that YHWH was angry with you to have destroyed you.

When I was gone up into the mountain to receive the tablets of stone, even the tablets of the Covenant that YHWH made with you, then I remained in the mountain 40 days and 40 nights, I neither ate bread nor drank water.

And YHWH delivered to me two tablets of stone written with the finger of Elohim, and on them were written according to all the Words that YHWH spoke with you in the mountain out of the center of the supernatural fire in the day of the assembly.

Then at the end of 40 days and 40 nights YHWH gave me the two tablets of stone even the Tablets of the Covenant.

And YHWH spoke to me, Arise, get down quickly from here because your people that you have brought out of Egypt have corrupted themselves, they are quickly turned aside out of the way that I commanded them, they have fashioned themselves a molten metal image.

Furthermore YHWH spoke to me saying, I have seen this people and they are a stiff of neck people.

Let me alone, that I may destroy them and blot out their name from under the skies and I will make of you a nation numerous and greater than they.

So I turned and came down from the mountain, and the mountain burned with supernatural fire and the two tablets of the Covenant were in my two hands.

I looked and behold, you had sinned against YHWH Elohim, and had fashioned yourself a molten metal calf.

You had turned aside quickly out of the way that YHWH had commanded you. And I took the two tablets, and cast them out of my two hands, and broke them before your eyes.

And I fell down before YHWH, as at the first, 40 days and 40 nights, I did neither eat bread nor drink water, because of all your sins that you had sinned, in doing wickedly in the sight of YHWH, to provoke him to anger.

Because I was afraid of the anger and hot displeasure, which YHWH

was angry against you to destroy you.

But YHWH listened to me at that time also. And YHWH was very angry with Aaron to have destroyed him, and I prayed for Aaron also at that same time.

And I took your sin, the calf that you had made, and burnt it with fire and stamped it and ground it very small, even until it was as small as dust:

and I cast its dust into the brook that descended out of the mountain. And at Taberah, Massah, and Kibrothhattaavah you provoked YHWH to anger.

Likewise w

hen YHWH sent you from Kadeshbarnea saying, Go up and possess the land that I have given you, then you rebelled against the commandment of YHWH Elohim, and you believed him not, nor hearkened to his Voice.

You have been rebellious against YHWH from the day that I knew you. So I fell down before YHWH 40 days and 40 nights, as I fell down at the first, because YHWH had said He would destroy you.

I prayed therefore to YHWH and said, O Adonai YHWH, destroy not your people and your inheritance that you have ransomed through your greatness, that you have brought out of Egypt with a mighty hand.

Remember your slaves, Abraham, Isaac, and Jacob, look not to the stubbornness of this people, nor to their wickedness, nor to their sin.

Unless the land where you brought us out utters, because YHWH was not able to bring them into the land that He promised them and because He hated them, He has brought them out to slay them in the desert.

Yet they are your people and your inheritance, that you brought out by your mighty power and by your stretched out arm.

Chapter 10

At that time YHWH spoke to me, Cut yourself two tablets of stone like the first, and come up into the mountain to me and fashion yourself an Ark (chest) of wood.

And I will write on the tablets the Words that were in the first tablets that you broke, and you will put them into the Ark.

Then I fashioned an Ark of shittim wood, and cut two tablets of stone like the first, and went up into the mountain, having the two tablets in my hand.

He wrote on the tablets, according to the first writing, the Ten Commandments, that YHWH spoke to you in the mountain out of the center of the supernatural fire in the day of the assembly and YHWH gave them to me.

And I turned myself and came down from the mountain and put the tablets into the Ark that I had fashioned, and there they are as YHWH commanded me.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera, there Aaron died and there he was buried.

And Eleazar his son served as priest in the priesthood in his place. From there they journeyed to Gudgodah and from Gudgodah to Jotbath, a land of rivers of waters.

At that time YHWH separated the tribe of Levi, to bear the Ark of the Covenant of YHWH, to stand before YHWH to serve unto him, and to bless in his Name to this day.

Therefore Levi has no part or inheritance with his kinsmen, YHWH is his inheritance, according as YHWH Elohim promised him.

And I stayed in the mountain, according to the first time, 40 days and 40 nights and YHWH listened to me at that time also, and YHWH would not destroy you.

YHWH spoke to me, Arise, take your journey before the people, that they may go in and possess the land that I adjured to their forefathers to give to them.

And now Is

rael, what does YHWH Elohim require of you, but to fear YHWH Elohim, to walk in all his ways and to love Him, and to serve YHWH Elohim with all your heart and with all your mind, to observe the commandments of YHWH, and his statutes, that I command you this day for your good?

Consider, the sky and the cosmos of the universe are YHWH Elohim's, the earth also, with all that is in it.

Only YHWH had a delight in your fathers to love them, and he chose their offspring after them, even you above all people, as it is this day.

Circumcise therefore the foreskin of your heart, and be no more stiff of neck.

For YHWH Elohim IS Elohim of elohim, and Master of masters, a distinguished Elohim, a strong, and dreadful, that regards not persons, nor takes reward.

He will execute the judgment of the fatherless and widow, and loves the foreigner, in giving him food and clothing.

You must love the foreigner because you were foreigners in the land of Egypt.

You will fear YHWH Elohim, him you will serve and to him you will cleave, and adjure by his Name.

He is your praise, and he is your Elohim, that has done for you these distinguished and dreadful things, that your eyes have seen.

Your forefathers went down into Egypt with 70 people and now YHWH Elohim has made you as the stars of the universe for multitude.

Chapter 11

Therefore you will love YHWH Elohim and observe his charge, and his statutes, judgments, and his commandments always.

By now you know the discipline of YHWH, though your sons who have neither known or experienced it do not, you know his mighty power and his strong hand and outstretched arm.

And his miracles and his acts, that he did in the belly of Egypt to

Pharaoh, the king of Egypt and to all his land.

And what he did to the army of Egypt, to their horses and to their chariots, how he made the water of the Red Sea to overflow them as they pursued after you, and how YHWH has destroyed them to this day.

And what he did to you in the desert, until you came into this region.

Also what he did to Dathan and Abiram, the sons of

Eliab, the son of Reuben, how the earth opened her mouth and swallowed them up, and their households and their tents, and all their living substance that was in their possession among everyone of Israel.

But your eyes have seen all these great acts of YHWH that he did.

Therefore you will observe all the commandments that I command you this day, that you may be strong and go in and possess the land, where you are going to possess. So that you may perpetuate your days in the land, that YHWH adjured to your forefathers to give to them and to their offspring, a land that flows with milk and honey.

For the land where you go to possess is not like the land of Egypt, from where you came out, where you sowed your seed and watered it with your foot, as a garden of green vegetables.

But the land where you go to possess is

a land of hills and valleys, and drinks water from the rain of the

sky.

A land that YHWH Elohim cares for, the eyes of YHWH Elohim are always upon it, from the beginning of the year even to the end of the year. Then if you will listen diligently to My commandments that I command you this day, to love YHWH Elohim, and to serve Him with all your heart and with all your mind.

That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your corn, and your wine and your oil.

And I will send grass in your fields for your cattle, that you may eat and be full.

Take heed to yourselves, that your heart is not deceived, and you turn aside and serve other elohim, and worship them.

And then YHWH's nostrils flared against you and he shut up the sky, that there was no rain and that the land yielded not its fruit, unless you perish quickly from off the good land that YHWH gives you.

Therefore you will establish these words of mine in your heart and in your mind, and bind them for a sign upon your hand, that they may be as marks between your eyes.

And you will teach them to your children, speaking of them when you sit in your house and when you walk on your journey, when you lie down, and when you get up.

You will write them on the door posts of your house, and upon your gates so

that your days may be multiplied, and the days of your children in the land that YHWH adjured to your forefathers to bestow to them, as long as the skies hang over the earth.

For if you will diligently observe all these commandments that I command you, to do them, to love YHWH your Elohim, to walk in all His ways and to stay close to him.

Then YHWH will drive out all these nations from before you and you will possess greater nations that are stronger than yourselves.

Every place that the soles of your feet will tread will be yours.

Your territory will extend from the desert to Lebanon and from the Euphrates River to the western (Mediterranean)

Sea. There no man will be able to stand before you because YHWH Elohim will lay the fear of you and the dread of you upon all the land that you will tread upon, as he has declared to you.

Look, I set before you this day a blessing and a curse. A blessing, if you obey the commandments of YHWH Elohim, that I command you this day.

And a curse if you will not obey the commandments of YHWH Elohim, but turn aside out of the way that I command you today, to go after other elohim, that you have not known.

When YHWH Elohim has brought you to the land where you travel to possess, then you will put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

Are they not on the other side of Jordan, by the road where the sun

goes down, in the land of the Canaanites, that live in the desert plains opposite Gilgal, beside the plains of Moreh?

For you will pass over Jordan to go in to possess the land that YHWH Elohim bestows to you,

and you will possess it and reside therein. You will observe to accomplish all the statutes and judgments that I set before you this day.

Chapter 12

These are the statutes and judgments that you will observe to do in the land that YHWH Elohim of your father's bestows on you to possess for all the days that you live upon the earth.

You will Devote to Destruction all the regions where the nations that you will possess had served their elohim, upon the high mountains, and upon the hills and under every green tree. You will break down their altars and wreck their pillars, and burn their groves with fire

and you will chop down the graven images of their elohim, and destroy the names of them out of those regions.

You will not act like [these pagans] toward YHWH Elohim.

But to the Standing Place that YHWH Elohim will choose out of all your tribes to put his Name there, even to his dwelling will you seek and to there you will come.

Then you will bring your whole Burnt-Offerings, sacrifices, and your tithes and Heave-Offerings from your hand, and your vows,

and your Freewill-Offerings, and the firstborn of your herds and flocks.

And there you will eat before YHWH Elohim, and you will rejoice in all that you put your hands to, you and your descendants where YHWH Elohim has blessed you.

You will not do there the things we do here this day, every man what seems good to himself.

For you have not yet come to your resting place and to the inheritance that YHWH Elohim bestows to you.

But when you pass over Jordan and live in the land that YHWH Elohim bestows for you to inherit, and when he gives you rest from all your enemies around, so that you live in security.

Then there will be a place that YHWH Elohim will choose to cause his Name to reside there. Then you will bring all that I command you, your whole Burnt-Offerings

and your sacrifices, your tithes and Heave-Offering from your hand, and all your choice vows that you vow to YHWH. And you will rejoice before YHWH Elohim, you and your sons, and your daughters, and your male and female slaves, and the Levite that is within your gates forasmuch as he has no part or inheritance with you.

Take heed to yourself that you offer not your whole Burnt-Offerings in every place you see.

But in the place that YHWH will choose in one of your tribes, there you will offer your whole Burnt-Offerings, and there you will do all

that I command you.

Only, with all your desire will you do sacrifice, and will eat flesh according to the blessing of YHWH Elohim that He has bestowed to you, in all your gates, the unclean and the clean will eat it, as of the gazelle and as of the hart.

Only you will not eat the blood, you will pour it on the ground as water.

You may not eat within your gates the tithe of your corn, wine, oil, or the firstborn from your herds or flock, nor any of your vows that you vow, nor your Freewill-Offerings, or Heave-Offering of your hand.

But you must eat them before YHWH Elohim in the place that YHWH Elohim will choose.

You and your son, and your daughter, and male and female slaves, and the Levite that is within your gates, and you will rejoice before YHWH Elohim in all that you put your hand to.

Be careful to yourselves that you forsake not the Levite as long as you live upon the earth. When YHWH Elohim will enlarge your border, as He has promised you and you will say, I will eat flesh because you long to eat flesh, you may eat flesh, whatever you desire after.

If the Standing Place that YHWH Elohim has chosen to put his Name there is too far from you. Then you will slaughter from your herd and flock what YHWH has bestowed to you, as I have commanded you, and you will eat in your gates whatever you

desire after.

Even as the gazelle and the hart is eaten, so you will eat them, the unclean and the clean will eat of them alike.

Only be sure that you do not eat the blood because the blood, it is the life, and you may not eat the life with the flesh.

You will not eat it, you will pour it on the ground as water.

You will not eat it so that it may go well with you, and with your children after you, when you will do what is right in the sight of YHWH.

Only your Sacred things that you have

and your vows you will take, and go to the place that YHWH will choose. You will offer your whole Burnt-Offerings, the flesh and the blood, upon the Altar of YHWH Elohim and the blood of your sacrifices will be poured out on the Altar of YHWH Elohim, and you will eat the flesh.

Observe and hear all these words that I command you, that it may go well with you, and with your children after you for the ages, when you do what is good and right in the sight of YHWH Elohim. When YHWH Elohim will cut off the nations from before you, where you go to dispossess and seize from them and then reside in their land. Take heed to yourself that you are not snared by following them, after

when they are destroyed from before you and that you inquire not after their elohim saying, how did these nations serve their elohim?

even so I will do the same.

You will not do so to YHWH Elohim because every abomination to YHWH, that he hates, have they done to their elohim, for even their sons and their daughters they have burnt in the fire to their elohim.

Whatever things I command you, observe to do it, you will not add to it, nor subtract from it.

Chapter 13

If there arise among you a prophet, or a dreamer of dreams and gives you a sign or a portent,

and the sign or the portent comes to pass that he spoke to you saying, let us go after other elohim, that you have not known and let us serve them.

You will not listen to the words of that prophet, or that dreamer of dreams because YHWH Elohim tests you, to know whether you love YHWH Elohim with all your heart and with your entire mind.

You will walk after YHWH Elohim, and fear him and observe his commandments, and obey his Voice and will serve and stay close to him.

And that prophet or that dreamer of dreams shall be put to death because he has spoken to turn you away from YHWH Elohim, which brought you out of the land of Egypt. Who ransomed you out of the house of slavery, to seduce you out of the way that YHWH Elohim commanded you to walk in. So will you put the evil away from among you.

If your brother, the son of your mother, or your son, or daughter, or the woman of your bosom, or friend who is like yourself, entices you secretly saying, let us go and serve other elohim that you have not known, you or your fathers.

Namely, of elohim from the people that surround you, near to you, or far off from you, from one end of the earth to the other end of the earth.

you will not consent to him, nor listen to him, neither will your eye pity him, neither will you spare or will you hide him.

But you will certainly execute him; your hand will be first upon him to put him to death, and afterwards the hand of all the people.

And you will stone him with stones, that he dies because he has sought to thrust you away from YHWH Elohim, that brought you out of the land of Egypt from the house of slavery.

And all Israel will hear and be afraid, and no one will do any such evil thing as this among you.

If you will hear it said in one of your cities, that YHWH Elohim has given you to dwell in saying,

certain men, the children of Belial (worthlessness), are gone out from among you and have withdrawn the inhabitants of their city saying, let us go and serve other elohim that you have not known.

Then you will inquire and make search, and ask diligently and if there is truth to it, and if the thing is certain that such a disgusting thing is done among you.

You will certainly attack the inhabitants of that city with the edge of the sword, Devoting to Destruction all that is in it, and the cattle also with the edge of the sword.

You will gather all the spoil of it into the middle of the street and will burn with fire the city, and all the spoil of it, every item, for YHWH Elohim. And it will be a heap of ruins for the ages and it will not be built again.

And there will not cling to your hands any of the things Devoted to Destruction, so that YHWH will turn back from the fierceness of his anger, and has given to you mercies, and loved you and multiplied you, as he has adjured to your fathers:

because you will listen to the Voice of YHWH Elohim, to observe all his commandments that I command you this day, to do what is right in the eyes of YHWH Elohim.

Chapter 14

You are the children of YHWH Elohim, you will not cut yourselves or shave your forehead for the dead.

For you are a sacred people to YHWH Elohim, and YHWH has chosen you to be a nation treasured to himself, above all the nations that are on the earth.

You will not eat any disgusting things.

These are the animals that you will eat:

the ox, sheep, goat, hart, gazelle, red-colored deer, wild goat, antelope, wild ox, and the mountain goat.

And every animal that has a divided hoof, split in two and bringing up the cud, among the beasts, those you can eat. Only, this you will not eat, of those bringing up the cud, and of those dividing the cloven hoof:

the camel, hare, and the rabbit, for they are bringing up the cud but the hoof is not divided; unclean they are to you.

And the swine, because it divides the hoof, yet does not chew the cud, it is unclean to you, you will not eat of their flesh, nor touch their dead carcass.

These you shall eat of all that are in the waters: all that have fins and scales you can eat: And whatever does not have fins and scales you may not eat;

it is unclean to you.

Of all clean birds you will eat.

But these are they that you will not eat: the eagle, ossifrage, ospray, hawk, falcon,

and the vulture after their species,

And every raven after their species,

and the owl, night hawk, cuckow, and the unclean bird of prey after their species.

The little owl, the great owl, swan, pelican, gier eagle, cormorant, stork, heron after their species, the lapwing,

and the bat.

And every creeping thing that flies is unclean to you, they will not be eaten.

But of all clean flying creatures you may eat.

You will not eat of anything that dies of itself, you will give it to the foreigner that is in your gates, that he may eat it or you may sell it to the foreigner.

For you are a Sacred people to YHWH Elohim. You will not boil a young male goat in his mother's milk. You will truly tithe all the produce of your seed, that the field brings forth year by year.

And you will eat before YHWH Elohim, in the place that he will choose to place his Name, the tithe of your corn, wine, oil, and the firstborn of your herds and flocks, that you may learn to fear YHWH Elohim always. And if the journey is too long for you, so that you are not able to carry it, or if the place is too far from you, that YHWH Elohim will choose to set his Name there, when YHWH Elohim has blessed you. Then will you turn it into money, and bind up the money in your hand and will go to the place that YHWH Elohim will choose.

And you will bestow that money for whatever you desire, for oxen, sheep, wine, strong drink, or for whatever you desire, and you will eat there before YHWH Elohim, and you will rejoice, you and your household.

And the Levite that is within your gates, you will not forsake him because he has no part or inheritance with you.

At the end of three years you will bring forth all the tithe of your

increase the same year, and will lay it up within your gates.

And the Levite, (because he has no part or inheritance with you),

and the foreigner, and the fatherless and widow, that are within your gates, will come and will eat and be satisfied, that YHWH Elohim may bless you in all the work of your hand that you accomplish.

At the end of every seven years you will make a release from debt.

And this is the manner of the release from debt. Every creditor that lends something to his neighbor will release the debt.

Chapter 15

He will not exact it from his neighbor or from his brother because it is called YHWH's release from debt.

Of a foreigner you may exact it again, but what is yours with your brother your hand shall release from debt.

Except when there is no poor among you because YHWH will greatly bless you in the land that YHWH Elohim gives you for an inheritance to possess.

Only if you carefully listen to the Voice of YHWH Elohim, to observe to do all these commandments that I command you this day.

For YHWH Elohim blesses you, as He promised you and you will lend to many nations, but you will not borrow, and you will reign over many nations, but they will not reign over you.

If there is among you a poor man from one of your kinsmen within any of your gates in your land that YHWH Elohim gives you then you will not harden your heart, nor shut your hand from your poor kinsman.

But you will open your hand wide to him, and will certainly lend him sufficient for his need, in what he lacks. Beware that there is not a thought in your wicked heart saying, the seventh year, the Year of Release from debt is at hand.

Then your eye becomes evil against your poor kinsman and you give him nothing, and he cries to YHWH against you, and it is sin to you.

You will certainly give to him and your heart will not be grieved when you give to him for because of this thing will YHWH Elohim bless you in all your works, and in every putting forth of your hand.

For the poor will never cease out of the land, therefore I command you saying, You will open your hand wide to your kinsmen, to your poor, and to your needy in your land.

And if your brother, a Hebrew man, or Hebrew woman, is sold to you and serves you six years, then in the seventh year you will let him go free from you.

And when you send him out free from you, you will not let him go away empty handed. You will furnish him liberally out of your flock, and out of your floor, and out of your wineries, of the things that YHWH Elohim has blessed you with and you will give to him.

And you will remember that you were a slave in the land of Egypt,

and YHWH Elohim ransomed you, therefore I command you this thing today.

And it will be if he says to you, I will not go away from you because he loves you

and your house, because he is beneficial with you.

Then you will take a boring instrument, and thrust it through his ear and through the door, and he will be your slave for the ages. And also to your female slave you will do likewise.

It will not seem hard to you, when you send him away free from you because he has been worth a double hired servant to you, in serving you six years and YHWH Elohim will bless you in all that you accomplish.

All the firstborn males that come of your herd and from your flock you will consecrate to YHWH Elohim. You will do no work with the firstborn of your bulls, nor shear the firstborn of your sheep.

You will eat it before YHWH Elohim year by year in the place that YHWH will choose, you and your household.

And if there is any blemish in it, for example, if it is lame, blind, or has any malignant blemish, you will not sacrifice it to YHWH Elohim.

You will eat it within your gates, the unclean and the clean person will eat it alike, as the gazelle, and as the deer. Only you will not eat its blood, you will pour it upon the ground as water.

Observe the month of Abib, and celebrate the Passover to YHWH

Elohim, because in the month of Abib YHWH Elohim brought you out of Egypt by night.

You will therefore sacrifice the Passover to YHWH Elohim, from the flock and the herd, in the place that YHWH will choose to place his Name.

Chapter 16

You will eat no leavened bread with it, seven days you will eat unleavened bread, even the bread of affliction because you came out of the land of Egypt in haste.

This is so that you may remember the day when you came out of the land of Egypt all the days of your life.

And there will be no leavened bread seen with you in all your borders for seven days, neither will anything of the flesh, that you sacrifice the first day at sunset remain all night until sunrise.

You may not sacrifice the Passover within any of your gates, that YHWH Elohim gives you. But at the place that YHWH Elohim will choose to place his Name in, there you will sacrifice the Passover at sunset, at the going down of the sun, in the season that you came out of Egypt.

And you will roast and eat it in the place that YHWH Elohim will choose and then at sunrise return to your tents.

For six days you will eat unleavened bread and on the seventh day there will be a solemn assembly to YHWH Elohim. You will do no work on that day. You will count seven weeks for yourself, you will begin to count seven weeks from the time you begin to put the

sickle to the standing grain.

And you will observe the Feast of Weeks to YHWH Elohim with a tribute of a Freewill-Offering of your hand, which you will give to YHWH Elohim, according as YHWH Elohim has blessed you.

You will rejoice before YHWH Elohim, you and your son, daughter, male and female slaves as well as the Levite that is within your gates.

And the foreigner, and the fatherless and widow that are among you, in the place that YHWH Elohim has chosen to place his Name.

And you will remember that you were slaves in Egypt

and you will observe and institute these statutes. You will observe the Feast of Tabernacles for seven days, after you have gathered in your corn

and your wine. And you will rejoice in your Festival-Gathering, you, and your son, daughter, male and female slaves as well as the Levite, foreigner, and the fatherless, and widow that are within your gates.

For seven days you will observe a solemn Festival to YHWH Elohim in the place that YHWH will choose, because YHWH Elohim will bless you in all your increase, and in all the works of your hands, therefore you will certainly rejoice!

For three times in a year will all your males appear before YHWH Elohim in the place that He will choose, in the FEAST OF UNLEAVENED BREAD, and in the FEAST OF WEEKS, and in the FEAST OF TABERNACLES:

and they will not appear before YHWH empty. Every man will give as he is able, according to the blessing of YHWH Elohim that He has given you.

Judges and officers you will appoint yourselves in all your gates, that YHWH Elohim gives you, throughout your tribes, and they will judge the people with just judgment.

You will not extend the time of judgment, you will not respect persons, neither take a gift because a gift will blind the eyes of the wise, and pervert the words of the righteous.

Righteousness! Righteousness! You will pursue so that you live, and have possessed the land that YHWH Elohim is giving to you.

You will not plant yourself a grove of any trees near to the Altar of YHWH Elohim, that you will make for yourselves. Neither will you set yourself up any image that YHWH Elohim hates.

You will not sacrifice to YHWH Elohim any bulls or sheep that are blemished, or any malignant ones because that is a disgusting thing to YHWH Elohim.

If there is found among you, within any of your gates that

YHWH Elohim gives you a man or woman that has done bad in the sight of YHWH Elohim, in transgressing his Covenant-Pledge, and has gone and served other elohim and worshiped them, either the sun, moon, or any of the host in the visible universe, that I have not commanded.

Chapter 17

And it is told to you and you have heard of it, and inquired thoroughly, and it is true, the thing being certain, that such abomination is done in Israel.

Then you will bring forth that man or woman that has committed that bad thing to your gates, even that man or woman, and will stone them with stones until they are dead.

At the mouth of two or three witnesses will he that is worthy of death be put to death, but at the mouth of one witness he will not be put to death.

The hands of the witnesses will be first upon him to put him to death, and afterward the hands of all the people.

So you will put this evil away from among you.

If there arises a matter too hard for you in judgment, between blood and blood, between dispute and dispute and between wound and wound, being matters of controversy within your gates, then you will arise, and get yourself up to the place that YHWH Elohim will choose.

And you will come to the priests the Levites, and to the judge that will be in those days and inquire [by Urim-Thummim], and they will show you the sentence of judgment.

And you will do according to the tenor of the word that they declare to you (they of the place that YHWH will choose),

and you will observe to do according to all that they direct you. According to the sentence of the Law that they will teach you, and according to the judgment that they will tell you, you will

accomplish it. You will not decline from the sentence that they will reveal to you, to the right hand or the left. And the man that will act arrogantly, and will not listen to the priest that stands to minister there before YHWH Elohim, or to the judge, even that man will be executed,

and you will put away the evil from Israel.

And all the people will hear, and fear, and will not act in arrogance.

When you are come to the land that YHWH Elohim gives you, and will possess it, and will live there and will then declare, I will set a king over me the same as all the nations that surround me.

You will certainly set over yourself a king on whom YHWH does elect, from among your kinsmen.

You will set over yourself a king but will not be able to set over yourself a foreigner who is not your kinsmen.

He will not multiply chariot horses to himself, nor will cause the people to return to Egypt, to the end that he should multiply chariot horses, forasmuch as YHWH has commanded you that you will not return that way again.

Neither will he multiply women to himself so that his heart turns not away, neither will he greatly multiply to himself silver and gold. And it will be, when he sits upon the throne of his kingdom, that he will write him a copy of this Law in a book out of that which is before the priests the Levites.

And it will be with him, and he will read in it all the days of his life, that he may learn to fear YHWH his Elohim, to observe all the

Words of this Law and these statutes to accomplish them.

That his heart will not become lofty above his kinsmen, and that he turns not aside from the commandment, to the right hand, or to the left, to the end that he may perpetuate his days in his kingdom, he, and his children, among those of Israel.

Neither the priests the Levites or any of the tribe of Levi, will have either portion or inheritance with Israel, the Altar-fire of YHWH and his inheritance will they eat.

Therefore they will have no inheritance among their kinsmen, because YHWH is their inheritance, as he has promised to them.

Chapter 18

And this will be the priest's privilege from the people, from them that sacrifice, whether it is ox or sheep, and they will give to the priest the shoulder, and the two cheeks, and the belly.

The first-fruit also of your corn, wine, oil, and the first of the fleece of your sheep, will you give to him.

For YHWH Elohim has chosen him out of all your tribes, to stand to serve in the Name of YHWH, him and his sons for the ages.

And if a Levite comes from any of your gates out of all Israel, where he traveled, and comes with all the desire of his mind to the place that YHWH will choose.

Then he will serve in the Name of YHWH Elohim, as all his kinsmen the Levites do, that stand there before YHWH.

They will have equal portions to eat, besides what comes from the sale of his inheritance.

When you are come into the land that YHWH Elohim gives to you, you will not learn to do after the abominations of those nations.

There will not be found among you anyone that makes his son or his daughter to pass through the fire, or that practices divination, or a conjurer, fortuneteller, witch, charmer, inquirer of familiar spirits, wizard, or a necromancer.

For all that do these things are an abomination unto YHWH, and because of these disgusting things YHWH Elohim does drive them out from before you.

You will be wholesome with YHWH Elohim.

For these nations, that you will possess, listened to conjurers and to diviners, but as for you, YHWH your Elohim has not permitted you to do so.

YHWH Elohim will raise up unto you a prophet from among you, from your kinsmen, like unto Me and unto him you will listen.

According to all that you desire of YHWH Elohim in Horeb in the day of the company saying, let me not hear again the Voice of YHWH Elohim, neither let me see this great supernatural fire anymore, so that we do not die.

And YHWH spoke to me, They have well-spoken what they have declared.

I will raise them up a prophet from among their kinsmen, like unto

you, and will put my Words in his mouth, and he will speak to them all that I will command him.

And whoever will not listen to my Words that he will speak in my Name, I will require it of him.

But the prophet that will arrogantly speak a word in my Name, that I have not commanded him to speak, or that will speak in the name of other elohim, even that prophet will die.

And if you say in your heart, how will we know the word that YHWH has not spoken?

When a prophet speaks in the name of YHWH, if the thing does not follow, nor comes to pass, that is, the thing that YHWH has not spoken,

but the prophet has spoken it arrogantly, you shall not live with him.

When YHWH Elohim has cut off the nations, whose land YHWH Elohim bestows to you, and you dispossess them, and live in their cities and in their homes.

You will separate three cities for yourself located centrally in your land, that YHWH Elohim gives you to possess.

Chapter 19

You will prepare yourself a road, and will divide into three parts the border of your land that YHWH Elohim will cause you to inherit, and it will be for the one fleeing there of every man-slayer.

And this is the case of the slayer, which will flee to the city so that he may live. Whoever kills his neighbor unwittingly, whom he did not hate in times past.

As when a man goes into the woods with his neighbor to cut wood, and his hand drives a stroke with the ax to cut down the tree, but the head slips from the wooden handle, and falls upon his neighbor so that he dies.

He will flee to one of those cities and remain alive.

Unless the avenger of the blood chases the slayer, while his heart is hot, and overtakes him because the road is long, and kills him, whereas he was not worthy of death inasmuch as he did not hate him in times past. Therefore I command you saying, You will separate three cities for yourselves.

And if YHWH Elohim enlarge your borders, as he has adjured to your forefathers, and gives you all the land that He promised to give to your ancestors.

If you will observe all these commandments to institute them, that I command you this day, to love YHWH Elohim, and to walk daily in his ways, then you will add three more cities for yourselves, beside the three you already have.

That innocent blood is not shed in your land, that YHWH Elohim bestows to you for an inheritance, and so that you will not be guilty of bloodshed.

But if anyone hates his neighbor, and lies in wait for him, and rises up against him, and kills him mortally so that he dies, and then

escapes into one of these cities.

Then the Elders of his city will send and fetch him, and deliver him into the hand of the avenger of blood so that he may die.

Your eye will not pity him, but you will remove the guilt of innocent blood from Israel, that it may go well with you.

You will not displace your neighbor's landmark, that they of old times have set in your inheritance, that you will inherit in the land that YHWH Elohim bestows to you for a possession.

One witness will not rise up against a man for any depravity, or for any sin, in any sin that he sins, at the mouth of two witnesses, or at the mouth of three witnesses will the matter be established.

When a violent witness does arise against a man, to testify against him apostasy, then both the men, between whom the controversy is, will stand before YHWH, before the priests and the judges, that will be in those days.

And the ju

dges will make diligent inquiry and if the witness is a false witness, and has testified falsely against his kinsman, then will you do to him, as he had thought to have done to his kinsman, so you will put the evil away from among yourselves.

And those that remain will hear, and fear, and will commit no more such evils among you.

Your eye will not pity, but life will go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you g

o out to battle against your enemies and see horses and chariots, and a people stronger than yourself, do not be afraid of them because YHWH Elohim is with you, which brought you up out of the land of Egypt.

When you are come close into the battle, then the priest will approach and speak to the people, And will say to them, Hear O Israel, you approach this day into battle against your enemies so let your hearts be not faint, fear not, and do not be terrified, neither tremble because of them.

Chapter 20

For YHWH Elohim is he that goes with you, to fight for you against your enemies and to deliver you.

And the officers shall speak to the people saying, what man is there that has constructed a new house, and has not dedicated it?

Let him go and return to his house unless he dies in the battle, and another man dedicates it.

And what man is there that has planted a vineyard, and has not yet eaten of it? Let him also go and return to his house, unless he dies in the battle, and another man eat from it. And what man is there that has betrothed a woman, and has not received her? Let him go and return to his house, unless he dies in the battle, and another man acquires her.

And the officers will speak further to the people and they will say, what man is there that is fearful and weak of heart?

let him go and return to his house, unless his kinsmen's heart grows fearful as well as his mind.

And it will be, when the officers have made an end of speaking to the people, that they will make captains from the armies to lead the people. When you come close to a city to fight against it, then proclaim peace unto it. And if they make an answer of peace and open to you, then it will be, that all the people that are found there will be tributaries to you,

and they will serve you.

And if they will make no peace with you, but will make war against you, then you will besiege it.

And when YHWH Elohim has delivered it into your hands, you will kill every male there with the edge of the sword.

But the women and children, cattle, and all that is in the city, even all its spoil you will take for yourself, and you will eat the plunder of your enemies, that YHWH Elohim has given you.

So you will do to all the cities that are a very great distance from you, that are not of the cities of these nations.

But of the cities of these people, that YHWH Elohim will give to you for an inheritance, you will save alive nothing that breathes!

But you will Devote to Destruction all of them, namely the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites;

as YHWH your Elohim has commanded you to perform this genocide.

So that they do not teach you of all their disgusting things that they have done unto their elohim, so that you would sin against YHWH your Elohim. When you will besiege a city a long time, in making war against it to take it, you will not destroy its trees by forcing an ax against them. You may eat of them

but you will not cut them down (for the tree of the field is man's life to employ them in the siege). Only the trees that you know

that they are not trees for fruit, you will destroy and cut them down and you will construct bulwarks against the city that makes war with you until it is subdued.

If one is found slain in the land that YHWH Elohim bestows to you for a possession, lying in the field and it is not known who has killed him.

Then your Elders and judges will come forth, and they will measure to the cities that are around him that is slain.

Chapter 21

Then it will be determined which city is nearest to the slain man, and the Elders of that city will take a heifer that has not been worked with, and that has not drawn in the yoke.

And the Elders of that city have brought down the heifer to a hard valley, which is not tilled nor sown, and have beheaded there the heifer in the valley.

And the priests, the sons of Levi will approach, because YHWH Elohim has chosen them to minister to him, and to bless in the Name of YHWH, and by their word will every controversy and

every stroke be tested. And all the Elders of that city, which are next to the slain man, will wash their hands over the heifer that is beheaded in the valley.

And they will answer and say, our hands have not shed this blood, neither have our eyes seen it. Be merciful, O YHWH, to your people Israel, whom you have ransomed, and lay not innocent blood to your people of Israel's account.

And the blood will be forgiven them.

So will you put away the guilt of innocent blood from among you, when you will do what is right in the sight of YHWH.

When you go out to war against your enemies, and YHWH Elohim has delivered them into your hands, and you have taken them captive.

And see among the captives a beautiful woman, and have a desire to her, that you would have her to be your woman.

Then you will bring her home to your house and she will shave her head, and trim her nails.

And she will remove the clothing of her captivity from off her, and will remain in your house and shed tears for her father and her mother for a full month.

And after that you will go in to her and you will be her husband, and she will be your woman. But if you have no delight in her,

then you will let her go wherever she will, but you will not sell her at all for money, you will not make merchandise of her, because

you have mishandled her.

If a man has two women, one beloved, and another hated, and they have gendered him children, both the beloved and the hated, and if the firstborn son is hers that was hated.

Then when he makes his sons to inherit what he has, then he may not make the son of the beloved firstborn before the son of the hated, that indeed is the firstborn. But he will acknowledge the son of the hated as the firstborn, by giving him a double portion of all that he has. For he is the beginning of his strength, the right of the firstborn is his.

If a man has a stubborn and rebellious son, that will not obey the voice of his dad, or the voice of his mother, and that when they have disciplined him, will not obey them.

Then will his dad and his mother lay hold on him, and bring him out to the Elders of his city, and to the gate of his town.

And they will say to the Elders of his city, this our son is stubborn and rebellious, he will not obey our voice, and he is a worthless drunkard. Then all the men of his city will stone him with stones, that he dies, so you will put evil away from among you, and all Israel will hear and fear.

If a man has committed a sin worthy of death, and he is to be put to death, and you hang him on a tree.

His body will not remain all night on the tree, but you will certainly bury him that day, (for he that is hanged is accursed of Elohim)

, that your land be not defiled, that YHWH Elohim gives to you for

an inheritance.

You will not see your brother's ox or his sheep go astray, and hide yourself from them, you will in any case return them again to your brother.

And if your brother is not near to you, or if his identity is not known, then you will bring it to your own house, and it will be with you until your brother seeks after it, and you will restore it to him again.

Similarly you will do with his donkey, and so you will do with his clothing, and with all lost things of your brother's that he has lost and you have found, you will do likewise and you may not conceal your whereabouts.

Chapter 22

You will not see your brother's donkey or his ox fall down by the roadway, and hide yourself from them, you will certainly help him to lift them up again.

The woman will not wear what pertains to a man, neither will a man put on a woman's clothing, for all that do so are abomination to YHWH Elohim.

When you come upon a bird's nest in the road, in any tree or on the land, brood or eggs, and the mother sitting on the brood or on the eggs, then you will not take the mother with the young ones.

But you will certainly let the dam go and take the young yourselves, that it may be well with you and that you may perpetuate your days.

When you construct a new house, then you will make a parapet for your roof so that you do not bring blood upon your house,

if any man happens to fall from there.

You will not sow your vineyard with a mixture of things, unless the fullness of the seed that you do sow, and the increase of the vineyard, be separated.

You will not plow with an ox and a donkey together. You will not wear a garment of mixed weave, like woolen and linen together.

You will fashion your tassels upon the four quarters of your vesture, wherewith you cover yourself.

If any man acquires a woman and goes in unto her and hates her, and brings up slander against her, giving her a bad name and says, I took this woman and when I came to her I found her not to be a virgin.

Then will the dad of the girl and her mother, take and bring forth the tokens of the girl's virginity to the Elders of the city in the gate.

And the girl's dad will say to the Elders, I gave my daughter to this man to be his woman and he hates her.

And lo, he has laid actions of words saying, I have not found to your daughter tokens of virginity, and these are the tokens of the virginity of my daughter!

And they will spread out the garment before the Elders of the city.

The Elders of that city will take that man and discipline him.

And they will fine him 100 shekels of silver [2 1/2 lb.

], and give them to the dad of the girl, because he has brought up a bad name upon a virgin of Israel. And she will be his woman, he may not put her away during his lifetime. But if this thing is true,

and the tokens of virginity are not found for the girl.

Then they will bring out the girl to the door of her dad's house, and the men of her city will stone her with stones so that she dies because she has done immorality in Israel.

She played the prostitute in her dad's house so you will put this badness away from among you. If a man is found having sexual relations with a woman married to a husband,

then they will both be executed, both the man that slept with the woman, and the woman. So you will put away badness from Israel.

If a girl that is a virgin is betrothed to a husband and a man finds her in the city and has sex with her, then you will bring them both out to the gate of that city, and you will stone them with stones so that they die.

The girl will be stoned because she did not cry out, being in the city and the man because he has humbled his neighbor's woman.

So you will put away badness from among you.

But if a man finds a betrothed damsel in the field, and the man rapes her, forcing himself on her, then the man only that slept with her will die. But to the girl you will do nothing, there is in the girl no sin worthy of death, because as when a man rises against his

neighbor, and murders him, even so is this matter.

For he found her in the field, and the betrothed girl cried, and there was none to save her.

If a man finds a girl that is a virgin that is not betrothed, and seizes her, and sleeps with her, and they are discovered.

Then the man that slept with her will give to the girl's father 50 shekels of silver [1 1/4th lb.

], and she will be his woman because he has humbled her, he may not divorce her during his lifetime.

A man will not take his dad's woman, nor discover his dad's skirt. Neither

Chapter 23

he that has been mutilated by crushing nor he that has had his penis cut off will enter the company of YHWH.

A bastard will not enter into the company of YHWH, even to his tenth generation he will not enter into the company of YHWH.

An Ammonite or Moabite will not enter into the company of YHWH, even to their tenth generation will they not enter into the company of YHWH for the ages.

Because they met you not with bread and water in the road, when you came out of Egypt, and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you. Nevertheless YHWH Elohim would not listen to Balaam, but YHWH

Elohim turned the curse into a blessing for you because YHWH Elohim loved you.

You will not seek their peace nor their prosperity all your days for the ages of time. You will not abhor an Edomite;

for he is your brother, you will not abhor an Egyptian, because you were a foreigner in his land.

The children that are gendered of them will enter into the company of YHWH in their third generation.

When the army goes out against your enemies, then guard yourself from every bad thing.

If there is among you any man, that is not clean by reason of uncleanness that has a nocturnal ejaculation at night, then he will go outside the camp, he will not come within the camp.

But it will be when sunset arrives, he will wash himself with water, and when the sun goes down he will come into the camp again.

You will have a place also outside the camp where you will go out too.

And you will have a shovel among your weapons, and it will be used for when you will take a crap, then you will dig a latrine and cover your excrement.

For YHWH Elohim walks among your camp, to deliver you and to give up your enemies before you, therefore will your camp be Sacred, that he sees no unclean thing in you, and then turns away from you.

You will not deliver to his master the slave that is escaped from his master unto you. He will live with you, even among you in that place that he will choose in one of your gates, where it suits him best and you will not oppress him.

There will be no prostitutes from the daughters of Israel, nor a male temple prostitute from the sons of Israel.

You must not bring the earnings of a female prostitute or a male prostitute into the House of YHWH Elohim to pay any vow, because YHWH Elohim counts both as an abomination.

You will not charge your kinsmen interest on money, food, or anything that earns interest.

But to a foreigner you may charge interest, but to your kinsmen you will not lend with interest so that YHWH Elohim may bless you in all that you set your hand to in the land where you go to possess.

When you will vow a vow to YHWH Elohim, you will not be slack to pay it, because YHWH Elohim will certainly require it of you and will put it to your account as a sin.

But if you refrain from vowing, it will be no sin for you. What goes out of your lips you will observe and perform, even a Freewill-Offering, according as you have vowed to YHWH Elohim, that you have promised with your mouth.

When you come into your neighbor's vineyard, then you may eat grapes to your fill, at your own pleasure, but you will not put any in your vessel.

When you come into the standing corn of your neighbor, then you

may pluck the ears with your hand, but you will not move a sickle to your neighbor's standing corn.

When a man has taken a woman and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her, then let him write her a bill of divorce.

And place it in her hands and send her out of his house.

And when she is departed out of his house, she may go and be another man's woman.

Chapter 24

But if the latter husband hates her and writes her a bill of divorce, and places it in her hand, and sends her out of his house or if the latter husband dies who had taken her to be his woman.

Her former husband that sent her away may not take her again to be his woman, after that she is unclean for that is a disgusting thing before YHWH, and you will not cause the land to sin, that YHWH Elohim bestows to you for an inheritance.

When a man has taken a new woman, he will not go out to war, neither will he be charged with any business but he will be free at home one year, and will cheer up his woman that he has taken.

No man will take the hand mills or the upper millstone to pledge for he takes a man's life to pledge.

If a man is found stealing any of his kinsmen of the children of Israel, and makes merchandise of him, or sells him, then that thief will die and you will put the bad away from among yourselves.

Take heed in the plague of leprosy that you observe diligently, and do according to all that the priests the Levites will teach you, as I commanded them so you will observe to do.

Remember what YHWH Elohim did to Miriam by the road, after that you were come out of Egypt.

When you will lend your brother anything, you will not go into his house to fetch his pledge.

You will stand outside, and the man to whom you will lend will bring the pledge outside to you.

And if the man is poor, you will not sleep with his pledge.

In any case you will deliver him the pledge again when the sun goes down, that he may sleep in his own clothing and bless you, and it will be righteousness to you before YHWH Elohim.

You will not oppress a hired servant that is poor and needy, whether he is of your kinsmen, or of your foreigners that are in your land within your gates.

Every day you will give him his wages, neither will the sun go down upon it, for he is poor, and sets his heart upon it, unless he cries against you unto YHWH, and it is sin to you.

The fathers will not be put to death for the children, neither will the children be put to death for the fathers.

Every man will be put to death for his own sin.

You will not pervert the judgment of the foreigner, nor of the fatherless, nor take a widow's clothes to pledge. But you will

remember that you were a slave in Egypt, and YHWH Elohim ransomed you from there, therefore I command you to do this thing.

When you cut down your harvest in your field, and have forgotten a sheaf in the field, you will not go again to fetch it.

It will be left for the foreigner, for the fatherless and for the widow, that YHWH Elohim may bless you in all the work of your hands.

When you beat your olive tree, you will not go over the boughs again, it will be for the foreigner, for the fatherless, and for the widow.

When you gather the grapes of your vineyard, you will not glean it afterward, it will be left for the foreigner, for the fatherless, and for the widow.

You will remember that you were a slave in the land of Egypt, therefore I command you to do these things.

When there is a strife between men, and they have approached unto the judgment, and they have judged, and declared righteous the righteous, and declared wrong the wrong-doer.

Chapter 25

Then it will be, if the criminal is worthy to be beaten, that the judge will cause him to lie down and to be beaten in his presence, according to his fault by a certain number.

He may be given 40 stripes but not to exceed that unless if he should exceed, and beat him above these with many stripes, then

your brother should be dishonored in your eyes.

You will not muzzle the ox when he treads out the corn. If relatives live together and one of them dies, and has no children, the woman of the dead will not marry outside the family.

Her husband's brother will go in unto her, and take her to himself to be his woman, and will perform the duty of a husband's brother unto her.

Then the first son she has will take over the rights of the brother who is dead, so that his name may not come to an end in Israel.

But if the man is displeased to take his brother's woman, then let his brother's woman go up to the gate to the Elders. Then she shall say, my husband's brother refuses to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the Elders of his city will call him, and speak to him,

and if he stands by it and says, I do not want to acquire her.

Then will his brother's woman come unto him in the presence of the Elders, and loose his shoe from off his feet, and spit in his face and will answer and say, so will it be done to that man that will not build up his brother's house.

And his name will be called in Israel, The house of him that has his shoe loosed.

When men brawl together one with another, and the woman of the one comes near to help her husband out of the hand of him that beats him, and puts out her hand, and takes him by his private parts.

Then you will cut off her hand, your eye will not pity her. You will not have in your bag different weights, a large and a small.

You will not have in your house different measures, a large and a small.

But you will have a perfect and just weight, and a perfect and just measure so that your days may be prolonged in the land that YHWH Elohim gives you.

For all that do such things, and all that do unrighteously, are an abomination to YHWH Elohim.

Remember what Amalek did to you by the road, when you were come out of Egypt.

How he met you by the way, and attacked the outermost parts of you, even all that were feeble behind you, when you were faint and weary, and he did not fear Elohim.

Therefore it will be when YHWH Elohim has given you rest from all your enemies that surround you, in the land that YHWH Elohim bestows to you for an inheritance to possess.

You will blot out the remembrance of Amalek from under the skies and you will not forget it.

When you are come in unto the land that YHWH Elohim gives you for an inheritance, and possess it, and reside therein.

Chapter 26

Then you will take of the first of all the produce of the earth,

that you will bring from your land that YHWH Elohim gives you, and will put it in a basket, and will go to the place that YHWH Elohim will choose to place his Name.

And you will go to the priest that will be in those days and say to him, I profess this day to YHWH Elohim, that I am come to the country that YHWH adjured unto our forefathers to give us.

And the priest will take the basket out of your hand, and set it down before the Altar of YHWH Elohim. Then you will speak and say before YHWH Elohim, a Syrian ready to perish was my dad, and he went down into Egypt, and journeyed there with a few, and became there a nation, great, mighty, and populous.

And the Egyptians treated us very badly and afflicted us, and laid upon us hard slavery. And when we cried to YHWH Elohim of our fathers, YHWH heard our voice and looked on our affliction, and our labor, and our oppression.

Then YHWH brought us out of Egypt with a mighty hand, and with an outstretched arm, and with great awe-inspiring spectacles, and with signs, and with miracles.

He has brought us into this place, and has given us this land, even a land that flows with milk and honey.

And now look, I have brought the first-fruits of the land, that you O YHWH, have given me.

And you will set it before YHWH Elohim, and worship before YHWH Elohim.

You will rejoice in every good thing that YHWH Elohim has given

to you, and to your house, you and the Levite, and the foreigner that is among you.

When you have made an end of tithing all the tithes of your increase the third year, which is the year of tithing, and have given it to the Levite, the foreigner, the fatherless and the widow, that they may eat within your gates, and be filled.

Then you will say before YHWH Elohim, I have brought away the sacred things out of my house and have given them to the Levite, and to the foreigner, the fatherless and to the widow.

This was done according to all your commandments that you have commanded me.

I have not transgressed your commandments, neither have I forgotten them. None of these things have been used in my mourning, nor did I remove any of it while being unclean, let alone offering any of it for the dead, but I have obeyed the Voice of YHWH Elohim, and have done according to all that you have commanded me.

Look down from your Holy dwelling, from the cosmos, and bless your people Israel, and the land that you have given us, as you adjured to our forefathers, a land that flows with milk and honey.

This day YHWH Elohim has commanded you to do these statutes and judgments, you will therefore observe and institute them with all your heart, and with all your mind. You have declared YHWH this day to be your Elohim, and to walk in his ways, and to observe his statutes, and his commandments, and his judgments, and to obey His Voice.

And YHWH has declared you this day to be the nation of his possession, as he has promised you, and that you should observe all his commandments.

To make you high above all nations that he has made, in praise and in name, and in honor, that you may become a Sacred people to YHWH Elohim, as He has spoken.

And Moses with the Elders of Israel commanded the people saying, observe all the commandments that I command you this day.

Chapter 27

And it will be on the day when you will pass over Jordan to the land that YHWH Elohim gives to you that you will set up great stones, and coat them with plaster.

Then you will write on them all the Words of this Law, when you are passed over, that you may enter the land that YHWH Elohim bestows to you, a land that flows with milk and honey, as YHWH Elohim of your forefathers has promised you. Therefore it will be when you are gone over Jordan, that you will set up these stones that I command you this day, in Mount Ebal,

and you will coat them with plaster.

And there you will construct an Altar to YHWH Elohim, an Altar of stones and you will not lift up any iron tool upon them. You will construct the Altar of YHWH Elohim from whole stones, and you will offer whole Burnt-Offerings there to YHWH your Elohim.

You will offer Peace-Offerings and will eat there, and rejoice before YHWH your Elohim.

And you will write upon the stones all the Words of this Law very plainly.

And Moses speaks -- the priests, the Levites, also -- unto all Israel, saying, Keep silent, and hear, O Israel, this day you have become a people to YHWH your Elohim;

You will therefore obey the Voice of YHWH Elohim, and institute his commandments and his statutes, that I command you this day.

Then Moses charged the people that same day saying, These will stand upon Mount Gerizim to bless the people, when you are come over Jordan;

Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

And these will stand upon Mount Ebal to curse;

Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

And the Levites will speak, and say to all the men of Israel with a loud voice, cursed is the man that fashions any graven or molten metal image, a disgusting thing to YHWH, the work of the hands of the craftsman, and places it in a secret location.

And all the people will answer and say, so be it.

Cursed is he that disgraces his dad or his mother. And all the people will say, so be it. Cursed is he that removes his neighbor's landmark. And all the people will say, so be it.

Cursed is he that causes the blind to wander out of the road. And all the people will say, so be it.

Cursed is he that perverts the judgment of the foreigner, fatherless, and widow.

And all the people will say, so be it. Cursed is he that has sexual relations with his father's woman, because he uncovers his father's skirt.

And all the people will say, so be it. Cursed is he that copulates sexually with any kind of animal.

And all the people will say, so be it. Cursed is he that has sexual relations with his sister, the daughter of his father, or the daughter of his mother.

And all the people will say, so be it.

Cursed is he that has sexual relations with his mother in law. And all the people will say, so be it.

Cursed is he that slays his neighbor secretly. And all the people will say, so be it.

Cursed is he that takes a reward to slay an innocent person. And all the people will say, so be it.

Cursed is he that does not confirm all the Words of this Law to institute them.

And all the people will say, so be it.

Chapter 28

If you will diligently obey the Voice of YHWH Elohim, to observe and to institute all his commandments that I command you this day,

then YHWH Elohim will set you on high above all nations of the earth.

And all these blessings will light upon you, and overtake you, if you will obey the Voice of YHWH Elohim. Blessed you will be in the city, and blessed you will be in the field.

Blessed will be the progeny of your body, and the produce of your soil, and the progeny of your cattle, the increase of your oxen, and the flocks of your sheep.

Blessed will be your basket and your kneading bowl. Blessed you will be when you come in, and blessed you will be when you go out.

YHWH will cause your enemies that rise up against you to be struck before your face, they will come out against you one way, and flee before you seven ways.

Then YHWH will command blessings upon you in your storehouses and in all that you set your hands to, and he will bless you in the land that YHWH Elohim bestows to you.

YHWH will establish you as a Sacred people to himself, as he has adjured to you, if you will observe the commandments of YHWH Elohim, and walk in his ways.

And all people of the earth will see that you are called by the Name of YHWH, and they will be afraid of you.

And YHWH will make you plenteous in goods, in the progeny of your body, and in the progeny of your cattle, and in the produce from your soil, in the land that YHWH adjured to your forefathers

to give you.

YHWH will open to you his good treasure, the skies to give the rain to your land in its season, and to bless all the work of your hand, and you will lend to many nations, but you will not borrow.

And YHWH will make you the head, and not the tail, and you will be above only, and you will not be beneath, providing you obey the commandments of YHWH Elohim that I command you this day, to observe and to institute them.

And you will not stray from any of the Words that I command you this day, to the right hand or to the left, to go after other elohim to serve them.

But if you will not obey the Voice of YHWH Elohim, to observe to institute all his commandments and his statutes that I command you this day, then all these curses will come upon you and overtake you.

Cursed you will be in the city, and cursed you will be in the field.

Cursed will be your basket and your kneading bowl.

Cursed will be the progeny of your body, and the produce of your land, the increase of your oxen, and the flocks of your sheep.

Cursed you will be when you come in, and cursed you will be when you go out.

YHWH will send upon you cursing, vexation, and reproof, in all that you set your hand to accomplish until you are destroyed, and until you perish quickly, because of the badness of your practices,

whereby you have forsaken me.

YHWH will make the pestilence overtake you until He has consumed you from off the land where you go to possess.

YHWH will smite you with a wasting disease and with a fever, and with inflammation, and with an extreme fever, and with the sword, and with blighting, and with mildew, and they will pursue you until you perish.

And your skies that are over your head will be brass, and the earth that is under you will be iron.

YHWH will make the rain of your land powder and dust, from the skies it will come down upon you until you are destroyed.

YHWH will cause you to be beaten before your enemies, you will go out one way against them, and flee seven ways before them.

You will be removed into all the kingdoms of the earth.

And your carcasses will be meat for all flying creatures of the air, and for the beasts of the earth, and no man will wave them away.

YHWH will smite you with the inflammation of Egypt and with the tumors, scab, and with the itch, whereby you cannot be healed. YHWH will strike you with madness and blindness, and astonishment of heart.

You will grope at noonday, as the blind gropes in darkness, and you will not prosper in your ways and you will only be oppressed and spoiled daily, and no man will rescue you.

You will betroth a woman and another man will sleep with her, you

will build a house but you will not dwell in it. You will plant a vineyard and will not gather its grapes. Your ox will be slaughtered before your eyes

and you will not eat it, your donkey will be violently taken away from before your face, and will not be restored to you.

Your sheep will be given to your enemies, and you will have none to recover them.

Your sons and your daughters will be given to another people, and your eyes will look with desire with longing for them all day long and there will be no strength left in your hand.

The produce of your land, and all your labors will a nation that you do not know will eat up and you will be only oppressed and crushed always so that you will be maddened, by what the sight of your eyes will see.

YHWH will smite you in the knees and in the legs, with a malignant boil that cannot be healed, from the sole of your foot to the top of your head.

YHWH will bring you, and your king that you will set over you, to a nation that neither you nor your fathers have known, and there you will serve other elohim of wood and stone.

You will become an astonishment, a proverb and a byword among all nations where YHWH will lead you.

You will carry much seed out into the field and will gather but little in, for the locust will consume it.

You will plant vineyards and dress them, but will neither drink of the wine, nor gather the grapes because the worms will eat them.

You will have olive trees throughout all your borders but you will not anoint yourself with the oil because your olive will drop off its fruit.

You will gender sons and daughters but you will not enjoy them because they will go into captivity.

All your trees and produce from your land will the locust consume.

The foreigner that is within you will get up above you very high, and you will come down very low.

He will lend to you and you will not lend to him, he will be the head, and you will be the tail.

Moreover all these curses will come upon you and will pursue you, and overtake you until you are destroyed because you obeyed not the Voice of YHWH Elohim, to observe his commandments and his statutes that he commanded you.

And they will be upon you for a sign and for a portent, and upon your offspring for the ages.

Because you served not YHWH Elohim with joyfulness and with gladness of heart during the times of prosperity.

Therefore you will serve your enemies that YHWH will send against you, in hunger and in thirst, and in nakedness, and in want of all things and he will put a yoke of iron upon your neck, until he has destroyed you.

YHWH will bring a nation against you from afar, from the end of the earth, as swift as the eagle fly, a nation whose tongue you will not understand.

A nation of fierce presence, that will not regard the person of the old, nor show favor to the young.

And he will eat the progeny of your cattle, and the produce from your land until you are destroyed, which also will not leave you either corn, wine, or oil, or the increase of your oxen, or flocks of your sheep, until he has destroyed you.

He will besiege you in all your gates, until your high and fortified walls come down, which you trusted in throughout all your land,

and he will besiege you in all your gates throughout all the land that YHWH Elohim has given you.

And you will eat the progeny of your own body, the flesh of your sons and of your daughters that YHWH Elohim has given you, in the siege and in the distress that your enemies will distress you with.

So that the man that is soft among you and very dainty, his eye will be evil toward his brother and toward the woman of his bosom and toward the remainder of his surviving children.

So that he will not give to any of them from the flesh of his children whom he will cannibalize, because he has nothing left to himself in the siege, and in the distress that your enemies will distress you with in all your gates.

The tender and delicate woman among you, that would not

adventure to set the sole of her foot upon the ground for being pampered and delicate, her eyes will be evil toward the husband of her bosom and toward her son, and toward her daughter.

And toward her babies that come out from between her feet,

and toward her children that she will gender, because she will cannibalize them for want of all things secretly in the siege and distress that your enemy will distress you with in your gates.

If you will not observe to institute all the Words of this Law that are written in this book so that you may fear his glorious and fearful Name, YHWH Elohim, then YHWH will make your plagues beyond one's power, and the slaughter of your offspring, even intensely lasting conquest, and malignant sicknesses made lasting.

Moreover he will bring upon you all the diseases of Egypt, which you were afraid of and they will overtake you. Also every sickness and every plague that is not written in the book of this Law, them will YHWH bring upon you until you are destroyed.

And you will be left few in number whereas you were as the stars of the cosmos for multitude because you would not obey the Voice of YHWH Elohim.

As YHWH rejoiced over you to do you good and to multiply you, so YHWH will rejoice over you to destroy you, and to bring you to nothing

and you will be plucked from off the land where you go to possess.

And YHWH will scatter you among all people, from one end of the earth even to the other,

and there you will serve other elohim that neither you nor your ancestors have known, even of wood and stone.

And among these nations you will find no ease, neither will the sole of your feet have rest, but YHWH will give you there a trembling heart, and failing of eyes and sorrow of mind. And your life will hang in doubt before you, and you will fear day and night, and will have no assurance of your life. In the morning you say, O that it were sunset! And at sunset you say, O that it were sunrise! From the fear of your heart that you are fearful with, and the things that your eyes will see.

And YHWH will bring you into Egypt again with ships, by the way that I spoke unto you. You will see it no more again and there you will be sold to your enemies for slaves and slave girls but no man will buy you. These are the Words of the Covenant that YHWH commanded Moses to make with the children of Israel

in the land of Moab, besides the Covenant that he made with them in Horeb.

Moses called to all Israel and said to them, You have seen all that YHWH did before your eyes in the land of Egypt to Pharaoh, and to all his servants and to all his land.

Chapter 29

The great testing that your eyes have seen, the signs and those great miracles. Yet YHWH has not given you a heart to perceive, and eyes to see and ears to hear, unto this day.

And I have led you 40 years in the uninhabited lands, your clothes

have not become old, and your shoes have not worn out upon your feet.

You have not eaten bread, neither have you drank wine or strong drink so that you might know that I am YHWH Elohim.

And when you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we conquered them. We took their land and gave it for an inheritance to the Reubenites, and Gadites, and to the half tribe of Manasseh. Observe therefore the Words of this Covenant

and institute them, so that you may prosper in all that you do.

You stand this day all of you before YHWH Elohim, the captains of your tribes, your Elders and officers, with all the men of Israel.

Your children, your women, and your foreigners that are in your camp, from the cutter of your wood to the water drawing women.

That you should enter into the Covenant-Pledge with YHWH Elohim and into his oath that YHWH Elohim makes with you this day.

That he may establish you today for a people unto Himself, and that he may be to you an Elohim, as he has spoken to you, and as he has adjured to your forefathers, to Abraham, Isaac, and Jacob.

Neither with you only do I make this Covenant and this oath, but with him that stands here with us this day before YHWH Elohim, and also with him that is not here with us this day.

For you know how we have lived in the land of Egypt, and how we came through the nations that you passed by.

And you have seen their abominations and their idols, wood and stone, silver and gold, that were among them.

Beware unl

ess there is among you man, or woman, or family, or tribe, whose heart turns away this day from YHWH Elohim, to go and serve elohim from these nations, unless there should be among you a root that bears poison and bitterness.

When such a person hears the words of this curse, that he blesses himself in his heart saying, prosperity will I have, although in the stubbornness of my heart I go on, so that the drunkenness adds itself to the thirst. YHWH will

not spare him, but then the nostrils of YHWH and his jealousy will smoke against that man, and all the curses that are written in this book will descend upon him, and YHWH will blot out his name from under the skies.

And YHWH will separate him to evil out of all the tribes of Israel, according to all the curses of the Covenant that are written in this book of the Law.

So that the generations to come of your children that will rise up after you, and the foreigner that will come from a distant land will say, when they see the plagues of that land, and the sicknesses that YHWH has laid upon it.

And that the whole land is brimstone, salt and burning, that it is not sown nor grows up any grass, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, that YHWH overthrew in his anger,

and in his wrath.

Even all nations will say, why has YHWH done so to this land?

What is the meaning of the heat of this great anger?

Then men will say, because they have forsaken the Covenant of YHWH Elohim of their forefathers that he made with them when he brought them out of the land of Egypt.

For they went and served other elohim and worshiped them, elohim whom they did not know, and whom he had not given to them.

And the nostrils of YHWH flared against this land, to bring upon it all the curses that are written in this book.

And YHWH rooted them out of their land in anger, and in wrath, and in great indignation and cast them into another land as it is this day. The secret things belong to YHWH Elohim, but those things that are revealed belong to us and to our children for the ages, that we may institute all the Words of this Law. When all these things are come upon you, the blessing

and the cu

rse, that I have set before you, and you will call them to mind among all the nations, where YHWH Elohim has driven you, and will return to YHWH Elohim, and will obey his Voice according to all that I command you this day, you and your children, with all your heart and with all your mind.

Then YHWH Elohim will turn back your captivity, and will have compassion on you, and will return and gather you from all the

nations, where YHWH Elohim has scattered you.

If any of you are driven out to the outermost parts of the cosmos, from there will YHWH Elohim gather you, and from there will he fetch you.

Chapter 30

And YHWH Elohim will bring you into the land that your forefathers possessed, and you will possess it and he will do you good, and multiply you greater than your ancestors.

And YHWH Elohim will circumcise your heart, and the heart of your offspring, to love YHWH Elohim with all your heart and with all your mind so that you may live.

Then YHWH Elohim will put all these curses upon your enemies, and on them that hate you, who had persecuted you.

And you will return and obey the Voice of YHWH, and institute all his commandments that I command you this day.

Then YHWH Elohim will make you plenteous in every work of your hand, in the progeny of your body, and in the progeny of your cattle, and in the produce from your soil.

This happens for goodness because YHWH will again rejoice over you for good, as he rejoiced over your forefathers.

If you will obey the Voice of YHWH Elohim, to observe his commandments and his statutes that are written in this book of the Law, and if you turn to YHWH Elohim with all your heart, and with all your mind.

For this commandment that I command you this day, it is not hidden from you, neither is it far off.

It is not in the cosmos so that you should say, who will go up for us to the abode of the stars and bring it to us, that we may hear it and institute it?

Neither is it beyond the sea, that you should say, who will go over the sea for us and bring it to us, that we may hear it, and institute it?

But the Word is very close to you, in your mouth and in your heart so that you may institute it. See, I have set before you this day life and good, and death and badness.

In that I command you this day to love YHWH Elohim, to walk in his ways, and to observe his commandments and his statutes and his judgments so that you may live and multiply, and YHWH Elohim will bless you in the land where you are going to possess.

But if your heart turns away, so that you will not hear but will be drawn away, and worship other elohim, and serve them.

I denounce to you this day, that you will certainly perish, and that you will not perpetuate your days upon the land where you pass over Jordan to enter in to possess.

I call the cosmos and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both you and your posterity may live.

That you may love YHWH Elohim, and that you may obey his Voice, and that you may follow closely to him for he is your life,

and the length of your days.

Then you may live in the land that YHWH adjured to your forefathers, to Abraham, Isaac, and to Jacob, to give to them.

Moses went and spoke these words to all Israel.

He said to them, I am a 120 years old this day, I can no more go out and come in, also YHWH has said to me, You will not pass over this Jordan. YHWH Elohim, he will pass over before you and he will destroy these nations from before you and you will possess them.

And Joshua, he will pass over before you as YHWH has said.

Chapter 31

And YHWH will do to them as he did to Sihon and to Og, kings of the Amorites, and to their land that he destroyed.

YHWH will devote them up before your presence, that you may do to them according to all the commandments that I have commanded you.

Be strong and of good courage, fear not, nor be afraid of them because YHWH Elohim, he is the one that will go with you, he will not fail you nor forsake you.

Moses called to Joshua and spoke to him in the sight of all Israel,

be strong and of good courage because you must go with this people to the land that YHWH has adjured to their fathers to give them, and you will cause them to inherit it.

And YHWH, he is the one that will go before you, he will be with

you, he will not fail you, neither forsake you so do not fear, neither be dismayed. Then Moses wrote this Law and delivered it to the priests, the sons of Levi, that carry the Ark of the Covenant of YHWH, and to all the Elders of Israel.

Moses commanded them saying, at the end of seven years, in the appointed time, the year of release, in the Feast of Tabernacles.

When all Israel has come to appear before YHWH Elohim in the place that He will choose, you will read this Law before all Israel in their hearing.

Gather the people together, men, women, children, and the foreigner that is within your gates, that they may hear and that they may learn and fear YHWH Elohim, and observe to institute all the Words of this Law.

And that their children, that have not known anything, may hear and learn to fear YHWH Elohim, as long as you live in the land where you pass over Jordan for your possession.

Then YHWH spoke to Moses, Look, your days approach that you must die so call Joshua, and present yourselves in the Tabernacle at the Appointed Place, that I may give him a command.

And Moses and Joshua went and presented themselves in the Tabernacle at the Appointed Place. And YHWH appeared in the Tabernacle in the Pillar of the Cloud-mass column,

and the Pillar of the Cloud-mass stood over the entrance of the Tabernacle. YHWH spoke to Moses, Look, you will be laid to rest with your fathers and this people will rise up, and go a whoring

after the elohim of the foreigners of the land, where they go to be among. They will forsake me, and break my Covenant that I have made with them. Then my nostrils will flare against them in that day, and I will forsake them, and I will hide my face from them,

and they will be devoured.

And many evils and troubles will befall them so that they will say in that day, are not these evils come upon us because our Elohim is not among us?

And I will certainly hide my face in that day for all the evils that they will have done, in that they are turned to other elohim. Now therefore write this song for yourself, and teach it to the children of Israel, put it in their mouths that this song may be a witness for me against the children of Israel.

For when I will have brought them into the land that I adjure to their fathers, that flows with milk and honey and they will have eaten and filled themselves and become fat.

Then they will turn to other elohim and serve them, and provoke me, and will break my Covenant.

When many evils and troubles are befallen them, then this song will testify against them as a witness because it will not be forgotten out of the mouths of their offspring. This is because I know their imaginations that they go about thinking, even now, before I have brought them into the land that I have adjured.

Moses therefore wrote this song that same day and taught it to the children of Israel. And he gave Joshua the son of Nun a command

and said, be strong and of good courage because you will bring the children of Israel into the land that I adjured to them and I will be with you.

When Moses had made an end of writing the Words of this Law in a book, until they were finished, then Moses commanded the Levites that carry the Ark of the Covenant of YHWH saying, take this book of the Law and put it in the side of the Ark of the Covenant of YHWH Elohim, that it may be there for a witness against you.

For I know your rebellion, and your stiff neck while I am yet alive with you this day, you have been rebellious against YHWH, and how much more after my death?

Gather to me all the Elders of your tribes, and your officers, that I may speak these Words in their ears, and call the cosmos and earth to record against them.

Because I know that after my death you will ruin and corrupt yourselves, and turn aside from the way that I have commanded you.

And evil will befall you in the End Times, because you will do bad in the sight of YHWH, to provoke him to anger through the business of your hands.

Moses spoke in the ears of all the company of Israel the Words of this song, until they were ended.

Give ear, O you skies, and I will speak and hear, O land, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distill as the

dew, as the small rain upon the tender herb, and as the showers upon the grass.

Because I will publish the Name of YHWH, ascribe you greatness unto our Elohim.

He is the Rock, His work is complete, for all his ways are justice, an Elohim of Truth and without injustice, lawful and upright is He.

Chapter 32

They have corrupted themselves, their blemish is not his sons', a generation perverse and crooked!

Do you thus repay YHWH, O foolish people and unwise?

Is not he your Father that has acquired you? has he not made you and established you?

Remember the days of old, consider the years of many generations, ask your dad, and he will show you, your Elders, and they will tell you.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the borders of the people according to the number of the children of Israel.

For YHWH's portion is his people, Jacob is the company of his inheritance.

He found him in a desert land, and in the waste howling desolate place, he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirs up her nest, flutters over her young, spreads wide her wings, takes them, and bears them on her wings.

So YHWH alone did lead him, and there were no alien elohim with him.

He made him ride on the high places of the land, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.

Butter of cows, and milk of sheep, with fat of lambs and rams from the breed of Bashan, and goats, with the fat of kidneys of wheat, and you did drink the pure wine of the grape.

But Jeshurun became fat, and kicked, you are become fat, you are grown thick, you are covered with fatness, then he forsook Elohim that made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with alien elohim, with abominations they provoked him to anger.

They sacrificed to devils, not to Elohim, to elohim whom they did not know, to elohim that newly sprouted up, whom your fathers feared not.

The Rock that gendered you, you are unmindful of, and have forgotten Elohim that formed you.

And when YHWH saw it, he abhorred them, because

of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be, for they are a very obstinate generation, children in whom is no faith.

They have moved me to jealousy with what is not Elohim, they have provoked me to anger with their vanities, and I will move them to jealousy with those that are not a people, I will provoke them to anger with a foolish nation.

For a supernatural fire is kindled in my nostrils, and will burn to the lowest Sheol, and will burn up the land with her produce [causing famine], and will blaze up the foundations of the mountains [volcanic activity].

I gather upon them evils, my arrows I consume upon them.

They will be exhausted with famine and consumed by heat, and bitter destruction.

And the teeth of animals I send upon them, With poison of fearful things of the dust.

The sword without, and terror within, will destroy both the young man and the virgin, the nursing [infant] with the man of gray hairs.

I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.

If not, the anger of an enemy I fear, lest their adversaries know, lest they say, our hand is high and YHWH has not wrought all this.

For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this so that they would consider these things in the End Times!

How should one chase 1000, and two put 10,000 to flight, except their Rock had sold them, and YHWH had closed them up?

For their rock is not as our Rock, even our enemies themselves being judges.

For their vine is of the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall, their clusters are bitter things.

Their wine is the poison of a venomous snake, and the cruel venom of the cobra.

Is not this laid up in store with me, and sealed up among my treasures?

To me belongs vengeance and requital, their foot will slide in due time, for the day of their calamity is at hand, and the things that will come upon them make haste.

Because YHWH will judge his people, and repent himself for his slave, when he sees that their power is gone, and there is none shut up, or left.

And he shall say, Where are their elohim, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their Drink-Offerings?

let them rise up

and help you, and be your protection.

See now that I, even I, am He, and there is no elohim with me, I kill, and I make alive, I wound and I heal, neither is there any that can deliver out of my hand.

For I lifted up my hand to the cosmos and say, I live for the ages.

If I sharpen my glittering sword, and my hand takes hold on judgment, I will render vengeance to my enemies, and will reward them that hate me.

I will make my arrows drunk with blood, and my sword will devour flesh;

and that with the blood of the slain and of the captives, from the head of the freemen of the enemy.

Rejoice, O you nations, with his people for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people.

And Moses came and spoke all the Words of this song in the ears of the people, he and Joshua the son of Nun.

Then Moses made an end of speaking all these Words to all Israel

And he said to them, set your hearts to all the Words that I testify among you this day, that you will command your children to observe to institute, all the words of this Law. Because it is not a vain thing for you because it is your life, and through these things you will perpetuate your days in the land where you pass over Jordan to possess.

YHWH spoke to Moses that very same day saying, Get yourself up into this mountain Abarim, unto Mount Nebo, that is in the land of Moab, that is opposite Jericho and view the land of Canaan, that I give to the children of Israel for a possession.

And die in the mountain where you go up, and be gathered to your people, as Aaron your brother died in Mount Hor, and was gathered

to his people.

Because you trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the Desert of Zin, because you did not consecrate me among the children of Israel.

Yet you will see the land before you, but you will not enter the land that I give the children of Israel.

And this is the blessing, that Moses the man of Elohim blessed the children of Israel with before his death.

And he spoke, YHWH came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with 10,000 of Holy Ones, from his right hand went a fiery Law of Decrees for them.

Yes, he loved the people, all his Holy Ones are in your hand and they sat down at your feet, everyone will receive of your Words. Moses commanded us a Law, even the inheritance of the company of Jacob.

Chapter 33

And he became king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Let Reuben live and not die, and do not let his men be few.

This is the blessing of Judah

and he said, Hear, YHWH, the voice of Judah, and bring him to his people, let his hands be sufficient for him and you be a help to him

from his enemies.

And of Levi he said, Let your Thummim-Urim be with your Holy One, whom you did test at Massah, and with whom you did contend with at the waters of Meribah.

Who is saying of his father and his mother, I have not seen him.

And his brother he has not seen and his children he has not taken care of.

For they have observed your sayings, and your Covenant they have guarded.

They will teach Jacob your judgments, and Israel your Law, they will put incense before you, and whole Burnt-Offering upon your Altar. Bless, O YHWH, his strength, and the work of his hands you accept.

Smite the loins of his withstanders, and of those hating him, that they rise not!

And of Benjamin he said, The beloved of YHWH will live in safety by him, and YHWH will cover him all the day long, and he will dwell between his shoulders.

And of Joseph he said, Blessed of YHWH is his land, for the precious things of the skies, for the dew and for the deep valleys that lie below.

And for the precious produce brought forth by the sun,

and for the precious things put forth by the moon. For the chief resources of the ancient mountains,

and for the precious things of the lasting hills. For the precious things of the land and its fullness, and for the good will of him that resides in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brothers.

His glory is like the firstborn of his bulls, and his horns are like the horns of buffalo, with them he will push the people together to the ends of the land, and they are the 10,000 of Ephraim, and they are the thousands from Manasseh. Of Zebulun he said, Rejoice, Zebulun, in your going out.

And Issachar, in your tents.

They will call the people to the mountain, there they will offer sacrifices of righteousness because they will extract from the abundance of the seas, and from treasures buried in the sand.

Of Gad he said, blessed is he that widens Gad,

and he lives as a lion, and tears the arm with the crown from the head. And he provides the first part for himself, because there, the portion of the lawgiver is covered, and he comes with the heads of the people. The righteousness of YHWH he has done, and his judgments with Israel. Of Dan he said, Dan is a lion's cub, and he will leap from Bashan.

Of Naphtali he said, O Naphtali, satisfied with favor and full with the blessing of YHWH, possess you the West and the South.

Of Asher he said, Let Asher be blessed with children let him be acceptable to his kinsmen, and let him dip his foot in oil.

Your shoes will be iron and brass, and as your days, so will your strength be.

There is none like unto Elohim of Jeshurun, who rides upon the skies in your help, and in his excellency on the clouds.

The ancient of old Elohim is your refuge, and underneath are the Age-Lasting arms, and he will thrust out the enemy from before you and will say, Destroy them!

Israel then will live in safety alone, the fountain of Jacob will be upon a land of corn and wine, also his skies will drop down dew.

Happy are you, O Israel, who is like unto you, O people saved by YHWH, the shield of your help, and who is the sword of your Excellency!

And your enemies will be found liars to you, and you will tread upon their high places.

Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, which is opposite Jericho. And YHWH showed him all the land of Gilead, unto Dan,

Chapter 34

and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, as far as the Western Sea,

and the South,

and the plain of the Valley of Jericho, the city of palm trees, unto Zoar. And YHWH spoke to him, This is the land that I adjured to

Abraham, Isaac, and to Jacob saying, I will give it to your descendants, I have caused you to see it with your eyes, but you will not pass over.

So Moses the servant of YHWH died there in the land of Moab, according to the Word of YHWH.

And He buried him in a valley in the land of Moab, over against Bethpeor: but no man knows of his burial site to this day.

And Moses was 120 years old when he died and his eyes were not dim, nor his natural force abated.

And the children of Israel shed tears for Moses in the plains of Moab for 30 days, so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him and the children of Israel obeyed him, and did as YHWH commanded Moses.

And there arose not a prophet since that time in Israel that was like Moses, whom YHWH knew face to face.

In all the signs and the miracles that YHWH sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

and in all that mighty hand, and in all the great terror that Moses effected in the sight of all Israel. [The End of The Torah] Joshua/ Judges

Joshua/Judges

Chapter 1

Now after the death of Moses, the slave of YHWH, it came about that YHWH spoke to Joshua the son of Nun, Moses' minister saying,

Moses my slave is dead; now therefore arise, go over this Jordan, you and all this people, to the land that I bestow to them, even to the children of Israel.

Every place that the sole of your foot will tread upon, that have I given to you as I said to Moses.

From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, will be your coast.

There will not be anyone able to stand before you all the days of your life: as I was with Moses, so I will be with you: I will not fail you, nor forsake you.

Be strong and of a good courage: for to this people will you divide for an inheritance this land that I adjured unto their forefathers to give them.

Only be you strong and very courageous, that you may observe to do according to all the Law, that Moses my slave commanded you: turn not from it to the right hand or to the left, so that you may prosper wherever you go. This Scroll of the Law will not depart out of your mouth;

but you will meditate on it day and night, so that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you?

Be strong and of a good courage; be not afraid, neither be dismayed: because YHWH Elohim is with you wherever you go.

Then Joshua commanded the officers of the people saying,

Pass through the encampment and command the people saying, prepare your provisions; because within three days you will pass over this Jordan, to go in to possess the land that YHWH Elohim bestows to you to take possession of.

And to the Reubenites and to the Gadites, and to half-tribe of Manasseh, Joshua spoke saying,

remember the Word that Moses the slave of YHWH commanded you saying, YHWH Elohim has given you rest and has given you this land.

Your women, your little ones and your cattle, will remain in the land that Moses gave you on this side of Jordan; but you will pass before your brethren armed, all the mighty men of valor, will help them.

Until YHWH has given your brethren rest, as he has given you, and they also have possessed the land that YHWH Elohim bestows to them. Then you will return to the land of your possession and enjoy it, that Moses (YHWH's slave) gave to you on this side Jordan toward the sunrise (east).

And they answered Joshua saying, all that you command us we will do, and wherever you send us, we will go.

According as we listened to Moses in all things, so will we obey you: only YHWH Elohim is with you, as he was with Moses. Whoever he is that rebels against your commandment, and will not listen to your Words in all that you command him, he will be put to death:

only be strong and of a good courage.

Chapter 2

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, go view the land, even Jericho. And they went, and came into the house of a prostitute named Rahab, and lodged there.

And it was told the king of Jericho saying, see, there came men in here tonight from the children of Israel to search out the country.

And the king of Jericho sent to Rahab saying, bring out the men that are come to you, that are entered into your house, because they are come to search out all the country. But the woman took the two men and hid them, and replied thus, there came men to me, but I do not know where they are [now].

And it came about when the gate was shut after dark, that the men went out:

where the men went I do not know: pursue after them quickly; for you will overtake them.

But she had brought them up to the roof of the house, and hid them

with the stalks of flax, that she had laid in order upon the roof.

And the men pursued after them on the road to Jordan to the fords: and as soon as they that pursued after them were gone out, they shut the gate.

And before they were laid down, she came up to them on the roof;

And she said to the men, I know that YHWH has given you the land, and that your terror has fallen on us, and that all the inhabitants of the land faint because of you. Because we have heard how YHWH dried up the water of the Red Sea for you, when you came out of Egypt;

and what you did to the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom you utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain anymore courage in anyone, because of you: for YHWH your Elohim, he is Elohim in the cosmos above, and in the earth beneath.

Now therefore, I pray you, adjure to me by YHWH, since I have showed you kindness, that you will also show kindness to my dad's house, and give me a true token:

And that you will save alive my dad and my mother, and my brothers and sisters, and all that they have, and deliver our lives from death. Then the men answered her, our life for yours, if you utter not this our business.

And it will be, when YHWH has given us the land, that we will deal kindly and truly with you.

Then she let them down by a rope through the window, because her house was on the town wall, for she lived on the wall.

And she said to them, go to the mountain, unless the pursuers meet you; and hide yourselves there for three days, until the pursuers are returned: and afterward you may go on your way. Then the men replied to her, we will be blameless of this your oath that you have made us adjure.

Look, when we come into the land, you will bind this line of scarlet thread in the window that you did let us down by:

and you will bring your dad, and your mother, and your family, and all your dad's household, home to you.

And it will be, that whoever will go out of the doors of your house into the street, his blood will be on his own head. And we will be guiltless: and whoever will be with you in the house, his blood will be on our head, if any hand is upon him.

And if you utter this our business, then we will be exempt of your oath that you have made us adjure.

And she said, according to your words, so be it. And she sent them away

and they departed: and she bound the scarlet line in the window. Then they went, and came to the mountain and stayed there three days, until the pursuers were returned: and the pursuers sought them throughout all the road, but found them not.

So the two men returned and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all

things that befell them:

And they said to Joshua, truly YHWH has delivered into our hands all the land; for even all the inhabitants of the country do faint because of us. Then Joshua rose early in the morning;

Chapter 3

and they pulled up from Shittim and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

And it came to pass after three days, that the officers went through the encampment;

And they commanded the people saying, when you see the Ark of the Covenant of YHWH Elohim, and the priests the Levites bearing it, then you will pull up from your place and go after it. Still there will be a space between you and it, about 1000 yards by measure:

do not come near to it, so that you may know the way by which you must go, because you have not passed this way before.

And Joshua said to the people, consecrate yourselves: because tomorrow YHWH will do wonders among you.

And Joshua spoke to the priests saying, take up the Ark of the Covenant, and pass over before the people.

And they took up the Ark of the Covenant and went before the people. And YHWH said to Joshua, this day will I begin to magnify you in the sight of all Israel so that they may know that as I was with Moses, so I will be with you.

And you will command the priests that bear the Ark of the Covenant saying, when you are come to the brink of the water of Jordan, you will stand still in the Jordan River.

And Joshua said to the children of Israel, come near and hear the Words of YHWH Elohim.

Then Joshua said, hereby you will know that the living Elohim is among you, and that he will without fail drive out from before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and the Jebusites. Observe, the Ark of the Covenant of YHWH of all the earth passes over before you into Jordan.

Now therefore take twelve men out of the tribes of Israel, out of every tribe a man.

And it will come about, as soon as the soles of the feet of the priests that bear the Ark of YHWH, the YHWH of all the earth, will rest in the waters of Jordan. Then the waters of the Jordan River will be cut off from the waters that come down from above; and they will stand upon a heap (pile up).

And it came to pass, when the people pulled up from their tents, to pass over Jordan, and the priests bearing the Ark of the Covenant before the people;

And as they that carried the Ark were come to Jordan, and the feet of the priests that carried the Ark were dipped in the brim of the water, (for Jordan overflows all its banks all the time of harvest,)

that the waters stand; those coming down from above have risen (one heap)

, very far above Adam the city, that is at the side of Zaretan. And those going down by the sea of the plain, the Salt Sea, have been completely cut off; and the people have passed through opposite Jericho;

And the priests that carried the Ark of the Covenant of YHWH stood firm on dry ground in the middle of the Jordan River and all the Israelites passed over on dry ground, until all the people were passed clean over the Jordan River.

Chapter 4

And it came about, when all the people were clean passed over Jordan, that YHWH spoke to Joshua saying, Take twelve men out of the people, out of every tribe a man, and command them saying, pick up for you from this place, from the middle of the Jordan River, from the Established Standing Place of the feet of the priests, twelve stones.

And you have removed them over with you, and placed them in the lodging-place in which you lodge tonight.

Then Joshua called the twelve men, whom

he had prepared of the children of Israel, out of every tribe a man

And Joshua said to them, pass over before the Ark of YHWH Elohim into the middle of Jordan, and take up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel:

That this may be a sign among you, that when your children ask their fathers in time to come saying, what is the meaning of these

stones?

Then you will answer them, that the waters of Jordan River were cut off before the Ark of the Covenant of YHWH; when it passed over Jordan, the waters of Jordan were cut off and these stones will be for a memorial to the children of Israel for the ages.

And the children of Israel did so as Joshua commanded and took up twelve stones out of the middle of Jordan, as YHWH spoke to Joshua. According to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.

And Joshua set up twelve stones in the middle of Jordan, in the place where the feet of the priests that carried the Ark of the Covenant stood: and they are there to this day.

Because the priests that carried the Ark stood in the middle of Jordan, until everything was finished that YHWH commanded Joshua to speak to the people, according to all that Moses commanded Joshua: and the people hurried and passed over.

And it came about, when all the people were clean passed over, that the Ark of YHWH passed over, and the priests in the presence of the people.

And the children of Reuben and the children of Gad, and one-half of the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them:

About 40,000 prepared for war passed over before YHWH to battle, to the plains of Jericho.

On that day YHWH magnified Joshua in the sight of all Israel;

and they feared him as they feared Moses, all the days of his life. And YHWH spoke to Joshua saying,

Command the priests that bear the Ark of the Testimony, that they come up out of Jordan.

Joshua therefore commanded the priests saying, come up out of Jordan.

And it came about, when the priests that carried the Ark of the Covenant of YHWH were come up out of the middle of Jordan, and the soles of the priest's feet were lifted up unto the dry land, that the waters of Jordan returned to their place, and flowed over all its banks, as they did before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

And those twelve stones that they took out of Jordan, did Joshua raise up in Gilgal.

And he spoke to the children of Israel saying, when your children will ask their fathers in times to come saying, what do these stones mean?

Then you will let your children know saying, Israel came over this Jordan on dry land. Because YHWH Elohim dried up the waters of Jordan from before you, until you were passed over, as YHWH Elohim did to the Red Sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of YHWH, that it is strong: that you might fear YHWH Elohim

for the ages.

And it came about, when all the kings of th

Chapter 5

e Amorites that were on the side of Jordan westward, and all the kings of the Canaanites, that were by the sea, heard that YHWH had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their hearts melted, neither was there spirit in them anymore, because of the children of Israel.

At that time YHWH said to Joshua, Make sharp knives, and circumcise again the children of Israel the second time. Then Joshua made himself sharp knives, and circumcised the children of Israel at the hill of the foreskins.

And this is the cause why Joshua did circumcise:

All the people that came out of Egypt, that were males, even all the men of war, died in the uninhabited places by the road, after they came out of Egypt.

Now all the people that came out were circumcised: but all the people that were born in the uninhabited places by the road as they came out of Egypt, those ones they had not circumcised. Because the children of Israel walked 40 years in the uninhabited places, until all the people that were men of war that came out of Egypt, were consumed. Because they obeyed not the Voice of YHWH: unto whom YHWH adjured that he would not show them the land that YHWH adjured to their fathers, that he would give to us, a land that flows with milk and honey. And their children, whom he raised up

in their place, those ones Joshua circumcised:

for they were uncircumcised, because they had not circumcised them by the road.

And it came about, when they had done circumcising all the people, that they stayed in their places in the camp, until they were restored to vitality.

YHWH spoke to Joshua, This day have I rolled away the reproach of Egypt from off you. Therefore the name of the Standing Place is called Gilgal to this day.

And the children of Israel encamped in Gilgal, and observed the Passover on the 14th day of the month at sunset in the plains of Jericho.

And they did eat of the old produce of the land on the next day after the Passover, unleavened bread, and roasted [corn or grain] in the same day.

And the Manna ceased on the next day after they had eaten from the old produce of the land;

neither had the children of Israel Manna anymore; but they did eat from the fruit of the land of Canaan that year.

And it came about, when Joshua was by Jericho, that he lifted up his eyes and looked, and lo, there stood a man opposite him with his sword drawn in his hand: and Joshua went to him and said to him, are you for us, or for our enemies?

And he replied, No; but as captain of the Army of YHWH am I now

come. And Joshua fell on his face to the land and did worship, and said to him, what says my master to his slave?

And the captain of YHWH's Army replied to Joshua, Untie your shoe from off your foot, because the Standing Place where you stand is Sacred. And Joshua did so.

Chapter 6

Now Jericho was closed up because of the children of Israel: none went out, and none came in. And YHWH said to Joshua, See, I have given into your hand Jericho, and its king thereof,

and the mighty men of valor.

And you will walk around the city, all you men of war, and encircle the city once. You will repeat this for six days.

And seven priests will bear before the Ark seven trumpets of rams' horns: and on the seventh day you will walk around the city seven times, and the priests will blow with the trumpets.

And it will come about, that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people will shout with a great shout; and the walls of the city will fall down flat, and the people will ascend up every man over-against him.

And Joshua the son of Nun called the priests and said to them, take up the Ark of the Covenant and let seven priests bear seven trumpets of rams' horns before the Ark of YHWH.

And he said to the people, pass on and walk around the city, and let

him that is armed pass on before the Ark of YHWH.

And it came about when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns passed on before YHWH, and blew with the trumpets: and the Ark of the Covenant of YHWH followed them.

And the armed men went before the priests that blew with the trumpets, and the rearguard came after the Ark, the priests going on and blowing with the trumpets.

And Joshua had commanded the people saying, you will not shout, nor make any noise with your voices, neither will any word proceed out of your mouth until the day I command you to shout; then you will shout.

So the Ark of YHWH encircled the city, going around it once: and they came into the camp and lodged in the camp.

And Joshua rose early in the morning and the priests took up the Ark of YHWH.

And seven priests bearing seven trumpets of rams' horns before the Ark of YHWH proceeded on, and blew with the trumpets: and the armed men went before them; but the rearguard came after the Ark of YHWH, the priests going on, and blowing with the trumpets.

And the second day they walked around the city once, and returned into the camp: so they repeated this for six days.

And it came about on the seventh day, that they got up early around the sunrise time of the day, and walked around the city in the same way seven times: only on that day they encircled the city

seven times.

And it came about at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout! because YHWH has given you the city.

And the city will be Devoted to Destruction, even it and all that are in it, to YHWH: only Rahab the prostitute will live, she and all that are with her in the house, because she hid the messengers that we sent.

And you, altogether guard yourselves from the things Devoted to Destruction, unless you make yourselves dedicated to destruction, when you take of the things Devoted to Destruction, and make the camp of Israel a curse, and trouble it.

But all the silver, gold, and vessels of brass and iron are set apart for YHWH: they will come into the Treasury of YHWH.

So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the walls fell down flat, so that the people went up into the city, each over-against him,

and they captured the city. And they Devoted to Destruction all that were in the city, both man and woman, young and old, and ox, sheep, and donkey, with the edge of the sword.

But Joshua had said to the two men that had spied out the country, go into the whore's house, and bring out from there the woman, and all that she has, as you adjured to her.

And the young men that were spies went in and brought out Rahab,

and her dad, mother, and her family, and all that she had; and they brought out all her relatives, and left them outside the camp of Israel.

And they burnt the city with fire, and all that was in it: only the silver, gold, and the vessels of brass and of iron, they put into the Treasury of the House of YHWH.

And Joshua saved Rahab the prostitute alive, and her dad's household, and all that she had; and she lived in Israel even to this day; because she hid the messengers that Joshua sent to spy out Jericho.

And Joshua adjured them at that time saying, cursed is the man before YHWH, that raises up and builds this city Jericho:

he will lay the foundation of it in his firstborn, and in his youngest son will he set up the gates of it. So YHWH was with Joshua; and his fame was reported throughout all the lands.

Chapter 7

But the children of Israel committed a trespass in the things Devoted to Destruction: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, who took of the things Devoted to Destruction: and the anger of YHWH burned against the children of Israel.

And Joshua sent men from Jericho to Ai, that is beside Bethaven, on the east side of Bethel, and spoke to them saying, go up and view the land. And the men went up and viewed Ai.

And they returned to Joshua and said to him, let not all the people

go up; but let about 2000 or 3000 men go up and attack Ai; and make not all the people to labor there; for they are but few.

So there went up to there from the people about 3000 men: and they fled before the men of Ai.

And the men of Ai killed of them, about 36 men, and pursue them before the gate to Shebarim, and they killed them in Morad; and the heart of the people melted and became as water.

And Joshua ripped his clothes, and fell to the ground upon his face before the Ark of YHWH until sunset, he and the Elders of Israel, and put dust upon their heads.

And Joshua said, Alas, O Adonai YHWH, why have you at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us?

Would to Elohim we had been content, and live on the other side of the Jordan!

O Adonai, what will I say, when Israel turns their backs before their enemies! Because the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth: and what will you do for your Great Name? YHWH replied to Joshua, Get yourself up, why be cast down like this on your face? Israel has sinned,

and they have also transgressed my Covenant-Pledge that I commanded them:

for they have even taken of the things Devoted to Destruction, and have also stolen, and dissembled also, and they have put it even

among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were dedicated to destruction:

neither will I be with you anymore, except you destroy the things Devoted to Destruction from among you. Up, consecrate the people and say, consecrate yourselves against tomorrow: for YHWH Elohim of Israel declares, There is a thing Devoted to Destruction in the middle of you, O Israel: you cannot stand before your enemies, until you take away the thing Devoted to Destruction from among you.

In the morning therefore you will be brought according to your tribes:

and it will be that the tribe that YHWH takes will come according to their families; and the family that YHWH will take will come by households; and the household that YHWH will take will come man by man. And it will be, that he that has taken with the thing Devoted to Destruction will be burnt with fire, he and all that he has: because he has transgressed the Covenant-Pledge of YHWH, and because he has produced disgrace in Israel.

So Joshua got up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

And he brought his household man by man; and Achan, the son of

Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

And Joshua said to Achan, my son, give glory to YHWH Elohim of Israel, and make confession to him; and tell me now what you have done; hide it not from me.

And Achan answered Joshua and said, indeed I have sinned against YHWH Elohim of Israel, and thus and thus have I done:

When I saw among the spoils a costly Babylonian cloak, and 200 shekels [5 pounds] of silver, and a wedge of gold of 50 shekels [1 1/4 pounds] weight, then I coveted them and took them; and see, they are hidden in the ground in the middle of my tent, and the silver is under it.

So Joshua sent messengers, and they ran to the tent; and lo, it was hidden in his tent, and the silver under it.

And they took them out of the middle of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before YHWH.

And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the cloak, and the wedge of gold, and his sons and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had:

and they brought them to the Valley of Achor. Then Joshua said, why have you troubled us? YHWH will trouble you this day. And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones to this day.

Chapter 8

So YHWH turned from the fierceness of his anger. Therefore the name of that place was called, The Valley of Achor, to this day. Then YHWH spoke to Joshua, Fear not, neither be you dismayed: take all the people of war with you, and get up, go up to Ai: see, I have given into your hand the king of Ai, and his people, and his city, and his land:

And you will do to Ai and her king as you did to Jericho and her king: only the spoil and the cattle thereof, will you take for a plunder to yourselves: lay yourself an ambush for the city behind it.

So Joshua got up and all the people of war, to go up against Ai: and Joshua chose out 30,000 mighty men of valor, and sent them away by night.

And he commanded them saying, look, you will lie in wait against the city, even behind the city: go not very far from the city, but be you everyone ready:

And I, and all the people that are with me, will approach to the city: and it will come about when they come out against us, as at the first, that we will flee before them, (

For they will come out after us) until we have drawn them from the city; because they will say, they flee before us, as at the first: therefore we will flee before them.

Then you will rise up from the ambush and seize upon the city: because YHWH Elohim will deliver it into your hand.

And it will be, when you have taken the city, that you will set the city on fire: according to the commandment of YHWH will you do it. See, I have commanded you.

Joshua therefore sent them out: and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

And Joshua got up early in the morning and numbered the people and went up, he and the Elders of Israel, before the people to Ai.

And all the people, even the people of war that were with him, went up, and drew near, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

And he took about 5000 men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

And when they had set the people, even all the armed camp that was on the north of the city, and its rear on the west of the city, Joshua went that night into the midst of the valley.

And it came about, when the king of Ai saw it, that they hurried and got up early, and the men of the city went out against Israel to battle.

He and all his people, at a time appointed, before the plain; and he did not know that an ambush was against him, on the rear of the city. So Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away

from the city.

And there was not a man left in Ai or Bethel, that went not out after Israel:

and they left the city open, and pursued after Israel. And YHWH spoke to Joshua, Stretch out the spear that is in your hand toward Ai; because I will give it into your hand. And Joshua stretched out the spear that he had in his hand toward the city.

And the ambush got up quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city and took it, and hurried and set the city on fire.

And when the men of Ai looked behind them, they saw, and observed the smoke of the city as it ascended up in the skies. Then they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon their pursuers.

And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again and killed the men of Ai.

And the other issued out of the city against them; so they were in the middle of Israel, some on this side, and some on that side: and they killed them, so that they let none of them remain or escape.

And the king of Ai they took alive, and brought him to Joshua.

And it came about, when Israel had made an end of killing all the inhabitants of Ai in the field, in the wilderness where they chased them. And when they were all fallen on by the edge of the sword, until they were consumed, then all the Israelites returned to Ai, and

attacked it with the edge of the sword.

And so it was, that all that fell that day, both of men and women were 12,000, even all the people of Ai.

Because Joshua drew not his hand back, when he stretched out the spear, until he had Devoted to Destruction all the inhabitants of Ai.

Only the cattle and the spoil of that city Israel took for a plunder to themselves, according to the Word of YHWH that he commanded Joshua.

And Joshua burnt Ai, and made it a heap for the ages, even a desolation to this day.

And the king of Ai he hanged on a tree until sunset. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, and cast it toward the entering of the gate of the city, and raise on it a great heap of stones that remains to this day.

Then Joshua built an Altar to YHWH Elohim of Israel in Mount Ebal.

As Moses (the slave of YHWH) commanded the children of Israel, as it is written in the Scroll of the Torah of Moses, an Altar of whole stones, over which no man has lifted up any iron. And they offered on it Burnt-Offerings to YHWH, and sacrificed Peace-Offerings.

And he engraved there upon the stones a copy of the Torah of Moses, that he wrote in the presence of the children of Israel.

And all Israel, and their Elders, and officers, and their judges, stood

on this side of the Ark and on that side before the priests the Levites, which carried the Ark of the Covenant of YHWH. These, as well as the foreigner, as he that was born among them; half of them opposite Mount Gerizim, and half of them opposite Mount Ebal; as Moses the slave of YHWH had commanded before, that they should bless the people of Israel.

And afterward he read all the Words of the Law, the blessings and cursings, according to all that is written in the Scroll of the Law.

There was not a Word of all that Moses commanded, that Joshua read not before all the company of Israel, with the women, and the little ones, and the foreigners that were traveling among them.

Chapter 9

And it came about, when all the kings that were on this side of Jordan, in the hills and in the valleys, and in all the coasts of the Great Sea opposite Lebanon, the Hittite, Amorite, Canaanite, Perizzite, Hivite, and the Jebusite, heard of these things;

That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,

They did work craftily, and went and made as if they had been ambassadors, and took old sacks upon their donkeys, and wine bottles, old and torn, and bound up;

And old shoes with patches upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy.

And they went to Joshua to the camp at Gilgal, and said to him and to the men of Israel, we are come from a far country: now therefore make you a treaty with us.

And the men of Israel said to the Hivites, perhaps you live among us; and how will we make a treaty with you?

And they replied to Joshua, we are your slaves. And Joshua said to them, who are you? and from where do you come?

And they replied to him, from a very far country your slaves are come because of the Name of YHWH Elohim, because we have heard the fame of him and all that he did in Egypt,

And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, that was at Ashtaroth.

Therefore our elders and all the inhabitants of our country spoke to us saying, take provisions with you for the journey, and go to meet them and say to them, we are your slaves: therefore now make you a treaty with us.

This our bread we took hot for our provision out of our houses on the day we came out to go to you; but now look, it is dry and it is moldy.

And these bottles of wine, that we filled were new, and look, they are torn: and our garments and our shoes have become old by reason of the very long journey.

And the men took of their provision, and the mouth of YHWH they have not asked [counsel of];

So Joshua made peace with them, and made a treaty with them, to let them live: and the chiefs of the company adjured to them.

And it came to pass at the end of three days after they had made a treaty with them, then they heard that they were their neighbors and that they lived among them.

And the children of Israel journeyed and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kirjathjearim.

And the children of Israel did not kill them, because the chiefs of the company had adjured to them by YHWH Elohim of Israel. And all the company murmured against the chiefs.

But all the chiefs replied to all the company, we have adjured to them by YHWH Elohim of Israel: now therefore we may not touch them.

This we will do to them; we will even let them live, unless anger is upon us, because of the oath that we adjured to them.

And the chiefs said to them, let them live;

but let them be cutters of wood and drawers of water for all the company; as the chiefs had promised them. Then Joshua called for them and he spoke to them saying, therefore you have beguiled us saying, we are very far from you; when you lived among us?

Now therefore you are cursed, and there will be none of you that are freed from being slaves, and cutters of wood and drawers of water for the House of my Elohim.

And they answered Joshua and said, because it was certainly told your slaves, how that YHWH Elohim commanded his slave Moses to give you all the land. And to destroy all the inhabitants of the land from before you, therefore we were very afraid for our lives because of you, and have done this thing.

And now look, we are in your hand: as it seems good and right to you to do to us, do.

And so did he to them, and delivered them out of the hand of the children of Israel, so that they killed them not.

And Joshua made them that day cutters of wood and drawers of water for the company, and for the Altar of YHWH, even to this day, in the Place that he should choose.

Chapter 10

Now it came about when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had Devoted it to Destruction; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty.

Therefore Adonizedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying,

come up to me and help me, so that we may attack Gibeon: for it

has made peace with Joshua and with the children of Israel.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their armed hosts and encamped before Gibeon, and made war against it.

And the men of Gibeon sent to Joshua to the camp to Gilgal saying, slack not your hand from your slaves; come up to us quickly and rescue us, and help us: for all the kings of the Amorites that live in the mountains are gathered together against us.

So Joshua withdrew from Gilgal, he and all the people of war with him, and all the mighty men of valor.

YHWH spoke to Joshua, Fear them not: for I have delivered them into your hand; there will not a man of them stand before you.

Joshua therefore came to them suddenly, and went up from Gilgal all night.

And YHWH broke them before Israel and killed them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and attacked them to Azekah and to Makkedah.

And it came to pass as they fled from before Israel, and were in the going down to Bethhoron, that YHWH cast down great stones from the sky upon them to Azekah, and they died.

There were more that died with hailstones than they whom the children of Israel had killed with the sword. Then Joshua spoke to YHWH in the day when YHWH delivered up the Amorites before

the children of Israel, and he said in the sight of Israel, Sun, stand you still upon Gibeon; and moon, in the Valley of Ajalon.

And the sun stood still and the moon stood still, until the people had avenged themselves upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the mid-sky, and did not accelerate to go down for about a whole day.

And there was no day like that before it or after it, that YHWH listened to the voice of a man: for YHWH fought for Israel.

And Joshua returned and all Israel with him, to the camp at Gilgal.

But these five kings fled, and hid themselves in a cave at Makkedah.

And it was told Joshua saying, the five kings are found hidden in a cave at Makkedah.

Then Joshua said, roll great stones upon the mouth of the cave, and set men by it for to guard them:

And remain you not, but pursue after your enemies, and attack the rearguard of them; suffer them not to enter into their cities: because YHWH Elohim has delivered them into your hand.

And it came about when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, until they were consumed, that the rest that remained of them entered into fenced cities.

And all the people returned to the camp to Joshua at Makkedah in peace:

none moved his tongue against any of the children of Israel. Then

Joshua said, open the mouth of the cave and bring out those five kings to me out of the cave.

And they did so, and brought out those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

And it came about, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war that went with him, come near, put your feet upon the necks of these kings. And they came near and put their feet upon the necks of them.

And Joshua said to them, fear not nor be dismayed, be strong and of good courage: for so will YHWH do to all your enemies against whom you fight.

And afterward Joshua killed them, and slew them, and hanged them on five trees: and they were hanging upon the trees until sunset.

And it came about at the time of the going down of the sun, that Joshua commanded, and they took them down from off the trees, and cast them into the cave where they had been hiding. And laid great stones in the cave's mouth that remain until this very day.

And that day Joshua captured Makkedah, and attacked it with the edge of the sword, and its king he Devoted to Destruction, them and all the living that were in it; he let none remain. And he did to the king of Makkedah as he did to the king of Jericho.

Then Joshua passed from Makkedah, and all Israel with him, to

Libnah, and fought against Libnah:

And YHWH delivered it also, and its king, into the hand of Israel; and he attacked it with the edge of the sword. And all the living that were in it, he let none remain there, but did to its king as he did to the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it and fought against it.

And YHWH delivered Lachish into the hand of Israel that took it on the second day, and attacked it with the edge of the sword, and all the living that were there, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua attacked him and his people, until he had left him none remaining.

And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it and fought against it.

And they took it on that day, and attacked it with the edge of the sword, and all the living that were in it he Devoted to Destruction that day, according to all that he had done to Lachish.

And Joshua went up from Eglon, and all Israel with him, to Hebron;

and they fought against it: So they took it, and attacked it with the edge of the sword, and its king, and all its cities, and all the living that were in it.

He left none remaining, according to all that he had done to Eglon; but Devoted it to Destruction and all the living that were there.

Then Joshua returned, and all Israel with him, to Debir; and fought against it:

And he took it, and its king, and all its cities; and they attacked them with the edge of the sword, and Devoted to Destruction all the living that were in it. He left none remaining: as he had done to Hebron, so he did to Debir, and to its king, as he had done also to Libnah, and to her king.

So Joshua attacked all the country of the hills, and of the south, and of the lowland, and of the springs, and all their kings: he left none remaining, but Devoted to Destruction all that breathed, as YHWH Elohim of Israel commanded.

And Joshua attacked them from Kadeshbarnea even to Gaza, and all the country of Goshen, even to Gibeon.

And all these kings and their land did Joshua take at one time, because YHWH Elohim of Israel fought for Israel.

And Joshua returned, and all Israel with him, to the camp at Gilgal.

Chapter 11

And it came about, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

and to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

And to the Canaanite on the east and on the west, and to the

Amorite, Hittite, Perizzite, and Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

And they went out, they and all their armed camps with them, many people, even as the sand that is on the seashore in multitude, with horses and chariots very many.

And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

And YHWH spoke to Joshua, Be not afraid because of them: for tomorrow about this time I will deliver them up all slain before Israel: you will hamstring their horses, and burn their chariots with fire.

So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly;

and they fell upon them. And YHWH delivered them into the hand of Israel, who attacked them and chased them to great Zidon, and to Misrephothmaim, and to the Valley of Mizpeh eastward; and they killed them, until they left them none remaining.

And Joshua did to them as YHWH intended: he hamstrung their horses, and burnt their chariots with fire.

And Joshua at that time turned back, and took Hazor, and attacked its king with the sword, because Hazor formerly was the head of all those kingdoms.

And they attacked all the living that were there with the edge of the sword, Devoting them to Destruction: there were not any left to breathe: and he burnt Hazor with fire.

And all the cities of those kings, and all the kings of them, did Joshua take, and attacked them with the edge of the sword, and he Devoted them to Destruction, as Moses the slave of YHWH commanded.

But as for the cities that stood still in their strength, Israel burnt none of them, except Hazor only; that did Joshua burn.

And all the spoil of these cities, and the cattle, the children of Israel took for a spoil to themselves;

but every man they killed with the edge of the sword, until they had destroyed them, neither left they any to breathe. As YHWH commanded Moses his slave, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that YHWH commanded Moses.

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

Even from the Mount Halak, that goes up to Seir, even to Baalgad in the Valley of Lebanon under Mount Hermon: and all their kings he took, and attacked them and killed them.

Joshua made war a long time with all those kings.

There was not a city that made peace with the children of Israel, except the Hivites the inhabitants of Gibeon:

all others they captured in battle. Because it was of YHWH to harden their hearts, that they should come against Israel in battle, that he might Devote them to Destruction, and that they might have

no favor, but that he might destroy them, as YHWH commanded Moses.

And at that time Joshua came, and cut down the Anakims (a race of giants)

from the mountains, from Hebron, Debir, Anab, and from all the mountains of Judah, and from all the mountains of Israel. Joshua Devoted them to Destruction with their cities. There were none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained some.

So Joshua took the whole land, according to all that YHWH said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land then rested from war.

Chapter 12

Now these are the kings of the land, that the children of Israel attacked, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon to Mount Hermon, and all the plain on the East:

Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, that is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even to the river Jabbok, that is the border of the children of Ammon;

And from the plain to the Sea of Chinneroth on the east, and to the Sea of the Plain, even the Salt Sea (Dead Sea)

on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah: And the coast of Og king of Bashan, that was of the

remnant of the Rephaim (giants), that lived at Ashtaroth and at Edrei,

And reigned in Mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

Them did Moses the slave of YHWH and the children of Israel destroy: and Moses the slave of YHWH gave it for a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.

And these are the kings of the country that Joshua and the children of Israel attacked on this side of Jordan on the west, from Baalgad in the Valley of Lebanon even to the Mount Halak, that goes up to Seir; that Joshua gave to the tribes of Israel for a possession according to their divisions;

In the mountains and in the valleys, and in the plains and in the springs, and in the uninhabited places, and in the south country;

the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites.

The king of Jericho, one;

the king of Ai, that is beside Bethel, one;

The king of Jerusalem, one;

the king of Hebron, one;

The king of Jarmuth, one;

the king of Lachish, one;

The king of Eglon, one;

the king of Gezer, one;

The king of Debir, one;

the king of Geder, one;

The king of Hormah, one;

the king of Arad, one;

The king of Libnah, one;

the king of Adullam, one; The king of Makkedah, one;

the king of Bethel, one; The king of Tappuah, one; the king of Hepher, one; The king of Aphek, one; the king of Lasharon, one; The king of Madon, one; the king of Hazor, one; The king of Shimronmeron, one; the king of Achshaph, one; The king of Taanach, one; the king of Megiddo, one; The king of Kedesh, one; the king of Jokneam of Carmel, one; The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; The king of Tirzah, one: all these 31 kings.

Chapter 13

Now Joshua was old and stricken in years;

and YHWH said to him, You are old and stricken in years, and there remains still very much land to be possessed. This is the land that still remains: all the borders of the Philistines, and all Geshuri,

From Sihor, that is before Egypt, even to the borders of Ekron

northward, that is counted to the Canaanite: five lords of the Philistines; the Gazathites, Ashdothites, Eshkalonites, Gittites, and Ekronites; also the Avites:

From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, to Aphek, to the borders of the Amorites:

And the land of the Giblites, and all Lebanon, toward the sun rising, from Baalgad under Mount Hermon to the entering into Hamath.

All the inhabitants of the hill country from Lebanon to Misrephothmaim, and all the Sidonians, them I will drive out from before the children of Israel:

only you divide it by lot to the Israelites for an inheritance, as I have commanded you. Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh,

With whom the Reubenites and the Gadites have received their inheritance, that Moses gave to them, beyond Jordan Eastward, even as Moses the slave of YHWH gave them;

From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba to Dibon;

And all the cities of Sihon king of the Amorites, that reigned in Heshbon, to the border of the children of Ammon;

And Gilead, and the border of the Geshurites and Maachathites, and all Mount Hermon, and all Bashan to Salcah;

All the Kingdom of Og in Bashan, that reigned in Ashtaroth and in

Edrei, who remained of the remnant of the Rephaim (giants): for these did Moses kill, and cast them out.

Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites:

but the Geshurites and the Maachathites live among the Israelites until this day.

Only to the tribe of Levi he gave no inheritance; the sacrifices of YHWH Elohim of Israel made by fire are their inheritance, as he said to them. And Moses gave to the tribe of the children of Reuben inheritance according to their families.

And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

Heshbon, and all her cities that are in the plain;

Dibon, Bamothbaal, Bethbaalmeon, Jahazah, Kedemoth, Mephaath, Kirjathaim, Sibmah, and Zarethshahar in the mount of the valley.

And Bethpe

or, Ashdothpisgah, Bethjeshimoth,

and all the cities of the plain, and all the Kingdom of Sihon king of the Amorites, that reigned in Heshbon, whom Moses attacked with the chiefs of Midian, Evi, Rekem, Zur, Hur, and Reba, that were Princes of Sihon, living in the country.

Balaam also the son of Beor, the soothsayer, did the children of Israel kill with the sword among them that were slain by them.

And the border of the children of Reuben was Jordan, and its border thereof. This was the inheritance of the children of Reuben after their families, its cities and its villages thereof.

And Moses gave inheritance to the tribe of Gad, even to the children of Gad according to their families.

And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah;

And from Heshbon to Ramathmizpeh, and Betonim; and from Mahanaim to the border of Debir;

And in the valley, Betharam, Bethnimrah, Succoth, and Zaphon, the rest of the Kingdom of Sihon king of Heshbon, Jordan and its border, even to the edge of the Sea of Chinnereth on the other side Jordan eastward.

This is the inheritance of the children of Gad after their families, the cities, and their villages.

And Moses gave inheritance to the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

And their coast was from Mahanaim, all Bashan, all the Kingdom of Og king of Bashan, and all the towns of Jair, that are in Bashan, 60 cities:

And one-half Gilead, and Ashtaroth, and Edrei, cities of the Kingdom of Og in Bashan, were pertaining to the children of Machir the son of Manasseh, even to the half of the children of Machir by their families.

These are the countries that Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

But to the tribe of Levi Moses gave not any inheritance: YHWH Elohim of Israel was their inheritance, as he said to them.

Chapter 14

And these are the countries that the children of Israel inherited in the land of Canaan, that Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

By lot was their inheritance, as YHWH commanded by the hand of Moses, for the nine tribes, and for the half tribe.

Because Moses had given the inheritance of two tribes and half tribe on the other side Jordan: but to the Levites he gave no inheritance among them. Because the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, except cities to live in, with their suburbs

for their cattle and for their substance.

As YHWH commanded Moses, so the children of Israel did, and they divided the land.

Then the children of Judah came to Joshua in Gilgal:

and Caleb the son of Jephunneh the Kenezite said to him, you know the thing that YHWH spoke to Moses the man of Elohim concerning me and you in Kadeshbarnea. I was 40 years old when Moses the slave of YHWH sent me from Kadeshbarnea to spy out the land; and

I brought him word again as it was in my heart.

Nevertheless my kinsmen that went up with me made the heart of the people melt: but I wholly followed YHWH Elohim.

And Moses adjured on that day saying, certainly the land where your feet have trodden will be your inheritance, and your children's for the ages, because you have wholly followed YHWH Elohim.

And now see, YHWH has kept me alive, as he said, these 45 years, even since YHWH spoke this Word to Moses, while the children of Israel wandered in the uninhabited places:

and now, lo, I am this day 85 years old. As still I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.

Now therefore give me this mountain, where YHWH spoke in that day; for you heard in that day how the Anakims (giants) were there, and that the cities were great and fenced: if so be YHWH will be with me, then I will be able to drive them out, as YHWH spoke.

And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance.

Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, because he wholly followed YHWH Elohim of Israel.

And the name of Hebron before was Kirjatharba; that Arba was a great man among the Anakims (giants). And the land had rest from war.

Chapter 15

This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

And their south border was from the shore of the Salt Sea, from the bay that looks southward:

And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side to Kadeshbarnea, and passed along to Hezron, and went up to Adar, and turned round to Karkaa:

From there it passed toward Azmon, and went out to the river of Egypt; and the outgoings of the border have been at the sea; this is to you the south border.

And the east border was the Salt Sea, even to the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:

And the border went up toward Debir from the Valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, that is on the south side of the river. And the border passed toward the waters of Enshemesh, and the outgoings have been onto Enrogel:

And the border went up by the valley of the son of Hinnom to the

south side of the Jebusite, the same is Jerusalem. And the border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of the giants (Rephaim) northward:

And the border was drawn from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron; and the border was drawn to Baalah, which is Kirjathjearim:

And the border compassed from Baalah westward to Mount Seir, and passed along to the side of Mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:

And the border went out to the side of Ekron northward: and the border was drawn to Shicron, and passed along to Mount Baalah, and went out to Jabneel; and the outgoings of the border have been at the sea.

And the west border is to the Great Sea, and its border;

this is the border of the sons of Judah all around for their families. And to Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of YHWH to Joshua, even the city of Arba the father of Anak [a race of giant], which city is Hebron.

And Caleb drove from there the three sons of Anak, Sheshai, Ahiman, and Talmai, the children of Anak.

And he went up from there to the inhabitants of Debir: and the name of Debir before was Kirjathsepher.

And Caleb said, he that attacks Kirjathsepher, and takes it, to him I will give Achsah my daughter for your woman.

And Othniel the son of Kenaz, the brother of Caleb, captured it: and he gave him Achsah his daughter for his woman.

And it came about, as she came to him, that she moved him to ask of her dad a field: and she lighted off her donkey; and Caleb said to her, what is it?

Who answered, give me a blessing; because you have given me a south land; give me also springs of water. And he gave her the upper springs, and the lower springs.

This is the inheritance of the tribe of the children of Judah according to their families.

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children of Judah toward the coast of Edom southward were Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, Hazor, Hadattah, Kerioth, and Hezron, that is Hazor.

Amam, Shema, Moladah, Hazargaddah, Heshmon, Bethpalet, Hazarshual, Beersheba, Bizjothjah, Baalah, Iim, Azem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, Rimmon:

all the cities are 29, with their villages:

And in the valley, Eshtaol, Zoreah, Ashnah, Zanoah, Engannim, Tappuah, Enam, Jarmuth, Adullam, Socoh, Azekah, Sharaim, Adithaim, Gederah, and Gederothaim;

14 cities with their villages:

Zenan, Hadashah, Migdalgad, Dilean, Mizpeh, Joktheel, Lachish, Bozkath, Eglon, Cabbon, Lahmam, Kithlish, Gederoth, Bethdagon, Naamah, Makkedah;

16 cities with their villages:

Libnah, Ether, Ashan, Jiphtah, Ashnah, Nezib, Keilah, Achzib, and Mareshah;

nine cities with their villages:

Ekron, with her towns and her villages:

From Ekron even to the sea, all that lay near Ashdod, with their villages:

Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the Great Sea, and its border:

And in the mountains, Shamir, Jattir, Socoh, Dannah, Kirjathsannah, that is Debir, Anab, Eshtemoh, Anim, Goshen, Holon, and Giloh;

11 cities with their villages:

Arab, Dumah, Eshean, Janum, Bethtappuah, Aphekah, Humtah,

Kirjatharba, that is Hebron, and Zior;

nine cities with their villages:

Maon, Carmel, Ziph, Juttah, Jezreel, Jokdeam, Zanoah, Cain, Gibeah, and Timnah;

ten cities with their villages:

Halhul, Bethzur, Gedor, Maarath, Bethanoth, Eltekon;

six cities with their villages:

Kirjathbaal, that is Kirjathjearim, and Rabbah;

two cities with their villages:

In the wilderness, Betharabah, Middin, Secacah, Nibshan, and the city of Salt, and Engedi;

six cities with their villages.

As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out:

but the Jebusites live with the children of Judah at Jerusalem to this day.

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wilderness that goes up from Jericho throughout Mount Bethel, And goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth, And goes down westward to the coast of Japhleti, to the coast of Bethhoron the nether, and to Gezer:

and its outgoings have been at the sea. So the children of Joseph, Manasseh and Ephraim, took their inheritance.

And the border of the children of Ephraim according to their families was thus:

Chapter 16

even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper;

And the border went out toward the sea to Michmethah on the north side;

and the border went about eastward to Taanathshiloh, and passed by it on the east to Janohah;

And it went down from Janohah to Ataroth, and to Naarath, and

came to Jericho, and went out at Jordan. From Tappuah the border goes westward to the brook of Kanah, and its outgoings have been at the sea: this is the inheritance of the tribe of the children of Ephraim, for their families.

And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

And they did not drive out the Canaanites that lived in Gezer:

but the Canaanites lived among the Ephraimites to this day, and serve under tribute.

Now this was the lot for the tribe of Manasseh, because he was the firstborn of Joseph.

To Machir the firstborn of Manasseh, the father of Gilead, was given Gilead and Bashan, because he was a man of war.

There was also a lot for the rest of the children of Manasseh by their families;

Chapter 17

for the children of Abiezer and for the children of Helek, and for the children of Asriel and for the children of Shechem, and for the children of Hepher, and for the children of Shemida. These were the male children of Manasseh the son of Joseph by their families.

But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah,

and Tirzah.

And they came near before Eleazar the priest and before Joshua the son of Nun, and before the chiefs saying, YHWH commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of YHWH he gave them an inheritance among the kinsmen of their father.

And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, that were on the other side of Jordan;

Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

And the coast of Manasseh was from Asher to Michmethah, that lies before Shechem; and the border went along on the right hand to the inhabitants of Entappuah.

Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim.

And the coast descended to the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the north of the river, and its outgoings are at the sea.

Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the

inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. Still the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would abide in that land.

Yet it came to pass, when the children of Israel were waxed strong, that they put the Canaanites to tribute; but did not utterly drive them out.

And the children of Joseph spoke to Joshua saying, why have you given me but one lot and one portion to inherit, seeing I am a great people, and abounding as YHWH has blessed me in this manner?

And Joshua answered them, If you are a great people, then get up to the wood country, and cut down for yourself there in the land of the Perizzites and of the giants (Rephaim)

, if Mount Ephraim is too narrow for you. Then the children of Joseph said, the hill is not enough for us: and all the Canaanites that live in the land of the valley have chariots of iron, both they who are of Bethshean and her towns,

and they who are of the Valley of Jezreel. Then Joshua spoke to the house of Joseph, even to Ephraim and to Manasseh saying, You are a great people, and have great power:

you will not have one lot only:

But the mountain will be yours, because it is a wood, and you will cut it down: and its outgoings have been yours, because you will drive out the Canaanites, though they have iron chariots, and though they are strong.

And the whole company of the children of Israel assembled together at Shiloh, and set up the Tabernacle at the Appointed Place there. And the land was subdued before them.

Chapter 18

And there remained among the children of Israel seven tribes that had not yet received their inheritance.

And Joshua spoke to the children of Israel, how long are you slack to go to possess the land that YHWH Elohim of your forefathers has given you? Enroll out from among you three men for each tribe: and I will send them, and they will get up and go through the land, and describe it according to the inheritance of them;

and they will come back to me.

And they will divide it into seven parts: Judah will remain in their coast on the south, and the house of Joseph will remain in their coasts on the north. You will therefore record the land into seven parts, and bring the description here to me, that I may cast lots for you here before YHWH Elohim.

But the Levites have no part among you, because the priesthood of YHWH is their inheritance:

and Gad, Reuben, and the half tribe of Manasseh, have received their inheritance beyond Jordan on the East that Moses the slave of YHWH gave to them.

And the men got up and went away: and Joshua charged them that went to record the land saying, go and walk through the land and describe it, and come back to me, that I may here cast lots for you

before YHWH in Shiloh.

And the men went and passed through the land, and recorded it by cities into seven parts in a scroll, and came back to Joshua to the camp at Shiloh.

And Joshua cast lots for them in Shiloh before YHWH: and there Joshua divided the land for the children of Israel according to their divisions.

And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came out between the children of Judah and the children of Joseph.

And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and its outgoings have been at the wilderness of Bethaven;

And the border went over from there toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that lies on the south side of lower Bethhoron.

And the border was drawn there, and compassed the corner of the sea southward, from the hill that lies before Bethhoron southward; and its outgoings have been to Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this was the West quarter.

And the South quarter was from the end of Kirjathjearim, and the border went out on the West, and went out to the spring of waters of Nephtoah:

And the border came down to the end of the mountain that lies before the valley of the son of Hinnom. And that is in the Valley of the Rephaim (giants) on the north, and descended to the Valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,

And was drawn from the North, and went out to Enshemesh, and went out toward Geliloth, which is opposite the ascent to Adummim, and descended to the stone of Bohan the son of Reuben,

And passed along toward the side opposite Arabah northward, and went down to Arabah:

And the border passed along to the side of Bethhoglah northward: and the outgoings of the border have been to the North Bay of the Salt Sea, to the south extremity of the Jordan; this is the south border.

And Jordan was the border of it on the East side. This was the inheritance of the children of Benjamin, by the coasts there from every side, according to their families.

Now the cities of the tribe of the children of Benjamin according to their families were Jericho, Bethhoglah, and the Valley of Keziz, Betharabah, Zemaraim, Bethel, Avim, Parah, Ophrah, Chepharhaammonai, Ophni, and Gaba; twelve cities with their villages:

Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath and Kirjath;

14 cities with their villages.

This is the inheritance of the children of Benjamin according to their families.

And the second lot came out for Simeon, even for the tribe of the children of Simeon according to their families:

and their inheritance was within the inheritance of the children of Judah.

And they had in their inheritance Beersheba, or Sheba, Moladah, Hazarshual, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Bethmarcaboth, Hazarsusah, Bethlebaoth, and Sharuhen;

13 cities

and their villages:

Chapter 19

Ain, Remmon, Ether, and Ashan;

four cities and their villages:

And all the villages that were around these cities to Baalathbeer, Ramath of the south.

This is the inheritance of the tribe of the children of Simeon according to their families.

Out of the territory of the children of Judah was the inheritance of the children of Simeon, because the part of the children of Judah was too much for them:

therefore the children of Simeon had their inheritance within the inheritance of them.

And the third lot came up for the children of Zebulun according to their families, and the border of their inheritance was to Sarid.

And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;
And turned from Sarid eastward toward the sun rising to the border of Chislothtabor,

and then goes out to Daberath, and goes up to Japhia, and from there passes on along on the east to Gittahhepher, to Ittahkazin, and goes out to Remmonmethoar to Neah;

And the border surrounds it on the north side to Hannathon:

and its outgoings have been in the Valley of Jiphthahel:

And Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

And the fourth lot came out to Issachar, for the children of Issachar according to their families.

And their border was toward Jezreel, Chesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Abez, Remeth, Engannim, Enhaddah, Bethpazzez;

And the coast reaches to Tabor, Shahazimah, Bethshemesh;

and the extremity of their borders were at Jordan: 16 cities with their villages. This is the inheritance of the tribe of the children of

Issachar according to their families, the cities

and their villages.

And the fifth lot came out for the tribe of the children of Asher according to their families.

And their border was Helkath, Hali, Beten, Achshaph, Alammelech, Amad, and Misheal;

and reaches to Carmel westward, and to Shihorlibnath;

And turns toward the sun rising to Bethdagon, and reaches to Zebulun, and to the Valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goes out to Cabul on the left hand, And Hebron, Rehob, Hammon, and Kanah, even to great Zidon;

And then the coast turns to Ramah, and to the strong city Tyre;

and the coast turns to Hosah;

and the extremities of it are at the sea from the coast to Achzib:

Ummah also, and Aphek, and Rehob:

22 cities with their villages.

This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

And their coast was from Heleph, from Allon to Zaanannim, Adami, Nekeb, and Jabneel, to Lakum;

and the outgoings of it were at Jordan:

And then the coast turns westward to Aznothtabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sunrising.

And the fenced cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth, Adamah, Ramah, Hazor, Kedesh, Edrei, Enhazor, Iron, Migdalel, Horem, Bethanath, and Bethshemesh;

19 cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families, the cities

and their villages. And the seventh lot came out for the tribe of the children of Dan according to their families.

And the co

ast of their

inheritance was Zorah, Eshtaol, Irshemesh, Shaalabbin, Ajalon, Jethlah, Elon, Thimnathah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Beneberak, Gathrimmon, Mejarkon, and Rakkon, with the border before Japho.

And the coast of the children of Dan extended out too little for them.

Therefore the children of Dan went up to fight against Leshem, and took it and attacked it with the edge of the sword and possessed it, and lived there and called Leshem, Dan, after the name of Dan their forefather.

This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them.

According to the Word of YHWH they gave him the city that he asked, even Timnathserah in Mount Ephraim:

and he built the city, and lived in it.

These are

the inheritances that Eleazar the priest, and Joshua the son of Nun,

and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before YHWH, at the entrance of the Tabernacle at the Appointed Place.

So they made an end of dividing the country.

YHWH also spoke to Joshua saying, Speak to the children of Israel saying, Appoint out for you the Cities of Refuge, by which I spoke to you by the hand of Moses:

That the slayer that kills anyone unaware and unwittingly may flee there:

and they will be your refuge from the avenger of blood.

And when he that does flee to one of those cities will stand at the entering of the gate of the city, and will declare his cause in the ears of the Elders of that city.

Chapter 20

Then they will take him into the city for themselves, and give him a place, that he may live among them.

And if the avenger of blood pursues after him, then they will not deliver the slayer up into his hand;

because he killed his neighbor unwittingly, and did not hate him in the past. And he will live in that city, until he stands before the company for judgment, and until the death of the High Priest that will be in those days.

Then will the slayer return, and come to his own city, and to his own house, to the city from where he fled. And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.

And on the other side of Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

These were the Appointed Cities for all the children of Israel, and for the foreigner that lives among them, that whoever kills anyone unaware might flee there, and not die by the hand of the avenger of blood, until he stands before the company.

Then came near the heads of the fathers of the Levites to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel;

And they spoke to them at Shiloh in the land of Canaan saying, YHWH commanded by the hand of Moses to give us cities to live in, with their suburbs there for our cattle.

And the children of Israel gave to the Levites out of their inheritance, at the commandment of YHWH, these cities and their suburbs. And the lot came out for the families of the Kohathites:

Chapter 21

and the children of Aaron the priest that were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, 13 cities. And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, 13 cities. The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

And the children of Israel gave by lot to the Levites these cities with their suburbs, as YHWH commanded by the hand of Moses.

And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities that are here mentioned by name, that the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof surrounding it.

But the fields of the city,

and the villages thereof, they gave to Caleb the son of Jephunneh for his possession.

Thus they gave to the children of Aaron the priest Hebron with its suburbs, to be a city of refuge for the slayer;

and Libnah with its suburbs, and Jattir with its suburbs, and Eshtemoa with its suburbs, and Holon with its suburbs, and Debir with its suburbs, and Ain with its suburbs, and Juttah with its suburbs, and Bethshemesh with its suburbs;

nine cities out of those two tribes.

And out of the tribe of Benjamin, Gibeon with its suburbs, Geba with its suburbs, Anathoth with its suburbs, and Almon with its suburbs;

four cities.

All the cities of the children of Aaron, the priests, were 13 cities with their suburbs.

And the families of the children of Kohath, the Levites that remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

Because they gave them Shechem with its suburbs in Mount Ephraim, to be a city of refuge for the slayer;

and Gezer with its suburbs, and Kibzaim with its suburbs, and Bethhoron with its suburbs;

four cities.

And out of the tribe of Dan, Eltekeh with its suburbs, Gibbethon with its suburbs, Aijalon with its suburbs, Gathrimmon with its suburbs;

four cities.

And out of the half tribe of Manasseh, Tanach with its suburbs, and Gathrimmon with its suburbs; two cities.

All their cities were ten with their suburbs for the families of the children of Kohath that remained.

And to the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with its suburbs, to be a city of refuge for the slayer;

and Beeshterah with its suburbs; two cities.

And out of the tribe of Issachar, Kishon with its suburbs, Dabareh with its suburbs, Jarmuth with its suburbs, Engannim with its suburbs;

four cities.

And out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs, Helkath with its suburbs, and Rehob with its suburbs; four cities.

And out of the tribe of Naphtali, Kedesh in Galilee with its suburbs,

to be a city of refuge for the slayer; and Hammothdor with its suburbs, and Kartan with its suburbs;

three cities.

All the cities of the Gershonites according to their families were 13 cities with their suburbs.

And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its suburbs, and Kartah with its suburbs, Dimnah with its suburbs, Nahalal with its suburbs; four cities.

And out of the tribe of Reuben, Bezer with its suburbs, and Jahazah with its suburbs, Kedemoth with its suburbs, and Mephaath with its suburbs;

four cities.

And out of the tribe of Gad, Ramoth in Gilead with its suburbs, to be a city of refuge for the slayer;

and Mahanaim with its suburbs, Heshbon with its suburbs, Jazer with its suburbs; four cities in all.

So all the cities for the children of Merari by their families that were remaining of the families of the Levites, were by their lot twelve cities.

All the cities of the Levites within the possession of the children of Israel were 48 cities with their suburbs.

These cities were each one with their suburbs surrounding them:

these were all their cities.

And YHWH gave to Israel

all the land that He adjured to give unto their forefathers; and they possessed it and lived there. And YHWH gave them rest all around, according to all that he adjured to their fathers: and there stood not a man of all their enemies before them;

YHWH delivered all their enemies into their hand. There failed not one thing of any good thing that YHWH had spoken to the House of Israel; all came to pass. Then Joshua called the Reubenites,

and the Gadites,

and the half tribe of Manasseh, and said to them, you have observed all that Moses the slave of YHWH commanded you, and have obeyed my voice in all that I commanded you:

You have not left your kinsmen these many days to this day, but have observed the charge of the commandment of YHWH Elohim.

And now YHWH Elohim has given rest to your kinsmen, as he promised them:

Chapter 22

therefore now return you, and get you to your tents, and to the land of your possession that Moses the slave of YHWH gave to you on the other side of Jordan.

But take diligent heed to do the commandment and the Law that Moses the slave of YHWH charged you, to Love YHWH Elohim, and

to walk in all his ways, and to observe his commandments, and to stay close to him, and to serve him with all your heart and with all your life.

So Joshua blessed them, and sent them away: and they went to their tents.

Now to the one-half of the tribe of Manasseh Moses had given possession in Bashan: but to the other one-half of it Joshua gave among their kinsmen on this side of Jordan westward.

And when Joshua sent them away also to their tents, then he blessed them and he spoke to them saying, return with much riches to your tents, and with very much cattle, with silver and with gold, and with brass and with iron, and with very much clothing:

divide the spoil of your enemies with your families.

And the children of Reuben

and the children of Gad and the half tribe of Manasseh returned, and left from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the land of Gilead, to the land of their possession, in which they have possession, according to the command of YHWH by the hand of Moses.

And when they came to the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

And the children of Israel heard saying, look, the children of Reuben and the children of Gad and the one-half tribe of Manasseh

have built an altar opposite the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole company of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, And with him ten captains, of each chief house a prince throughout all the tribes of Israel;

and each one was a head of the house of their fathers among the thousands of Israel.

And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, So says the whole company of YHWH, what trespass is this that you have committed against the Elohim of Israel, to turn away this day from following YHWH, in that you have erected yourselves an altar, that you might rebel this day against YHWH?

Is the depravity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the company of YHWH, but that you must turn away this day from following YHWH?

And it will be, seeing you rebel today against YHWH, that tomorrow he will be angry with the whole company of Israel.

Notwithstanding, if the land of your possession is unclean, then pass over to the land of the possession of YHWH, where YHWH's Tabernacle settled down, and take possession among us:

but rebel not against YHWH, nor rebel against us, in building yourselves an altar beside the Altar of YHWH Elohim.

Did not Achan the son of Zerah commit a trespass in the thing Devoted to Destruction, and anger fell on all the company of Israel?

and that man perished not alone in his depravity. Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said to the heads of the thousands of Israel, YHWH Elohim of elohim, the YHWH Elohim of elohim, He knows, and Israel he will know;

if it is in rebellion, or if in transgression against YHWH, (save us not this day)

, that we have built us an altar to turn from following YHWH, or if to offer on it Burnt-Offering or Meat-Offering, or if to offer Peace-Offerings on it, let YHWH himself require it;

And if we have not rather done it for fear of this very thing saying, in time to come your children might speak to our children saying, what have you to do with YHWH Elohim of Israel? Because YHWH has made Jordan a border between us and you, you children of Reuben and children of Gad; you have no part in YHWH: so will your children make our children stop from fearing YHWH. Therefore we said, Let us now prepare to build us an altar, not for Burnt-Offering, nor for sacrifice: But that it may be a witness between us, and you and our generations after us,

that we might do the service of YHWH before him with our Burnt-Offerings, and with our sacrifices, and with our Peace-Offerings;

that your children may not say to our children in time to come, you have no part in YHWH.

Therefore

we said, that it will be, when they should so say to us or to our generations in times to come, that we may say again, observe the pattern of the Altar of YHWH that our fathers made, not for Burnt-Offerings, nor for sacrifices;

but it is a witness between us and you. Elohim forbid that we should rebel against YHWH and turn this day from following YHWH, to build an altar for Burnt-Offerings, for Meat-Offerings, or for sacrifices, beside the Altar of YHWH Elohim that is before His Tabernacle.

And when Phinehas the priest, and the captains of the company and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them.

And Phinehas son of Eleazar the priest replied to the children of Reuben, and to the children of Gad, and to the children of Manasseh, today we have known that YHWH is in our midst, because you have not committed against YHWH this trespass, so then you have delivered the children of Israel out of the hand of YHWH.

And Phinehas the son of Eleazar the priest, and the captains, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them back word.

And the thing pleased the children of Israel; and the children of Israel blessed Elohim, and did not intend to go up against them in battle, to destroy the land in which the children of Reuben and Gad resided.

And the children of Reuben

and the children of Gad proclaim concerning the altar, that it is a witness between us that YHWH is Elohim. And it came about a long time after YHWH had given rest to Israel from all their surrounding enemies, that Joshua became old and stricken in age. And Joshua called for all Israel, and for their Elders, and for their heads, and for their judges, and for their officers, and said to them, I am old and stricken in age:

And you have seen all that YHWH Elohim has done to all these nations because of you;

for YHWH Elohim is he that has fought for you. See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even to the Great Sea westward.

Chapter 23

And YHWH Elohim, he will expel them from before you, and drive them from out of your sight;

and you will possess their land, as YHWH Elohim has promised to you.

Be you therefore very courageous to observe and to do all that is written in the Scroll of the Torah of Moses, that you turn not aside

from it to the right hand or to the left. That you come not among these nations, these that remain among you;

neither make mention of the name of their elohim, nor cause to adjure by them, neither serve them, nor bow yourselves to them. But stay close to YHWH Elohim, as you have done to this day.

Because YHWH has driven out from before you great nations and strong: but as for you, no man has been able to stand before you to this day. One man of you will chase 1000: for YHWH your Elohim, he it is that fights for you, as he has promised you. Take good heed therefore to yourselves,

that you Love YHWH Elohim.

Else if you do in anyway go back, and cling to the remnant of these nations, even these that remain among you, and will make marriages with them and go in to them, and they to you:

Know for a certainty that YHWH Elohim will no more drive out any of these nations from before you.

But they will be snares and traps to you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land that YHWH Elohim has given you.

And look, this day I am going the way of all the earth:

and you know in all your hearts and in all yourselves, that not one thing has failed of all the good things that YHWH Elohim spoke concerning you.

All has come to pass for you, and not one thing has failed thereof.

Therefore it will come to pass, that as all good things have come upon you that YHWH Elohim promised you; so will YHWH bring upon you all the bad things, until he has destroyed you from off this good land that YHWH Elohim has given you.

When you have transgressed the Covenant-Pledge of YHWH Elohim that he commanded you, and have gone and served other elohim, and bowed yourselves to them;

then will the anger of YHWH be kindled against you, and you will perish quickly from off the good land that he has given to you. And Joshua gathered all the tribes of Israel to Shechem, and called for the Elders of Israel and for their heads, and for their judges, and for their officers; and they presented themselves before Elohim.

And Joshua said to all the people, Thus says YHWH Elohim of Israel, Your fathers lived on the other side of the flood in ancient times, even Terah, the father of Abraham, and the father of Nachor: and they served other elohim.

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave to Isaac Jacob and Esau: and I gave to Esau Mount Seir, to possess it;

Chapter 24

but Jacob and his children went down into Egypt. I sent Moses also and Aaron,

and I plagued Egypt, according to what I did among them: and afterward I brought you out.

And I brought your fathers out of Egypt: and you came to the sea; and the Egyptians pursued after your fathers with chariots and horsemen into the Red Sea. And when they cried to YHWH, he put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your eyes have seen what I have done in Egypt:

and you lived in the uninhabited places a long season.

And I brought you into the land of the Amorites that lived on the other side of Jordan; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.

Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not listen to Balaam; therefore he blessed you still: so I delivered you out of his hand. And you went over Jordan, and came to Jericho: and the men of Jericho fought against you, the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and the Jebusites;

and I delivered them into your hand.

And I sent the hornet before you that drove them out from before you, even the two kings of the Amorites;

but not with your sword, nor with your bow. And I have given you a land for which you did not labor, and cities that you built not,

and you lived in them; of the vineyards and olive yards that you did not plant, you ate from them. Now therefore fear YHWH, and serve

him in Sincerity

and in Truth: and put away the elohim that your ancestors served on the other side of the flood,

and in Egypt; and serve you YHWH. And if it seems bad to you to serve YHWH, choose you this day who you will serve; whether the elohim that your ancestors served that were on the other side of the flood, or the elohim of the Amorites, in whose land you live: but as for me and my house, we will serve YHWH.

And the people answered and said, Elohim forbid that we should forsake YHWH, to serve other elohim;

Because YHWH Elohim, he it is that brought us up and our ancestors out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the journey where we went, and among all the people through whom we passed. And YHWH drove out from before us all the people, even the Amorites that lived in the land, therefore will we also serve YHWH;

for He is our Elohim. And Joshua said to the people, you cannot serve YHWH:

for he is a Holy Elohim; he is a jealous Elohim; he will not forgive your transgressions nor your sins. If you forsake YHWH, and serve foreign elohim, then he will turn and do you hurt, and consume you, after that he has done you good.

And the people said to Joshua, NO; but we will serve YHWH!

And Joshua replied to the people, you are witnesses against

yourselves that you have chosen yourselves YHWH, to serve him. And they replied, we are witnesses. Now therefore put away, he said, the foreign elohim that are among you, and incline your heart to YHWH Elohim of Israel.

And the people said to Joshua, YHWH our Elohim will we serve, and his Voice will we obey.

So Joshua made a Covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the Scroll of the Law of Elohim, and took a great stone, and set it up there under an oak, that was by the Sacred Place of YHWH.

And Joshua said to all the people, look, this stone will be a witness to us;

for it has heard all the Words of YHWH that he spoke to us:

it will be therefore a witness to you, unless you deny your Elohim.

So Joshua let the people depart, every man to his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the slave of YHWH died, being 110 years old.

And they buried him in the border of his inheritance in Timnathserah, which is in Mount Ephraim, on the north side of the hill of Gaash. And Israel served YHWH all the days of Joshua, and all the days of the Elders that outlived Joshua, and that had known all the works of YHWH, that he had done for Israel.

And the bones of Joseph that the children of Israel brought up out

of Egypt, they buried in Shechem. In a parcel of ground that Jacob bought from the sons of Hamor the father of Shechem for 100 pieces of silver:

and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died;

and they buried him in a hill that pertained to Phinehas his son that was given him in Mount Ephraim.

Now after the death of Joshua it came to pass, that the children of Israel inquired [by Urim-Thummim] of YHWH asking, who will go up for us against the Canaanites first, to fight against them? And YHWH replied, Judah will go up: see, I have delivered the land into his hand. Then Judah said to Simeon his brother, come up with me into my lot so that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him. And Judah went up; and YHWH delivered the Canaanites

and the Perizzites into their hand:

and they killed of them in Bezek 10,000 men.

And they found Adonibezek in Bezek:

Chapter 1

and they fought against him, and they killed the Canaanites and the Perizzites. But Adonibezek fled;

and they pursued after him and caught him, and cut off his thumbs and his big toes. and Adoni-Bezek said, 70 kings (their thumbs and their big toes cut off) have been gathering under my table;

as I have done so had Elohim repaid to me;

and they brought him in to Jerusalem, and he died there. Now the children of Judah had fought against Jerusalem and had taken it, and smitten it with the edge of the sword, and set the city on fire.

And afterward the children of Judah went down to fight against the Canaanites, that lived in the mountains and in the south, and in the valley.

And Judah went against the Canaanites that lived in Hebron: (

now the name of Hebron before was Kirjatharba:) and they killed Sheshai, Ahiman, and Talmai. And from there he went against the inhabitants of Debir: and the name of Debir before was Kirjathsepher. Then Caleb said, he that attacks Kirjathsepher and takes it, to him will I give Achsah my daughter for your woman.

And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter for his woman.

And it came about when she came to him, that she moved him to ask of her dad for a field: and she lighted from off her donkey;

and Caleb said to her, what do you desire? And she replied to him, give me a blessing, because you have given me a south land;

give me also springs of water. So Caleb gave her the upper springs and the lower springs.

And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah that lies in the south of Arad;

and they went and lived among the people.

And Judah went with Simeon his brother, and they killed the Canaanites that inhabited Zephath, and Devoted them to Destruction. And the name of the city was called Hormah. Also Judah took Gaza with its territory, and Askelon with its territory, and Ekron with its territory too. And YHWH was with Judah; and he drove out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron. And they gave Hebron to Caleb as Moses said: and he expelled from there the three sons of Anak [a race of giants].

And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem;

but the Jebusites lived with the children of Benjamin in Jerusalem to this day.

And the house of Joseph, they also went up against Bethel: and YHWH was with them.

And the house of Joseph sent to spy out Bethel. (Now the name of the city before was Luz). And the spies saw a man come out of the city

and they said to him, show us, we ask you, the entrance into the city and we will show you kindness. And when he showed them the entrance into the city, they attacked the city with the edge of the sword; but they let that man go and all his family.

And the man went into the land of the Hittites, and built a city, and called the name of it Luz:

that is the name of it to this day.

Neither did Manasseh drive out the inhabitants of Bethshean and its towns, nor Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns.

But the Canaanites continued to live in that land.

And it came about, when Israel was strong, that they put the Canaanites to forced labor, and did not dispossess them.

Neither did Ephraim drive out the Canaanites that lived in Gezer; but the Canaanites lived in Gezer among them.

Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived among them, and became a serfdom.

Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, Ahlab, Achzib, Helbah, Aphik, nor of Rehob. But the Asherites lived among the Canaanites, the inhabitants of the land: for they did not drive them out.

Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath;

but they lived among the Canaanites, the inhabitants of the land:

nevertheless the inhabitants of Bethshemesh and of Bethanath became a serfdom to them. And the Amorites forced the children of Dan into the mountains, because they would not permit them to come down to the valley.

But the Amorites would live in Mount Heres in Aijalon, and in Shaalbim:

still the hand of the house of Joseph prevailed, so that they became a serfdom.

And the territory of the Amorites was from the ascent of Akrabbim, from the rock, and upward. And an Angel of YHWH came up from Gilgal to Bochim and said, I made you to go up out of Egypt, and have brought you to the land that I adjured to your forefathers; and I said, I will never break my Covenant-Pledge with you. And you will make no alliance with the inhabitants of this land; you will throw down their altars: but you have not obeyed my Voice: why have you done this? Therefore I also said, I will not drive them out from before you;

but they will be as thorns in your sides,

and their elohim will be a snare to you.

And it came to pass, when the Angel of YHWH spoke these words to all the children of Israel, that the people lifted up their voice and wept.

Chapter 2

And they called the name of that place Bochim: and they sacrificed there to YHWH.

And when Joshua had let the people go, the children of Israel went everyone to his inheritance to possess the land.

And the people served YHWH all the days of Joshua, and all the

days of the Elders that outlived Joshua, who had seen all the great works of YHWH, that he did for Israel. And Joshua the son of Nun, the slave of YHWH died, being 110 years old.

And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

And also all that generation were gathered to their ancestors:

and there arose another generation after them that knew not YHWH, nor yet the works that he had done for Israel.

And the children of Israel did bad in the sight of YHWH, and served Baalim.

And they forsook YHWH Elohim of their forefathers, that brought them out of the land of Egypt, and followed other elohim, of the elohim of the people that were around them, and bowed themselves to them, and provoked YHWH to anger.

And they forsook YHWH, and served Baal and Ashtaroth.

And the anger of YHWH burned against Israel, and he delivered them into the hands of plunderers that spoiled them, and he sold them into the hands of their surrounding enemies, so that they could not any longer stand before their enemies. Wherever they went out, the hand of YHWH was against them for bad, as YHWH had said, and as YHWH had adjured to them:

and they were greatly distressed.

Nevertheless YHWH raised up Judges that delivered them out of the

hand of those that spoiled them.

But still they would not listen to their Judges, but they committed fornication after other elohim, and bowed themselves to them: they turned quickly out of the way that their fathers walked in, from obeying the commandments of YHWH;

but they did not do so.

And when YHWH raised them up Judges, then YHWH was with the Judge, and delivered them out of the hand of their enemies all the days of that Judge, because YHWH was grieved because of their groanings by reason of them that oppressed them and vexed them.

And it came about, when the Judge was dead that they returned, and corrupted themselves more than their ancestors, in following other elohim to serve them, and to bow down to them;

they ceased not from their own practices, nor from their stubborn way. And the anger of YHWH burned against Israel and he said, Because now this people have transgressed my Covenant-Pledge that I commanded their fathers, and have not listened to my Voice;

I will also no longer drive out any from before them of the nations that Joshua left when he died. That through them I may test Israel, whether they will observe the way of YHWH to walk in it as their fathers did observe it, or not.

Therefore YHWH left those nations, without driving them out quickly; neither delivered he them into the hand of Joshua. Now these are the nations that YHWH left, to test Israel by them, even as many of Israel as had not known all the wars of Canaan;

(only for the sake of the generations of the children of Israel's knowing, to teach them war, only those who formerly have not known them)

namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that lived in Mount Lebanon, from Mount Baalhermon to the entering in of Hamath.

And they were to test Israel by them, to know whether they would listen to the commandments of YHWH that he commanded their fathers by the hand of Moses.

And the children of Israel lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

Chapter 3

And they took their daughters to be their women, and gave their daughters to their sons, and served their elohim.

And the children of Israel did bad in the sight of YHWH, and forgot YHWH their Elohim, and served Baalim and the groves (for idol worship)

. Therefore the anger of YHWH burned against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia:

and the children of Israel served Chushan-rishathaim eight years.

And when the children of Israel cried to YHWH, then YHWH raised up a deliverer for the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger nephew.

And the Spirit of YHWH came upon him, and he Judged Israel and went out to war:

and YHWH delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest 40 years.

And Othniel the son of Kenaz died. Then the children of Israel did bad again in the sight of YHWH: and YHWH strengthened Eglon the king of Moab against Israel, because they had done bad in the sight of YHWH.

And he gathered to him the children of Ammon and Amalek, and went and attacked Israel, and possessed the city of palm trees. So the children of Israel served Eglon the king of Moab 18 years.

But when the children of Israel cried to YHWH, then YHWH raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man:

and by him the children of Israel sent a present to Eglon the king of Moab. But Ehud fashioned himself a dagger that had two edges, of a cubit length [18 inches];

and he did belt it under his clothing upon his right thigh.

And he brought the present to Eglon king of Moab: and Eglon was a very fat man.

And when he had made an end to offer the present, he sent away the people that carried the present. But he himself turned back from the idols that were by Gilgal and said, I have a secret matter for you, O king: who replied, keep quiet.

And all that stood by him went out from him. Then Ehud came to him as he was sitting in a summer roof-room that he had for himself alone. And Ehud said, I have a message from Elohim for you.

And he got up out of his seat.

And Ehud put out his left hand, and took the dagger from his right thigh, and thrust it into his belly.

And the haft (hilt of the blade) also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly;

and the feces came out. Then Ehud went out through the porch, and shut the doors of the roof-room after him, and locked them. When he was gone out his slaves came back;

and when they saw that, observing the doors of the roof-room were locked, they said, Surely he is going to the bathroom in his roof-room.

And they waited until they were disconcerted, and observed that he opened not the doors of the roof-room;

therefore they took a key and opened it up, and lo, their lord was fallen down dead on the surface [of the floor]. But Ehud escaped while they waited, and passed beyond the idols, and escaped to Seirath. And it came about,

when he was come, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, with him leading them. And he said to them, Follow after me because YHWH has delivered your enemies the Moabites

into your hand.

And they went down after him, and took the fords of Jordan toward Moab, and permitted no one to pass over.

And they killed of Moab at that time about 10,000 men, all robust and all men of valor;

and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest for 80 years. And after him was Shamgar the son of Anath that killed of the Philistines 600 men with an ox goad:

and he also delivered Israel.

And the children of Israel again did bad in the sight of YHWH, when Ehud was dead. And YHWH sold them into the hand of Jabin king of Canaan, that reigned in Hazor;

the captain of whose army was Sisera that lived in Harosheth of the Gentiles.

And the children of Israel cried to YHWH because he had 900 chariots of iron; and for 20 years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the woman of Lapidoth, she Judged Israel at that time. And she lived under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim:

Chapter 4

and the children of Israel came up to her for Judgment.

And she sent and called Barak the son of Abinoam out of Kedeshnaphtali and said to him, has not YHWH Elohim of Israel commanded saying, Go and draw toward Mount Tabor, and take with you 10,000 men from the children of Naphtali and from the children of Zebulun?

And I will draw for you (to the Kishon River)

Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand. Then Barak replied to her, if you will go with me, then I will go: but if you will not go with me, then I will not go.

And she replied, I will certainly go with you:

notwithstanding the journey that you take will not be for your honor, because YHWH will sell Sisera into the hand of a woman. So Deborah got up and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with 10,000 men at his feet, and Deborah went up with him.

Now Heber the Kenite that was of the children of Hobab the father in law of Moses, had separated himself from the Kenites, and pitched his tent on the plain of Zaanaim that is by Kedesh. And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

Then Sisera gathered together all his chariots, even 900 chariots of iron, and all the people that were with him, from Harosheth of the Gentiles to the Kishon River.

And Deborah said to Barak, Up, for this is the day in which YHWH

has delivered Sisera into your hand. Is not YHWH gone out before you?

So Barak went down from Mount Tabor, and 10,000 men after him.

And YHWH crushed Sisera, and all his chariots and all his army, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

But Barak pursued after the chariots, and after the army to Harosheth of the Gentiles. And all the army of Sisera fell upon the edge of the sword,

and there was not a man left. But Sisera escaped to his feet to the tent of Jael (the woman of Heber) the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera and said to him, turn in my lord, turn in to me;

fear not. And when he had turned in to her into the tent, she covered him with a blanket. And he said to her, give me I ask you, a little water to drink because I am thirsty.

And she opened a bottle of milk and gave him drink, and covered him. Again he said to her, stand in the door of the tent and it will be, when anyone does come and inquire about you and asks, is there anyone here?

That you will say, no. Then Jael (Heber's woman)

took a nail from the tent, and took a hammer in her hand, and went softly to him, and drove the nail into his temples, and fastened it into the ground, for he was fast asleep and weary, and so he died.

And see, as Barak pursued Sisera, Jael came out to meet him and said to him, come and I will show you the man whom you seek. And when he came into her tent, look, Sisera was fallen dead and the nail was in his temples.

So Elohim subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then Deborah and Barak the son of Abinoam sang on that day singing, Praise you YHWH for the avenging of Israel, when the people willingly offered themselves. Hear, O you kings;

give ear, O you princes; I, even I, will sing to YHWH; I will sing praise to YHWH Elohim of Israel. YHWH, when you went out of Seir, when you marched out of the field of Edom, the earth trembled

and the skies dropped, the clouds also dropped their water.

The mountains flowed with water from before YHWH, even that Sinai from before YHWH Elohim of Israel.

Chapter 5

In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through winding roads.

The inhabitants of the villages ceased, they ceased in Israel, until that I arose, Deborah, that I arose, a mother in Israel.

They chose new elohim;

then was war

in the gates: was there a shield or spear seen among 40,000 in Israel? My heart is toward the Governors of Israel, that offered themselves willingly among the people.

Bless you YHWH, mediate, you that ride on tanned female donkeys, you that sit in cloth garments and travel the journey.

They that are delivered from the sound of archers in the drawing place of water, there will they rehearse the righteous acts of YHWH, even the righteous acts toward the inhabitants of his villages in Israel.

Then will the people of YHWH go down to the court of the Tabernacle.

Awake, awake, Deborah: awake, awake, utter a song:

arise, Barak, and lead your captivity captive, you son of Abinoam. Then the remnant will have dominion over the waters [compare with Rev.] among the people: YHWH came down with me against the mighty. Out of Ephraim was there a root of them against Amalek; after you, Benjamin, among your people;

out of Machir came down governors, and out of Zebulun him that handles the pen of the writer.

And the chiefs of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. In the divisions of Reuben, great are the decrees of heart!

Why did you stay among the sheepfolds, to hear the hissing of the flocks? For in the divisions of Reuben there were great searching's of heart.

Gilead resided beyond Jordan: and why did Dan sojourn in ships? Asher has continued at the haven of the seas, and by his creeks does he tabernacle.

Zebulun and Naphtali were a people that jeopardized their lives to the death on the high places of the field. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo;

they took no gain of money. They fought from the skies; the star of Messiah in their courses fought against Sisera.

The river of Kishon swept them away, that ancient river, the river Kishon.

O my life, you have trodden down strength. Then were the horse-hoofs broken by the means of the galloping, the galloping of their valiant ones.

Curse Meroz, said a messenger of YHWH, Cursing, curse you its inhabitants, for they came not to the help of YHWH, to the help of YHWH among the mighty!

Blessed above women will Jael the woman of Heber the Kenite be, blessed will she be above women in the tent.

He asked water, and she gave him milk, she brought out butter in a great dish.

She put her hand to the nail, and her right hand to the workmen's hammer;

and with the hammer she killed Sisera, she destroyed his head, when she had pierced and penetrated through his temples. At her feet he bowed, he fell, he lay down:

at her feet he bowed, he fell: where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? Why delayed are the wheels of his chariots?

Her wise ladies answered her, yes, she returned answer to herself, have they not found? Have they not divided the plunder;

to every man a damsel or two; to Sisera a plunder of dyed colors, a spoil of dyed cloth of needlework, of dyed colors of needlework on both sides, for the necks of them that take the spoil?

So let all your enemies perish, O YHWH:

but let them that love him be as the sun when it goes out in its might. And the land had rest 40 years. And the children of Israel did bad in the sight of YHWH: and then YHWH delivered them into the hand of Midian for seven years.

And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made themselves dens that are in the mountains and caves, and strongholds. And so it was when Israel had sown seed that the Midianites came up, and the Amalekites,

and the children from the East, even they came up against them;
Then they encamped against them, and destroyed the increase of the earth, until you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey. Because they came up with their cattle

Chapter 6

and their tents, and they came as grasshoppers for multitude;

for both they and their camels were without number:

and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto YHWH.

And it came about when the children of Israel cried to YHWH because of the Midianites, that YHWH sent a prophet to the children of Israel that said to them, So says YHWH Elohim of Israel, I brought you up from Egypt, and brought you out of the house of bondage;

And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land;

And I said to you, I am YHWH Elohim;

fear not the elohim of the Amorites, in whose land you live, but you have not obeyed my Voice.

And there came an Angel of YHWH, and sat under an oak that was in Ophrah, that pertained to Joash the Abiezrite:

and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the Angel of YHWH appeared to him, and said to him, YHWH is with you, you mighty man of valor.

And Gideon replied to him, Oh my Adonai, if YHWH be with us, why then is all this befallen us? And where are all his miracles that our ancestors told us of saying, did not YHWH bring us up from Egypt?

But now YHWH has forsaken us and delivered us into the hands of the Midianites.

And YHWH turned to him and said, go in this, your power; and you have saved Israel out of the hand of Midian, have not I sent you. And he replied to him, oh my Adonai, how will I save Israel? Look, my family is poor in Manasseh, and I am the youngest in my dad's house.

And YHWH said to him, certainly I will be with you and you will attack the Midianites as one man.

And he replied to him, if now I have found favor in your sight, then show me a sign that you talked with me. Do not leave from here I ask you, until I come to you, and bring out my offering and set it before you.

And he replied, I will stay until you come back. And Gideon went in, and made ready a female goat and unleavened cakes of an ephah [3/5 bushel] of flour: the meat he put in a basket,

and he put the broth in a pot, and brought it out to him under the oak, and offered it.

And the Angel of Elohim said to him, Take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth.

And he did so. Then the Angel of YHWH put out the end of the staff that was in his hand, and touched the meat

and the unleavened cakes; and there shot up fire out of the rock and consumed the meat and the unleavened cakes.

Then the Angel of YHWH walked out of his sight. And when Gideon perceived that he was an Angel of YHWH, Gideon said, Alas, O Adonai YHWH! for because I have seen an Angel of YHWH face to face. And YHWH replied to him, Peace be to you (fear not), you will not die. Then Gideon built an Altar there to YHWH, and called it YHWH-Shalom: to this day it is still in Ophrah of the Abiezrites.

And it came about the same night that YHWH said to him, Take your dad's young bull, even the second bull of seven years old, and throw down the altar of Baal that your dad has, and cut down the grove that is by it.

And you will erect an Altar to YHWH Elohim on the top of this stronghold, by the arrangement, and will take the second bull, and caused to ascend a Burnt-Offering with the wood of the shrine that you cut down.

Then Gideon took ten men of his slaves, and did as YHWH had said to him:

and so it was, because he feared his dad's household and the men of the city, that he could not do it by day, but that he did it by night.

And when the men of the city got up early in the morning, see, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bull was offered upon the Altar that was erected.

And they said one to another, who has done this thing?

And when they inquired and asked, they said, Gideon the son of Joash has done this thing. Then the men of the city said to Joash, bring out your son so that he may die: because he has cast down the altar of Baal, and because he has cut down the grove that was by it.

And Joash replied to all that stood against him, will you plead for Baal? Will you save him? he that will plead for him, let him be put to death while it is still morning:

if he is an elohim, let him plead for himself, because one has cast down his altar. Therefore on that day he called him Jerubbaal, saying, let Baal plead against him, because he has thrown down his altar.

Then all the Midianites and the Amalekites and the children from the East were gathered together, and went over, and pitched in the Valley of Jezreel. But the Spirit of YHWH came upon Gideon, and he blew a trumpet;

and Abiezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him:

and he sent messengers to Asher, Zebulun, and to Naphtali; and they came up to meet them.

And Gideon said to Elohim, if you will save Israel by my hand, as

you have said, look, I will put a fleece of wool on the threshing-floor;

and if the dew is on the fleece only, and it is dry upon all the earth around, then will I know that you will save Israel by my hand, as you have said.

And it was so, because he got up early the next morning, and squeezed the fleece together, and wrung out the dew from the fleece, a bowl full of water worth.

Then Gideon said to Elohim, let not your anger burn against me, and I will speak but this once. Let me prove, I ask you, but this once with the fleece;

let it now be dry only upon the fleece, and upon all the ground let there be dew. And Elohim did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon and all the people that were with him, got up early and pitched beside the Harod Spring: so that the camp of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

And YHWH said to Gideon, The people that are with you are too many for me to give the Midianites into their hands, unless Israel vaunt themselves against me saying, my own hand has saved me.

Now therefore go to, proclaim in the ears of the people saying, whoever is fearful and afraid, let him return and leave early from Mount Gilead.

Chapter 7

And there returned of the people 22,000; and there remained 10,000. And YHWH said to Gideon, The people are still too many; bring them down to the water, and I will refine them there for you.

And it will be that of those I say to you, This will go with you, the same will go with you, and of those I say to you, these will not go with you, the same will not go. So he brought down the people to the water, and YHWH said to Gideon, Everyone that laps from the water with his tongue, as a dog laps, him will you set by himself; likewise everyone that bows down upon his knees to drink.

And the number of them that lapped, putting their hand to their mouth, were 300 men: but all the rest of the people bowed down upon their knees to drink water.

And YHWH said to Gideon, By the 300 men that lapped I will save you, and deliver the Midianites into your hand: and let all the other people go every man to his place. So the people took food in their hand,

and their trumpets: and he sent all the rest of Israel every man to his tent, and retained those 300 men,

and the camp of Midian was beneath him in the valley. And it came about that same night, that YHWH said to him, Rise up, get you down to the camp; for I have delivered it into your hand. But if you fear to go down, go you with Phurah your slave down to the camp.

And you will hear what they say; and afterward will your hands be strengthened to go down to the camp. Then he went down with Phurah his slave to the outskirt of the armed men that were in the camp.

And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude;

and their camels were without number, as the sand by the seaside for multitude.

And Gideon came in, and lo, a man is recounting to his companion a dream, and said, lo, a dream I have dreamed, and lo, a cake of barley-bread is turning itself over into the camp of Midian, and it comes into the tent, and strikes it, and it falls, and turns it upwards,

and the tent has fallen. And his buddy answered and said, this is nothing else except the sword of Gideon the son of Joash, a man of Israel, because into his hand has Elohim delivered Midian, and all the camp.

And it was so, when Gideon heard the telling of the dream, and its interpretation, that he worshiped and returned to the Camp of Israel and said, Arise; for YHWH has delivered into your hand the camp of Midian.

And he divided the 300 men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

And he said to them, look on me and do the same as me, and see, when I come to the outside of the camp, it will be that, as I do, so will you do likewise. When I blow with a trumpet, I and all that are with me, then you blow the trumpets also on every side of all the camp and say, The Sword of YHWH, and of Gideon.

So Gideon, and the 100 men that were with him, came to the

outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and broke the pitchers that were in their hands. And the three companies blew the trumpets, and broke the pitchers,

and held the lamps in their left hands, and the trumpets in their right hands to blow:

and they cried, The Sword of YHWH, and of Gideon.

And they stood every man in his place around the camp: and all the camp ran, and cried and fled.

And the 300 blew the trumpets, and YHWH set every man's sword against his companion, even throughout all the army: and the army fled to Bethshittah in Zererath, and to the border of Abelmeholah, to Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

And Gideon sent messengers throughout all Mount Ephraim saying, come down against the Midianites, and take before them the waters to Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and Jordan.

And they took two princes of the Midianites, Oreb and Zeeb; and they killed Oreb upon the rock Oreb, and Zeeb they killed at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon at the ford of the Jordan.

And the men of Ephraim said to him, why have you served us this way, that you did not call us when you went to fight with the

Midianites?

And they did argue with him sharply.

And he replied to them, what have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? Elohim has delivered into your hands the chiefs of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that. And Gideon came to Jordan and passed over, he,

and the 300 men that were with him, faint, and still pursuing them.

Chapter 8

And he said to the men of Succoth, give I ask of you, loaves of bread to the people that follow me because they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

And the leaders of Succoth replied, are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?

So Gideon replied, therefore when YHWH has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.

And he went up from there to Penuel, and spoke to them likewise:

and the men of Penuel answered him as the men of Succoth had answered him. And he spoke also to the men of Penuel saying, when I come again in peace, I will break down this tower. Now Zebah and Zalmunna were in Karkor, and their army with them,

about 15,000 men, all that were left of all the armies of the children of the East, because there fell 120,000 men that drew the sword.

And Gideon went up by the way of them that lived in tents on the east of Nobah and Jogbehah, and attacked the army, for the camp was secure.

And when Zebah and Zalmunna fled, he pursued after them and took the two kings of Midian, Zebah and Zalmunna, and routed in terror all the army.

And Gideon the son of Joash returned from battle before the sunrise came, and caught a young man of the men from Succoth, and inquired of him:

and he described to him the chiefs of Succoth, and their Elders, even 77 leaders.

And he came to the men of Succoth and said, look Zebah and Zalmunna, with whom you did upbraid me saying, are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men that are weary?

And he took the Elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth [a lesson].

And he pulled down the tower of Penuel, and killed the men of the city.

Then he said to Zebah and Zalmunna, what kind of men were they whom you killed at Tabor? And they answered, as you are so were they; each one resembled the children of a king.

And he replied, they were my brothers, even the sons of my mother: as YHWH lives, if you had saved them alive, I would not kill you.

And he said to Jether his firstborn, up and kill them.

But the youth drew not his sword because he was fearful, for he was still a youth.

Then Zebah and Zalmunna said, you rise and fall upon us: for as the man is, so is his strength.

So Gideon got up and killed Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Then the men of Israel said to Gideon, you over us, both you and your son, and your son's son also because you have delivered us from the hand of Midian.

But Gideon replied to them, I will not over you, neither will my son over you: YHWH will rule over you. And Gideon said to them, I would desire a request of you, that you would give me every man the earrings of his plunder.

(For they had golden earrings, because they were Ishmaelites). And they answered, we will willingly give them. And they spread a garment, and did cast there every man the earrings of his plunder.

And the weight of the golden earrings that he requested was 1,700 shekels [43 pounds] of gold; besides ornaments and collars, and purple clothing that was on the kings of Midian, and beside the chains that were around their camels' necks.

And Gideon made an ephod, and put it in his city, even in Ophrah:

and all Israel went there a whoring after it: which thing became a snare to Gideon, and to his house. Thus was Midian subdued before the children of Israel so that they lifted up their heads no more.

And the country was in quietness 40 years in the days of Gideon. And Jerubbaal the son of Joash went and lived in his own house.

And Gideon had 70 sons of his body born because he had many women. And his concubine that was in Shechem, she also gendered him a son, whose name he called Abimelech.

And Gideon the son of Joash died in a good old age, and was buried in the grave of Joash his father, in Ophrah of the Abiezrites.

And it came about, as soon as Gideon was dead, that the children of Israel turned again, and committed fornication after Baalim, and made Baalberith their elohim.

And the children of Israel remembered not YHWH Elohim, who had delivered them out of the hands of all their enemies on every side.

Neither showed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness that he had showed to Israel.

And Abimel

ech the son of Jerubbaal went to Shechem to his mother's brothers, and communed with them, and with all the family of the house of his mother's father saying, speak I ask of you in the ears of all the men of Shechem, which is better for you, either that all the sons of Jerubbaal, that are 70 people, reign over you, or that one reigns over you?

Remember also that I am your flesh and bone.

And his mother's kinsmen spoke of him in the ears of all the men of Shechem all these words:

and their hearts inclined to follow Abimelech; for they said, he is our brother.

Chapter 9

And they gave him 70 shekels [1 3/4 pounds] of silver out of the house of Baalberith, with which Abimelech hired vain and reckless persons that followed him. And he went to his dad's house at Ophrah, and killed his kinsmen the sons of Jerubbaal, being 70 people upon one stone:

but Jotham the youngest son of Jerubbaal was left because he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem.

And when they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, cried and said to them, listen to me you men of Shechem, that Elohim may listen to you.

The trees went out at a time to anoint a king over them; and they said to the olive tree, you reign over us.

But the olive tree said to them, should I leave my fatness, with which by me they honor Elohim and man, and go to be promoted over the trees?

And the trees said to the fig tree, you come and reign over us. But

the fig tree said to them, should I forsake my sweetness and my good fruit, and go to be promoted over

the trees? Then said the trees to the vine, you come and reign over us. And the vine said to them, should I leave my wine that cheers Elohim and man, and go to be promoted over the trees?

Then said all the trees to the bramble, you come and reign over us.

And the bramble said to the trees, if in truth you anoint me king over you, then come and put your trust in my shadow:

and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Now therefore, if you have done truly and sincerely, in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands;

(For my dad fought for you, and adventured his life far, and delivered you out of the hand of Midian:

And you are risen up against my dad's house this day, and have killed his sons, 70 people, upon one stone and have made Abimelech, the son of his female slave, king over the men of Shechem, because he is your brother;

) If you then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice you in Abimelech, and let him also rejoice in you:

But if not, let fire come out from Abimelech and devour the men of

Shechem, and the house of Millo;

and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

Then Jotham ran away and escaped and went to Beer, and lived there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, then Elohim sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

That the cruelty done to the 70 sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother that killed them; and upon the men of Shechem, which aided him in the killing of his kinsmen.

And the men of Shechem set men in ambush for him in the top of the mountains, and they robbed all that came along that way by them:

and it was told Abimelech.

And Gaal the son of Ebed came with his kinsmen, and went over to Shechem:

and the men of Shechem put their confidence in him.

And they went out into the fields and gathered their vineyards, and treaded the grapes, and made merry, and went into the house of their elohim, and did eat and drink, and cursed Abimelech.

And Gaal the son of Ebed said, who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal?

and Zebul his officer? Serve the men of Hamor the father of Shechem, because why should we serve him? If only this people were under my hand! Then would I remove Abimelech.

And he said to Abimelech, increase your army and come out. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his nostrils flared.

And he sent messengers to Abimelech privately saying, see, Gaal the son of Ebed and his kinsmen are come to Shechem; and look, they fortify the city against you. Now therefore get up by night, you and the people that are with you, and lie in wait in the field:

And it will be that in the morning, as soon as the sun is up, you will rise early and set upon the city.

And lo, when he and the people that are with him come out against you, then you may do to them as you will find occasion.

And Abimelech got up, and all the people that were with him by night, and they waited in ambush against Shechem in four companies.

Then Gaal the son of Ebed went out and stood in the entering of the gate of the city:

and Abimelech rose up, and the people that were with him, from their ambush. And when Gaal saw the people, he said to Zebul, look, there come people down from the top of the mountains. And Zebul replied to him, you see the shadow of the mountains as if they were men.

Then Gaal spoke again and said, see there come people down by the

middle of the land, and another company comes along by the plain of Meonenim. Then Zebul said to him, where is now your mouth, in which you said, who is Abimelech, that we should serve him? Is not this the people that you have despised? go out I implore you now, and fight with them.

And Gaal went out before the men of Shechem, and fought with Abimelech.

And Abimelech chased him, and he fled before him and many were overthrown and wounded, even to the entering of the gate.

And Abimelech lived at Arumah:

and Zebul thrust out Gaal and his kinsmen, that they should not live in Shechem. And it came about on the next day that the people went out into the field, and they told Abimelech.

And he took the people and divided them into three companies, and waited in ambush in the field and looked, and lo, the people were come out of the city;

and he rose up against them and attacked them. Then Abimelech and the company that were with him, rushed forward and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields and killed them.

And Abimelech fought against the city all that day;

and he took the city, and killed the people that were there, and beat down the city and sowed it with salt.

And when all the men of the tower of Shechem heard that, they

entered into the cellar of the house of the elohim Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

And Abimelech went up to Mount Zalmon, he and all the people that were with him;

and Abimelech took an ax in his hand. And cut down a bough from the trees and took it, and laid it on his shoulder and said to the people that were with him.

What you have seen me do, hurry, and do the same as I have done.

And all the people likewise cut down every man his bough and followed Abimelech, and put them to the cellar, and set the cellar on fire upon them; so that all the men of the tower of Shechem died also, about 1000 men and women. Then Abimelech went to Thebez, and encamped against Thebez and captured it. But there was a strong tower within the city, and there fled all the men and women, and all from the city and locked it up, and all of them ascended to the top of the tower.

And Abimelech came to the tower and fought against it, and went hard to the door of the tower to burn it with fire.

And a certain woman cast a piece of a millstone upon Abimelech's head, and broke his skull.

Then he called quickly to the young man his armor-bearer, and said to him, draw your sword and kill me so that men say not of me, a woman killed him.

And his young man thrust him through, and he died.

And when the men of Israel saw that Abimelech was dead, they departed every man to his place. So Elohim rendered the wickedness of Abimelech that he did to his dad, in killing his 70 brothers.

And all the badness of the men of Shechem did Elohim render upon their heads:

and on them came the curse of Jotham the son of Jerubbaal. And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar;

and he lived in Shamir in Mount Ephraim. And he judged Israel 23 years and died, and was buried in Shamir.

And after him arose Jair, a Gileadite, and judged Israel 22 years.

And he had 30 sons that rode on 30 male donkeys, and they had 30 cities that are called Havothjair to this day, which are in the land of Gilead.

And Jair died, and was buried in Camon.

Chapter 10

And the children of Israel did bad again in the sight of YHWH, and served Baalim and Ashtaroth, and the elohim of Syria, and the elohim of Zidon, and the elohim of Moab, and the elohim of the children of Ammon, and the elohim of the Philistines, and forsook YHWH and served him not.

And the anger of YHWH was burning against Israel,

and he sold them into the hands of the Philistines and into the hands of the children of Ammon.

And that year they vexed and oppressed the children of Israel: 18 years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah and against Benjamin, and against the house of Ephraim; so that Israel was exceedingly distressed.

And the children of Israel cried to YHWH saying, we have sinned against you, both because we have forsaken our Elohim, and also served Baalim.

And YHWH replied to the children of Israel, Did I not deliver you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistines?

The Zidonians also, and the Amalekites and the Maonites did oppress you;

and you cried to me, and I delivered you out of their hand.

Still you have forsaken me, and served other elohim: therefore I will deliver you no more. Go and cry to the elohim that you have chosen; let them deliver you in the time of your distress. But the children of Israel replied to YHWH, we have sinned: do you to us whatever seems good to you; deliver us only, we pray you this day.

And they put away the foreign elohim from among them, and served YHWH:

and his heart was grieved for the misery of Israel.

Then the children of Ammon were gathered together, and encamped in Gilead.

And the children of Israel assembled themselves together, and encamped in Mizpeh.

And the people and the chiefs of Gilead said one to another, what man is he that will begin to fight against the children of Ammon? He will be head over all the inhabitants of Gilead. Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a prostitute: and Gilead gendered Jephthah. And Gilead's woman gendered him sons; and his woman's sons grew up,

and they thrust out Jephthah and said to him, you will not inherit in our dad's house because you are the son of a foreign woman.

Then Jephthah fled from his kinsmen and lived in the land of Tob:

and there were gathered worthless men to Jephthah that went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel.

Chapter 11

And it was so, that when the children of Ammon made war against Israel, the Elders of Gilead went to bring Jephthah out of the land of Tob: And they said to Jephthah, come and be our captain so that we may fight with the children of Ammon.

But Jephthah replied to the Elders of Gilead, did you not hate me and expel me out of my dad's house?

And why are you coming to me now when you are in trouble?

And the Elders of Gilead replied to Jephthah, therefore we turn again to you now so that you may go with us, and fight against the children of Ammon, and be our chief over all the inhabitants of Gilead.

And Jephthah said to the Elders of Gilead, if you bring me home again to fight against the children of Ammon, and YHWH delivers them before me, will I be your chief?

And the Elders of Gilead replied to Jephthah, YHWH be witness between us, if we do not so do according to your words. Then Jephthah went with the Elders of Gilead,

and the people made him chief and captain over them:

and Jephthah uttered all his words before YHWH in Mizpeh. And Jephthah sent messengers to the king of the children of Ammon saying, what have you to do with me, that you are coming against me to fight in my land?

And the king of the children of Ammon answered to the messengers of Jephthah, because Israel took away my land when they came up out of Egypt, from Arnon even to Jabbok, and to Jordan:

now therefore restore those lands again peaceably. But Jephthah sent messengers again to the king of the children of Ammon:

And said to him, thus says Jephthah, Israel did not take away the land of Moab, nor the land of the children of Ammon: But when Israel came up from Egypt, and walked through the uninhabited places to the Red Sea, and came to Kadesh; Then Israel sent

messengers to the king of Edom saying, let me I ask you, pass through your land: but the king of Edom would not listen. And in like manner they sent to the king of Moab: but he would not consent, and Israel resided in Kadesh. Then they went along through the uninhabited places, and skirted around the land of Edom

and the land of Moab, and came by the east side of the land of Moab.

And camped on the other side of Arnon, but came not within the border of Moab, because Arnon was on the border of Moab.

And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon;

and Israel said to him, let us pass we ask you, through your land into my region.

But Sihon did not trust Israel to pass through his territory:

but Sihon gathered all his people together, and camped in Jahaz and fought against Israel. And YHWH Elohim of Israel delivered Sihon and all his people into the hand of Israel and they attacked them:

so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the territory of the Amorites, from Arnon even to Jabbok, and from the uninhabited places even to Jordan.

So now YHWH Elohim of Israel has dispossessed the Amorites from before his people Israel, and should you now possess it?

Will you not possess what Chemosh your elohim gives you to possess? So whoever YHWH our Elohim will drive out from before us, that, we will possess.

And now are you any better than Balak the son of Zippor, king of Moab?

Did he ever strive against Israel, or did he ever fight against them, while Israel lived in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along by the coasts of Arnon for 300 years?

why therefore did you not recover them within that time? Therefore I have not sinned against you, but you do me wrong to war against me:

YHWH the Judge be judge this day between the children of Israel and the children of Ammon.

But the king of the children of Ammon listened not to the words of Jephthah that he sent him. Then the Spirit of YHWH came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over to the children of Ammon.

And Jephthah vowed a vow to YHWH and said, if you will without fail deliver the children of Ammon into my hands, then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the children of Ammon, will certainly be YHWH's, and I will offer it up for a Burnt-Offering.

So Jephthah passed over to the children of Ammon to fight against

them;

and YHWH delivered them into his hands. And he attacked them from Aroer, even until you come to Minnith, even 20 cities, and to the plain of the vineyards with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh to his house, and lo, his daughter came out to meet him with tambourine and with dancing:

and she was his only child, other than her he had neither son nor daughter.

And it came about, when he saw her, that he tore his clothes and said, alas, my daughter!

you have brought me very low, and you are one of them that trouble me because I have opened my mouth to YHWH, and I cannot go back.

And she said to him, my dad, if you have opened your mouth to YHWH, do to me according to what has proceeded out of your mouth; forasmuch as YHWH has taken vengeance for you of your enemies, even of the children of Ammon. But she said to her dad, let this thing be done for me: leave me alone for two months, that I may go up and down upon the mountains, and weep bitterly for my virginity, I and my maidens. And he said, go, and he sent her away for two months: and she went with her maidens, and wept bitterly for her virginity upon the mountains.

And it came about at the end of two months, that she returned to her dad, who did with her according to his vow that he had vowed:

and she had sexual relations with no man.

And it was a custom in Israel that the daughters of Israel went yearly to recount the story of the daughter of Jephthah the Gileadite four days in a year.

And the men of Ephraim gathered themselves together and went northward, and said to Jephthah, why did you pass over to fight against the children of Ammon, and did not call us to go with you?

we will burn your house upon you with fire. But Jephthah replied to them, I and my people were at great strife with the children of Ammon;

and when I called you, you delivered me not out of their hands. And when I saw that you delivered me not, I put my life in my hands and passed over against the children of Ammon, and YHWH delivered them into my hand: therefore why are you then come up to me this day to fight against me? Then Jephthah gathered together all the men of Gilead, and fought with Ephraim:

and the men of Gilead attacked Ephraim, because they said, you Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Chapter 12

And the Gileadites took the passages of Jordan before the Ephraimites and it was so, that when those Ephraimites that were escaped said, let me go over;

that the men of Gilead replied to him, are you an Ephraimite?

If he said, no; then they replied to him, say now “Shibboleth”, but he said Sibboleth instead: because he could not frame his words to pronounce it right. Then they took him and killed him at the passages of Jordan,

and there fell at that time of the Ephraimites 42,000. And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead. And after him Ibzan of Bethlehem judged Israel.

And he had 30 sons, and 30 daughters, whom he sent abroad, and took in 30 daughters from abroad for his sons. And he judged Israel seven years. Then Ibzan died and was buried at Bethlehem. And after him Elon, a Zebulonite, judged Israel;

and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

And he had 40 sons and 30 nephews, that rode on 70 male donkeys: and he judged Israel eight years.

And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

And the children of Israel did bad again in the sight of YHWH;

and YHWH delivered them into the hand of the Philistines 40 years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah;

and his woman was sterile, and gendered not.

And the Angel of YHWH appeared to the woman and said to her, See now, you are sterile and gender not: but you will conceive and gender a son.

Now therefore observe, and drink no wine or strong drink, and do not eat anything unclean: Because lo, you will conceive and gender a son;

Chapter 13

and no razor will come on his head because the child will be a Nazarite to Elohim from the womb:

and he will begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband saying, a servant of Elohim came to me, and his appearance was like the appearance of an Angel of Elohim, very dreadful:

but I asked him not from where he came, neither did he tell me his name:

But he said to me, See, you will conceive and gender a son; and now drink no wine nor strong drink, neither eat anything unclean because the child will be a Nazarite to Elohim from the womb to the day of his death.

Then Manoah prayed to YHWH and said, O my Adonai, let the servant of Elohim that you did send come again to us, and teach us what we will do to the child that will be born.

And Elohim listened to the voice of Manoah; and the Angel of

Elohim came again to the woman as she sat in the field, but Manoah her husband was not with her. And the woman quickly hurried and ran, and showed her husband and said to him, look, the servant has appeared to me, that came to me the other day. And Manoah got up, and followed his woman and came to the servant and said to him, are you the servant that spoke to the woman? And he replied, I am.

Then Manoah said, now let your words come to pass, what is the custom of the youth and his work?

And the Angel of YHWH replied to Manoah, Of all that I said to the woman let her observe.

She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat anything unclean: all that I commanded her let her observe.

And Manoah replied to the Angel of YHWH, I ask you, let us detain you until we will have prepared a young male goat for you.

And the Angel of YHWH replied to Manoah, Though you detain me, I will not eat of your bread:

and if you will offer a Burnt-Offering, you must offer it to YHWH.

Because Manoah knew not that he was an Angel of YHWH. So Manoah said to the Angel of YHWH, what is your name, that when your sayings come to pass we may do you honor?

And the Angel of YHWH replied to him, why do you ask after my name, seeing it is incomprehensible? So Manoah took a young male goat with a Grain-Offering, and offered it upon a rock to YHWH:

and the angel did wondrously;

and Manoah and his woman looked on. Because it came about, when the flame went up toward the sky from off the Altar, that the Angel of YHWH ascended in the flame of the Altar.

And Manoah and his woman looked at it, and fell on their faces to the ground.

But the Angel of YHWH did no more appear to Manoah and to his woman. Then Manoah knew that he was an Angel of YHWH. And Manoah said to his woman, we will certainly die, because we have seen Elohim.

But his woman replied to him, If YHWH were pleased to kill us he would not have received a Burnt-Offering and a Grain-Offering at our hands, neither would he have showed us all these things, nor would he have at this time told us such things as these.

And the woman gendered a son and called his name Samson, and the child grew, and YHWH blessed him.

And the Spirit of YHWH began to move him at times in the camp of Dan between Zorah and Eshtaol.

And Samson went down to Timnath, and saw a woman in Timnath from the daughters of the Philistines. And he came up, and told his dad and his mother and said, I have seen a woman in Timnath from the daughters of the Philistines, now therefore get her for me to be my woman.

Then his dad and his mother replied to him, is there not a woman among the daughters of your kinsmen or among all my people, that

you go to take a woman from the uncircumcised Philistines?

And Samson said to his dad, get her for me because she pleases me well.

But his dad and his mother knew not that it was of YHWH, that he sought an occasion against the Philistines, because at that time the Philistines had dominion over Israel.

Chapter 14

Then Samson went down, and his dad and his mother, to Timnath, and came to the vineyards of Timnath:

and look, a young lion roared against him.

And the Spirit of YHWH came mightily upon him, and he tore it as he would have torn a young male goat, and he had nothing in his hands: but he told not his dad or his mother what he had done. And he went down and talked with the woman, and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcass of the lion: and see, there was a swarm of bees and honey in the carcass of the lion. And he took of it in his hands, and went on eating, and came to his dad and mother, and he gave to them

and they did eat:

but he told them not that he had taken the honey out of the carcass of the lion.

So his dad went down to the woman and Samson made there a banquet, for so was the custom of the young men to do. And it came about, when they saw him, that they brought 30 friends to be with him.

And Samson said to them, I will now put out a riddle to you, if you can certainly declare it to me within the seven days of the banquet, and find it out, then I will give you 30 sheets and 30 changes of clothing.

But if you cannot declare it to me, then you will give me 30 sheets and 30 change of clothing.

And they said to him, put forward your riddle so that we may hear it.

And he replied to them, out of the eater came forth food, and out of the strong came forth sweetness. But they could not in three days make known the riddle.

And it came about on the seventh day, that they said to Samson's woman, entice your husband so that he may declare to us the riddle, unless we burn you and your dad's house with fire, have you called us to take what we have? Is it not so? Then Samson's woman wept before him and said, you do but hate me and do not love me. You have put forth a riddle to the children of my people, and have not told it to me.

And he replied to her, look, I have not told it to my dad nor my mother, and will I tell it to you? And she wept before him all the seven days, while their banquet lasted

and it came about on the seventh day that he told her, because she laid sore into him:

and she told the riddle to the children of her people. Then the men of the city said to him on the seventh day before the sun went down, what is sweeter than honey? And what is stronger than a lion?

And he replied to them, if you had not plowed with my heifer, you would not have found out my riddle.

And the Spirit of YHWH came upon him, and he went down to Ashkelon, and killed 30 men of them and took their plunder, and gave change of clothing to them that made known the riddle. Then his anger burned and he withdrew to his dad's house. But Samson's woman was given to his companion who had been as his friend.

But it came about around the time of wheat harvest that Samson visited his woman and brought a young male goat; and he said, I will go into my woman to the bedroom. But her dad would not permit him to go in. But her dad said, I truly thought that you had utterly hated her;

therefore I gave her to your companion: is not her younger sister prettier than she is?

Take her, I ask of you, instead of her. And Samson said concerning them, now will I be more blameless than the Philistines, though I do them a displeasure.

Chapter 15

And Samson went and caught 300 foxes, and took firebrands, and

turned tail to tail, and put a firebrand in the middle between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, who has done this? And they answered, Samson, the son in law of the Timnite, because he had taken his woman and given her to his companion. Then the Philistines came up, and burnt her and her dad with fire.

And Samson said to them, though you have done this, still I will be avenged of you, and after that I will stop.

And he attacked them hip and thigh with a great slaughter: and he went down and lived in the top of the Etam cliff.

Then the Philistines went up, and camped in Judah, and spread themselves in Lehi. And the men of Judah said, why are you come up against us?

And they answered, to bind Samson we have come, to do to him as he has done to us. Then 3000 men of Judah went to the top of the Etam cliff and said to Samson, do you not know that the Philistines are rulers over us? What is this that you have done to us?

And he replied to them, as they did to me, so have I done to them.

And they said to him, we are come down to bind you so that we may deliver you into the hand of the Philistines. And Samson said to them, promise me that you will not fall upon me yourselves.

And they spoke to him saying, no;

but we will bind you securely, and deliver you into their hands: but certainly we will not kill you.

And they bound him with two new cords, and brought him up from the rock. And when he came to Lehi, the Philistines shouted against him: and the Spirit of YHWH came mightily upon him, and the cords that were on his arms became as flax that was burnt with fire, and his ropes loosened from off his hands.

And he found a new jawbone of a donkey, and put out his hand and took it, and killed 1000 men with it.

And Samson said, with the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey I have killed 1000 men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi (height of a jawbone).

And he was extremely thirsty, and called on YHWH and said, you have given this great deliverance into the hand of your slave:

and now I will die for thirst, and fall into the hands of the uncircumcised?

But Elohim split a hollow place that was in the jaw, and there came water out of it; and when he had drunk, his vigor returned

and he revived: therefore he called the name of it Enhakkore (spring of one calling), which is in Lehi to this day. And he judged Israel in the days of the Philistines 20 years.

Then Samson went to Gaza and saw there a prostitute and went in unto her. And it was told the Gazites saying, Samson has come here.

And they boxed him in and lay in ambush for him all night in the gate of the city, and were quiet all that night saying, in the morning, when it is day we will kill him.

And Samson rested until midnight, and got up at midnight and took the doors of the gate of the city, and its two posts.

He went away with them, bars and all, and put them on his shoulders and carried them up to the top of a hill that is before Hebron.

Chapter 16

And it came to pass afterward, that he loved a woman in the Valley of Sorek, whose name was Delilah. And the lords of the Philistines came up to her, and said to her, entice him and see where his great strength comes from, and by what means we may prevail against him. Then we may bind him to afflict him: and we will give you from every one of us 1,100 shekels of silver [28 pounds]. And Delilah said to Samson, tell me I ask you, where does your great strength come from, and how might you be bound to afflict you.

And Samson replied to her, if they bind me with seven green remnants that were never dried, then I will become weak and be as any other man.

Then the lords of the Philistines brought up to her seven green remnants that had not been dried, and she bound him with them.

Now there were men lying in ambush, staying with her in the room.

And she said to him, the Philistines are upon you, Samson.

And he broke the remnants, as a thread of flax is broken when it touches the fire.

So his strength was not revealed. Then Delilah said to Samson, look, you have mocked me and told me lies:

now tell me, I ask you, how you might be bound. He replied to her, if they bind me securely with new ropes that never were occupied, then I will be weak, and be as any other man. Delilah therefore took new ropes, and bound him with them and said to him, the Philistines are upon you Samson. And there were people in ambush staying in the room. But he broke them from off his arms like a thread.

And Delilah said to Samson, now you have mocked me and told me lies: tell me how you might be bound.

And he replied to her, if you weave the seven locks of my head with the loom.

And she fastened it with the pin, and said to him, the Philistines are upon you Samson.

And he awoke out of his sleep, and went away with the pin of the beam, and with the loom.

And she said to him, how can you say I love you, when your heart is not with me? You have mocked me these three times, and have not told me where your great strength comes from. And it came to pass, when she pressed him daily with her words and urged him so that his emotions were vexed to death;

that he told her all his heart and said to her, there has not come a

razor upon my head because I have been a Nazarite to Elohim from my mother's womb.

If I am shaved, then my strength will go from me and I will become weak and be like any other man. And when Delilah saw

that he had told her all his heart, she sent and called for the lords of the Philistines saying, come up this once, because he has shown me all his heart. Then the lords of the Philistines came up to her and brought money in their hand. And she made him sleep upon her knees;

and she called for a servant,

and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

And she said, the Philistines are upon you Samson. And he awoke out of his sleep and said, I will go out as at other times before, and shake myself. And he knew not that YHWH was departed from him.

But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. But the hair of his head began to grow back again after he was shaved. Then the lords of the Philistines gathered themselves together for offering a great sacrifice to Dagon their elohim and to rejoice, because they said, our elohim has delivered Samson our enemy into our hands.

And when the people saw him, they praised their elohim:

for they said, our elohim has delivered into our hands our enemy, and the destroyer of our country that killed many of us. And it came

about, when their hearts were merry, that they said, call for Samson so that he may make us sport.

And they called for Samson out of the prison house; and he made them sport, and they set him between the pillars.

And Samson said to the boy that held him by the hand, permit me that I may feel the pillars where the house stands on, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were on the roof about 3000 men and women, that watched while Samson was made mocking sport of. Then Samson called to YHWH and said, O Adonai YHWH, remember me, I pray you and strengthen me, I pray you, only this once O Elohim, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was supported, of the one with his right hand, and of the other with his left.

And Samson said, let me die with the Philistines.

And he bowed himself with all his might;

and the house fell on the lords, and upon all the people that were there. So the dead that he executed at his death were more than those that he killed in his lifetime.

Then his kinsmen and all the house of his father came down and took him, and brought him up, and buried him between Zorah and Eshtaol in the grave of Manoah his father. And he judged Israel 20 years. And there was a man of Mount Ephraim, whose name was

Micah.

And he said to his mother, the 1,100 shekels of silver [28 pounds] that were taken from you, about which you cursed and spoke of also in my ears, look, the silver is with me; I took it.

And his mother replied, blessed are you of YHWH my son.

Chapter 17

And when he had restored the 1,100 shekels of silver [28 pounds] to his mother, his mother said, I had consecrated the silver to YHWH from my hand for my son, to make an idol and a cast metal image: now therefore I will restore it to you. Still he restored the money to his mother;

and his mother took 200 shekels [5 pounds] of silver, and gave them to the founder, who made from it an idol and a cast metal image: and they were in the house of Micah.

And the man Micah had a house of elohim and made an ephod, and teraphim [surrogate Urim-Thummim], and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but everyone did what was right in his own eyes. And there was a young man out of Bethlehem-Judah of the family of Judah, who was a Levite, and he traveled there.

And the man departed out of the city from Bethlehem-Judah to travel where he could find a place:

and he came to Mount Ephraim to the house of Micah, as he journeyed.

And Micah said to him, where do you come from? And he replied to him, I am a Levite of Bethlehem-Judah, and I go to travel where I may find a place. And Micah said to him, live with me and be to me a father and a priest, and I will give you ten shekels of silver [4 ounces] by the year, and a suit of apparel and your provisions. So the Levite went in.

And the Levite was content to live with the man, and the young man was to him as one of his sons.

And Micah consecrated the Levite, and the young man became his priest and was in the house of Micah.

Then Micah said, now I know that YHWH will do me good, seeing I have a Levite to my priest.

In those days there was no king in Israel, and in those days the tribe of the Danites desired themselves an inheritance to live in;

for up to that time all their inheritance had not fallen to them from among the tribes of Israel.

And the children of Dan sent from their family five men from their coasts, men of valor, from Zorah and from Eshtaol, to spy out the land and to search it.

And they said to them, go, search the land:

Chapter 18

and they came into the hill country of Ephraim, to the house of Micah and lodged there.

When they were by the house of Micah, they recognized the voice of the young man the Levite: and they turned in there and said to him, who brought you here? And what are you in this place for? And what do you do? And he replied to them, this and that has Micah dealt with me, and has hired me and I am his priest. And they said to him, inquire [by Urim-Thummim], we ask you, of Elohim so that we may know whether our journey that we go will be prosperous.

And the priest replied to them, go and prosper:

before YHWH is your journey on which you go. Then the five men left and came to Laish and saw the people that were there, how they lived carelessly after the manner of the Zidonians, quiet and secure;

and there was no occupying authority in the land that might put them to be confounded in anything.

And they were far from the Zidonians, and had no business with anyone.

And they came to their kinsmen to Zorah and Eshtaol: and their kinsmen said to them, what do you have to say?

And they said, rise, and we will go up against them, because we have seen the land, and lo, very good; and you are keeping silent! be not slothful to go, to enter to possess the land.

When you go, you will come to a people secure and to a large land, because Elohim has given it into your hands; a place where there is no want of anything that is in the earth.

And there went from there from the family of the Danites, out of Zorah and out of Eshtaol, 600 men girded with weapons of war.

And they went up and camped in Kirjathjearim, in Judah: therefore they called that place Mahanehdan to this day: see, it is behind Kirjathjearim.

And they passed there to Mount Ephraim and came to the house of Micah.

Then answered the five men that went to spy out the country of Laish, and said to their kinsmen, do you know that there is in this house an ephod, teraphim [surrogate Urim-Thummim], and an idol and a cast metal image? Now therefore consider what you have to do.

And they turned in there, and came to the house of the young man the Levite, even to the house of Micah, and saluted him.

And the 600 men girded with their weapons of war that were of the children of Dan, stood by the entrance of the gate.

And the five men that went to spy out the land went up and came in there, and took the idol, and the ephod, and teraphim [surrogate Urim-Thummim], and the cast metal image. And the priest stood in the entrance of the gate with the 600 men that were girded with weapons of war.

And these went into Micah's house and seized the idol, the ephod and teraphim [surrogate Urim-Thummim], and the cast metal image. Then the priest said to them, what are you doing?

And they say to him, `Keep silent, lay your hand on your mouth,

and go with us, and be to us for a father and for a priest: is it better your being a priest to the house of one man, or your being priest to a tribe and to a family in Israel?'

And the priest's heart was gladdened, and he took the ephod and teraphim [surrogate Urim-Thummim], and the idol, and went in the midst of the people.

So they turned and departed, and put the children and the cattle and their goods in front of them.

And when they were a good ways from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

And they cried to the children of Dan. And they turned their faces and said to Micah, what bothers you that you come with such a company?

And he replied, you have taken away my elohim that I fashioned, and the priest and you are gone away: and what have I more? And what is this that you say to me, what troubles you?

And the children of Dan replied to him, let not your voice be heard among us again, unless angry men run upon you and you lose your life, with the lives of your household.

And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back to his house.

And they seized the things that Micah had fashioned, and the priest that he had, and came to Laish, to a people that were at peace and secure: and they attacked them with the edge of the sword, and

burnt the city with fire.

And there was no deliverer, because it was far from Zidon, and they had no business with anyone; and it was in the valley that lies by Bethrehob. And they built a city and lived there.

And they called the name of the city Dan, after the name of Dan their forefather, who was gendered to Israel: But the name of the city before that was Laish.

And the children of Dan set up the idol: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the removal of the people from the land.

And they set them up Micah's idol that he fashioned, all the time that the House of Elohim was in Shiloh.

And it came to pass in those days when there was no king in Israel, that there was a certain Levite traveling on the side of Mount Ephraim, who took to himself a concubine out of Bethlehem-Judah.

Chapter 19

And his concubine played the whore against him, and went away from him to her dad's house to Bethlehem-Judah, and was there four whole months.

And her husband got up and went after her, to speak friendly to her and to bring her back, having his slave with him and a couple of donkeys. And she brought him into her dad's house, and when the dad of the girl saw him, he rejoiced to meet him.

And his father in law, the girl's dad, retained him; and he stayed with him three days, and so they did eat and drink and lodged there.

And it came about on the fourth day, when they arose early in the morning, that he got up to leave, and the girl's dad said to his son in law, comfort your heart with a morsel of bread and afterward go your way.

And they sat down, and did eat and drink both of them together, because the girl's dad had said to the man, be content I ask you and stay all night, and let your heart be merry.

And when the man got up to leave, his father in law urged him, therefore he lodged there again.

And he got up early in the morning on the fifth day to leave and the girl's dad said, comfort your heart I ask you. And they stayed until afternoon, and they did eat, the both of them.

And when the man got up to leave, he and his concubine and his slave, his father in law, the girl's dad, said to him, look, now the day draws toward evening, I urge you to stay all night. See, the day grows to an end, lodge here so that your heart may be merry; and tomorrow get yourself off early on your way, that you may go home.

But the man would not stay that night, but he got up and left and came toward Jebus, which is Jerusalem; and there were with him two donkeys saddled, his concubine also was with him.

And when they were by Jebus, the day was far spent; and the slave

said to his master, come I ask you, and let us turn in into this city of the Jebusites and lodge in it.

And his master said to him, we will not turn aside here into the city of a foreigner, that is not of the children of Israel, we will pass over to Gibeah.

And he said to his slave, come and let us draw near to one of these places to lodge all night, in Gibeah or in Ramah.

And they passed on and went their way and the sun went down upon them when they were by Gibeah, that belongs to Benjamin.

And they turned aside there to go in and to lodge in Gibeah, and when he went in he sat himself down in a street of the city, because there was no man that took them into his house to lodge. And look, there came an old man from his work out of the field at sunset, which was also from Mount Ephraim, and he lived in Gibeah:

but the men of the locality were Benjamites.

And when he had lifted up his eyes, he saw a wayfaring man in the street of the city, and the old man said, where are you going and where do you come from?

And he replied to him, we are passing over from Beth-Lehem-Judah to the sides of the hill country of Ephraim, I come from there, and I go to Beth-Lehem-Judah; and to the House of YHWH I am going, and there is none taking me into their house.

Still there is both straw and provender for our donkeys, and there is bread and wine also for me and for your concubine, and for the young man that is with your slaves, there is no lack of anything.

And the old man replied, peace be with you; however let all you needs lie upon me; only do not lodge in the street.

So he brought him into his house, and gave feed to the donkeys: and they washed their feet and did eat and drink.

Now as they were making their hearts merry, lo, the men of the city, certain sons of Belial (worthless and base), beset the house all around, and beat at the door and spoke to the master of the house, the old man saying, bring out the man that came into your house so that we may have sexual relations with him.

And the man, the master of the house, went out to them and said to them, no, my kinsmen, no, I ask you, do not so wickedly; seeing that this man has come into my house, do not this disgraceful folly. Look, here is my daughter a virgin, and his concubine;

them I will bring out now, and you can mishandle them, and do with them what is good to your lustful eyes, but to this man do not do such a profane immorality.

But the men would not listen to him: so the man took his concubine and brought her out to them; and they had sex with her, and abused her all that night until the morning, and when the day began to dawn, they let her go.

Then the woman came in at sunrise, and fell down at the door of the man's house where her master was, until it was light.

And her master got up in the morning, and opened the doors of the house, and went out to go his way, and lo, the woman his concubine was fallen down at the door of the house, and her hands

were upon the threshold.

And he said to her, up, and let us be going, but there was no answer. Then took the man and placed her on the donkey, and the man got up and traveled to his place.

And when he was come into his house, he took a knife and laid hold on his concubine, and divided her together with her bones, into twelve pieces, and sent her into all the territories of Israel.

And it was so, that all that saw it said, there was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt to this day: consider this, take advice and speak your minds.

Then all the children of Israel went out and the company was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to YHWH in Mizpeh (a place in Gilead).

Chapter 20

And the chiefs of all the people, even of all the tribes of Israel, presented themselves in the gathering of the people of Elohim, 400,000 footmen that drew sword. (

Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh). Then the children of Israel said, tell us, how did this wickedness come about?

And the Levite, the husband of the woman that was killed, answered and said, I came into Gibeah that belongs to Benjamin, I and my concubine to lodge.

And the men of Gibeah rose against me, and beset the house all around upon me by night, and thought to have me killed, and my concubine they raped and she has died.

And I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel, because they have committed lewdness and profane actions in Israel.

See, you are all children of Israel, give here your advice and counsel.

And all the people arose as one man saying, we will not any of us go to his tent, neither will any of us return into their homes.

But now this will be the thing that we will do to Gibeah, we will go up by lot against it.

And we will take ten men out of 100 throughout all the tribes of Israel, and 100 out of 1000, and 1000 out of 10,000, to get provisions for the people. Then will do, at their coming to Gibeah of Benjamin, according to all the profane actions that it has done in Israel.

So all the men of Israel were gathered against the city, knit together as one man.

And the tribes of Israel sent men through all the tribe of Benjamin, saying, what wickedness is this that is done among you?

Now therefore deliver to us the men, the children of Belial that are in Gibeah so that we may put them to death, and put away badness from Israel. But the children of Benjamin would not listen to the voice of their kinsmen the children of Israel.

But the children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.

And the children of Benjamin were numbered at that time out of the city 26,000 men that drew the sword, besides the inhabitants of Gibeah, which were numbered 700 chosen men.

Among all these people there were 700 chosen men left-handed; everyone could sling stones at a hairs-breadth, and not miss.

And the men of Israel, besides Benjamin, were numbered 400,000 men that drew sword: all these were men of war.

And the children of Israel arose, and went up to the House of Elohim, and inquired [by Urim-Thummim] of Elohim and asked, which of us will go up first to the battle against the children of Benjamin? And YHWH replied, Judah will go up first.

And the children of Israel got up in the morning, and encamped against Gibeah.

And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in formation to fight against them at Gibeah.

And the children of Benjamin came out of Gibeah, and destroyed down to the ground from the Israelites that day 22,000 men.

And the people (the men of Israel) encouraged themselves, and set their battle again in formation in the area where they put themselves in formation the first day. (

And the children of Israel went up and wept before YHWH until sunset, and inquired [by Urim-Thummim] of YHWH saying, will I go up again to battle against the children of Benjamin my brother? And YHWH replied, Go up against him).

And the children of Israel came near against the children of Benjamin the second day.

And Benjamin went out against them from Gibeah the second day, and destroyed down to the ground of the children of Israel again 18,000 men; all these drew the sword.

Then all the children of Israel and all the people went up, and came to the House of Elohim and wept, and sat there before YHWH, and fasted that day until sunset, and offered Burnt-Offerings and Peace-Offerings before YHWH.

And the children of Israel inquired [by Urim-Thummim] of YHWH, (for the Ark of the Covenant of Elohim was there in those days,

And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days) saying, will I still again go out to battle against the children of Benjamin my brother, or will I stop? And YHWH replied, Go up; because tomorrow I will deliver them into your hand.

And Israel set the ambush around Gibeah.

And the children of Israel went up against the children of Benjamin on the third day, and put themselves in formation against Gibeah, as at other times. Then the Benjamites came out to meet them and were drawn away from the city. They began to attack the Israelites

as before so that around 30 men fell in the open field and on the roadways, one leading to Bethel and the other to Gibeah.

And the children of Benjamin said, they are struck down before us, as we did before.

But the children of Israel said, let us flee and draw them from the city to the highways.

And all the men of Israel rose up out of their place and put themselves in formation at Baaltamar: and those in ambush from Israel came out of their hiding places, even out of the meadows of Gibeah.

And there came against Gibeah 10,000 chosen men out of all Israel,

and the battle was hard: but they knew not that calamity was near them. And YHWH attacked Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day 25,100 men: all these drew the sword.

So the children of Benjamin saw that they were beaten, because the men of Israel gave place to the Benjamites, because they trusted in those in ambush that they had set beside Gibeah. And those in ambush hurried and rushed upon Gibeah;

and those who ambushed drew themselves along, and attacked all the city with the edge of the sword.

Now there was an appointed sign between the men of Israel and those in ambush, that they should make a great flame with smoke arising up out of the city.

And when the men of Israel retired in the battle, Benjamin began to attack and kill of the men of Israel about 30 people: for they said, certainly they are struck down before us, like in the first battle.

But when the flames began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and lo, the flames of the city ascended up to the skies.

And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that calamity had come upon them.

Therefore they turned their backs before the men of Israel to the way of the wilderness; and the battle has followed them; and those who are from the city are destroying them in their midst;

So they encircled the Benjamites all around and chased them, and beat them down with ease opposite Gibeah toward the sunrising.

And there fell of Benjamin 18,000 men; all these were men of valor.

And they turned and fled toward the wilderness to the rock of Rimmon: and they dealt severely with them in the highways 5000 men; and pursued hard after them to Gidom, and killed 2000 men of them.

So that all that fell that day from Benjamin were 25,000 men that drew the sword; all these were men of valor. But 600 men turned and escaped to the wilderness to the rock Rimmon, and stayed in the rock Rimmon four months.

And the men of Israel turned again upon the children of Benjamin, and attacked them with the edge of the sword, as well the men from all the city, with the cattle, and all that came to hand, also they set

on fire all the cities that they came to. Now the men of Israel had adjured in Mizpeh saying, there will not any of us give his daughter to Benjamin for a woman.

And the people came to the House of Elohim, and stayed there until sunset before Elohim, and lifted up their voices, and wept greatly;

And said, O YHWH Elohim of Israel, why is this come to pass in Israel, that there should be today one tribe lacking in Israel?

Chapter 21

And it came to pass on the next day that the people rose early and built there an Altar, and offered Burnt-Offerings and Peace-Offerings.

And the children of Israel said, who is there among all the tribes of Israel that came not up with the company to YHWH?

Because they had made a great oath concerning those that came not up to YHWH in Mizpeh saying, they will certainly be put to death.

And the children of Israel were sorry for them of Benjamin their brother and said, there is one tribe cut off from Israel this day. How will we do for women for them that remain, seeing we have adjured by YHWH that we will not give them of our daughters for wives?

And they said, what one is there of the tribes of Israel that came not up to Mizpeh to YHWH?

And see, there came none to the camp from Jabeshgilead to the company.

Because the people were numbered, and see, there were none of the inhabitants of Jabeshgilead there.

And the company sent there 12,000 men of valor and commanded them saying, go and attack the inhabitants of Jabeshgilead with the edge of the sword, with the women

and the children.

And this is the thing that you will do, you will Devote to Destruction every male, and every woman that has had sexual relations by man.

And they found among the inhabitants of Jabeshgilead 400 young virgins, that had not had sexual relations with any man: and they brought them to the camp to Shiloh, which is in the land of Canaan.

And the whole company sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably to them.

And Benjamin came back at that time; and they gave them the women that they had saved alive from the women of Jabeshgilead, but there were still not enough for them.

And the people were sorry for them of Benjamin, because that YHWH had made a breach in the tribes of Israel.

Then the Elders of the company said, how will we do for women for them that remain, seeing the women are destroyed out of Benjamin?

And they said, there must be an inheritance for them that are

escaped of Benjamin so that a tribe is not destroyed out of Israel.

But we may not give them women of our daughters, because the children of Israel have adjured saying, cursed is he that gives a woman to Benjamin.

Then they said, look, there is a festival of YHWH in Shiloh yearly in an area that is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.

Therefore they commanded the children of Benjamin saying, go and lie in wait in the vineyards;

And watch and observe, if the daughters of Shiloh come out to dance in dances, then come you out of the vineyards, and catch you every man his woman from the daughters of Shiloh, and go to the land of Benjamin.

And it will be, when their fathers or their kinsmen come to us to complain, that we will say to them, be favorable to them for our sakes. Because we reserved not to each man his wife in the war, because you did not give to them at this time, that you should be guilty.

And the children of Benjamin did so, and took them women, according to their number, of them that danced, whom they caught: and they went and returned to their inheritance and repaired the cities, and lived in them.

And the children of Israel left from there at that time, every man to his tribe and to his family, and they went out from there every man

back to his inheritance.

In those days there was no king in Israel, everyone did what was right in their own eyes.

Ruth

Chapter 1

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the country of Moab, he, his woman, and his two sons.

And the name of the man was Elimelech, and the name of his woman Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they came into the country of Moab and were there.

And Elimelech Naomi's husband died; and she was left, and her two sons.

And they took themselves wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they lived there about ten years.

And Mahlon and Chilion died also both of them; and the woman was bereft of her two sons and her husband.

Then she arose with her daughters in law so that she might return from the country of Moab: because she had heard in the country of Moab how that YHWH had visited his people in giving them food.

Therefore she left from the place where she had been, and her two daughters in law with her; and they went on the way to return to the land of Judah.

And Naomi said to her two daughters in law, go, return each to her mother's house: YHWH deal kindly with you, as you have dealt with the dead, and with me.

YHWH grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice and wept.

And they said to her, surely we will return with you to your people.

And Naomi said, turn back my daughters; why do you go with me? Are there yet to me sons in my bowels that they have been to you for husbands?

Turn back, my daughters, go your way; because I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons;

for them do you wait until they grow up? For them do you shut yourselves up, not to be to a husband? No, my daughters, for more bitter to me than to you, for the hand of YHWH has gone out against me.

And they lifted up their voice and wept again: and Orpah kissed her mother in law; but Ruth clung to her.

And she said, look, your sister in law has gone back to her people, and to her elohim: now you return after your sister in law.

But Ruth replied, entreat me not to leave you or to return from following after you: because wherever you go, I will go; and

where you lodge, I will lodge: your people will be my people, and

your Elohim my Elohim: Where you die, I will die, and there I will be buried: YHWH do so to me, and more also, if anything but death parts you and me.

When she saw that she was steadfastly minded to go with her, then she refrained speaking to her about it.

So they both went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was murmuring about them, and they said, is this Naomi?

And she said to them, call me not Naomi, call me Mara: for Shaddai has dealt very bitterly with me.

I went out full, and YHWH has brought me home again empty: why then call me Naomi, seeing YHWH has testified against me, and Shaddai has afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter in law with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

Chapter 2

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said to Naomi, let me now go to the field, and glean ears of corn after him in whose sight I will find favor. And she replied to her, go my daughter.

And she went, and came, and gleaned in the field after the reapers: and her fortune was to light on a part of the field belonging to

Boaz, who was of the family of Elimelech.

And see, Boaz came from Bethlehem, and said to the reapers, YHWH be with you. And they answered him, YHWH bless you.

Then Boaz said to his slave that was set over the reapers, whose damsel is this?

And the slave that was set over the reapers answered and said, it is the Moabitish damsel that came back with Naomi out of the country of Moab:

And she said, I ask you, let me glean and gather after the reapers among the sheaves: so she came, and has continued even from the morning until now, that she remained a time in the house.

And Boaz said to Ruth, have you not heard my daughter? Go not to glean in another field, and also, pass not over from this, and so you will stay close to my young women:

Let your eyes be on the field that they do reap, and go after them: have I not charged the young men that they will not touch you? And when you are thirsty, go to the vessels, and drink of what the young men have drawn.

Then she fell on her face, and bowed herself to the ground and replied to him, why have I found favor in your eyes so that you should take knowledge of me, seeing I am a foreigner?

And Boaz answered and said to her, it has fully been shown me all that you have done to your mother in law since the death of your husband. And how you have left your dad and mother, and the land of your nativity, and are come to a people that you never knew

before.

YHWH rewards your work, and a full reward be given you of YHWH Elohim of Israel, under whose wings you have come to take refuge.

Then she replied, let me find favor in your sight, my master; because you have comforted me, and because you have spoken friendly to your handmaid, though I am not like one of your slave-girls.

And Boaz replied to her, at mealtime come here, and eat of the food, and dip your morsel in the vinegar. And she sits at the side of the reapers, and he held out to her roasted corn, and she eats and is satisfied, and leaves.

And when she was risen up to glean, Boaz commanded his young men saying, let her glean even among the sheaves, and scorn her not:

And let fall also some of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until sunset, and beat out what she had gleaned: and it was about an ephah (3/5th bushel) of barley.

And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her what she had reserved after she was sufficed.

And her mother in law said to her, where have you gleaned today? And where did you accomplish this? Blessed is he that did take knowledge of you. And she showed her mother in law with whom

she had accomplished this and said, the man's name with whom I accomplished this today is Boaz. Then Naomi said to her daughter in law, blessed is he of YHWH, who has not left off his kindness to the living and to the dead.

And Naomi replied to her, the man is near of kin to us, one of our next kinsmen.

Then Ruth the Moabitess replied, he said to me also, you will keep close by my young men, until they have ended all my harvest.

And Naomi replied to Ruth her daughter in law, it is good my daughter that you go out with his slave-girls, that they meet you not in any other field.

So she kept close by the slave-girls of Boaz to glean to the end of barley harvest and of wheat harvest and lived with her mother in law.

Chapter 3

Then Naomi her mother in law said to her, my daughter, will I not seek rest for you that it may be well with you?

And now is not Boaz of our kindred, with whose slave-girls you have been? Look, he winnows barley tonight in the threshing-floor.

Wash therefore, and anoint yourself, and put your clothing on you, and get down to the floor: but make not yourself known to the man, until he will have done eating and drinking.

And it will be, when he lies down, that you will mark the place where he will lie, and you will go in and uncover his feet, and lay

down; and he will tell you what you will do.

And she replied to her, all that you say to me I will do.

And she went down to the floor, and did according to all that her mother in law instructed her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid herself down.

And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.

And he said, who are you? And she answered, I am Ruth your handmaid: spread therefore your skirt over your handmaid; because you are a near kinsman. But he replied, blessed are you of YHWH, my daughter:

because you have shown more kindness in the latter end than at the beginning, inasmuch as you followed not young men, whether poor or rich.

And now my daughter, fear not; I will do to you all that you require: because all the city of my people do know that you are a virtuous woman.

And now it is true that I am your near kinsman: however there is a kinsman nearer than I.

Remain here this night, and it will be in the morning that if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then I will

do the part of a kinsman to you, as YHWH lives: lie down now until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, let it not be known that a woman came into the floor.

Also he said, bring the veil that you have upon you, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

And when she came to her mother in law she said, who are you my daughter? And she told her all that the man had done to her.

And she said, these six measures of barley he gave me; because he said to me, go not empty to your mother in law.

Then said she, sit still my daughter, until you know how the matter will fall: because the man will not be at rest, until he has finished this thing today. Then Boaz went up to the gate, and sat himself down there:

Chapter 4

and see, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside and sat down.

And he took ten men of the Elders of the city and said, sit down here. And they sat down.

And he said to the kinsman, Naomi, that has returned out of the country of Moab, sells a parcel of land that was our brother

Elimelech's:

And I thought to advertise it to you saying, buy it before the inhabitants, and before the Elders of my people. If you will redeem it, redeem it: but if you will not redeem it, then tell me, that I may know: because there is none to redeem it besides you; and I am after you. And he replied, I will redeem it.

Then Boaz said, that day you buy the field of the hand of Naomi, you must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

Then the kinsman replied, I cannot redeem it for myself, unless I mar my own inheritance: redeem yourself my right to yourself; because I cannot redeem it.

Now this was the custom in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.

Therefore the kinsman said to Boaz, buy it for yourself. So he drew off his shoe.

And Boaz said to the Elders, and to all the people, you are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his kinsmen, and from the gate of his place: you are witnesses this

day.

And all the people that were in the gate, and the Elders replied, we are witnesses. YHWH make the woman that is come into your house like Rachel and like Leah, that two did build the House of Israel: and do you worthily in Ephratah, and be famous in Bethlehem:

And let your house be like the House of Pharez, whom Tamar gendered to Judah, of the seed that YHWH will give you of this young woman.

So Boaz took Ruth, and she was his woman: and when he loved her, YHWH gave her conception and she gendered a son.

And the women said to Naomi, blessed is YHWH that has not left you this day without a kinsman, that his name may be famous in Israel.

And he has been to you for a restorer of life, and for a nourisher of your old age, for your daughter in law who has loved you - who is better to you than seven sons - has borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbors gave it a name saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez gendered Hezron,

And Hezron gendered Ram, and Ram gendered Amminadab,

And Amminadab gendered Nahshon, and Nahshon gendered

Salmon,

And Salmon gendered Boaz, and Boaz gendered Obed,

And Obed gendered Jesse, and Jesse gendered David. The Book of Kingdoms

The Book of Kingdoms

Chapter 1

Now there was a certain man from Ramathaim-zophim, of Mount Ephriam, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

And he had two women; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

And this man went up out of his city yearly to worship and to sacrifice to YHWH of Hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of YHWH were there.

And when the time was that Elkanah offered, he gave to Peninnah his woman, and to all her sons and her daughters, portions:

But to Hannah he gave a head portion because he loved Hannah: but YHWH had shut up her womb.

And her rival also vexed her to grief, to make her fret because YHWH had shut up her womb.

And as he did so year by year, when she went up to the House of YHWH, so she vexed her, therefore she wept and did not eat.

Then Elkanah her husband said to her, Hannah, why do you weep? And are you not eating? And why is your heart grieved? Am I not better to you than ten sons?

So Hannah got up after they had eaten in Shiloh, and after they had

drunk. Now Eli the priest sat on a seat by a gatepost of the Sanctuary of YHWH.

And she was in bitterness of herself and prayed to YHWH, and cried many tears.

And she vowed a vow and said, O YHWH of Hosts, if you will indeed look on the affliction of your female slave and remember me, and will not forget your handmaid, but will give to your female slave a man child, then I will give him to YHWH all the days of his life and there will no razor come upon his head.

And it came to pass, as she continued praying before YHWH, that Eli observed her mouth.

Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been intoxicated.

So Eli said to her, how long will you be drunk? Put away your wine from yourself.

And Hannah answered and said, no my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out myself before YHWH.

Count not your female slave for a daughter of Belial, because out of the abundance of my complaint and grief I have spoken here.

Then Eli answered and said, go in peace: and the Elohim of Israel grant you your petition that you have asked of him.

And she replied, let your handmaid find favor in your sight. So the woman went her way and did eat, and her countenance was no

longer sad.

And they got up in the morning early, and worshiped before YHWH and returned, and came to their house in Ramah: and Elkanah had sexual relations with Hannah his woman; and YHWH remembered her.

Therefore it came to pass, when the time was come after Hannah had conceived, that she gendered a son and called his name Samuel saying, because I have asked him of YHWH.

And the man Elkanah, and all his house went up to offer to YHWH the yearly sacrifice, and his Votive-Offering.

But Hannah did not go up because she said to her husband, I will not go up until the child is weaned, and then I will bring him so that he may appear before YHWH, and there remain for the ages.

And Elkanah her husband said to her, do what seems good to you; stay here until you have weaned him; only YHWH establish his Word. So the woman stayed, and nursed her son until she weaned him.

And when she had weaned him, she took him up with three young bulls, and one ephah [3/5th bushel] of flour, and a bottle of wine and brought him to the House of YHWH in Shiloh: and the child was young.

And they killed a young bull and brought the child to Eli.

And she said, oh my lord, as you live my lord I am the woman that stood by you here, praying to YHWH.

Because this child I prayed for, and YHWH has given me my petition that I asked of him:

Therefore I also have lent him to YHWH; as long as he lives he will be lent to YHWH. And he worshiped YHWH there.

Chapter 2

And Hannah prayed and said, my heart rejoices in YHWH, my flask is exalted in YHWH: my mouth is enlarged over my enemies, because I rejoice in your deliverance.

There is none Holy as YHWH because there are none besides you: neither is there any rock (with flat surface) [Urim-Thummim] like our Elohim.

Talk no more so proudly; let not arrogant speech come out of your mouth, because YHWH is an Elohim of knowledge, and by him actions are weighed.

The bows of the mighty men are broken, and they that stumbled are girded with strength.

They that were full have hired out themselves for bread; and they that were hungry ceased, so that the barren has born seven;

and she that has many children is grown feeble. YHWH kills, and makes alive:

he brings down to the grave, and resurrects. YHWH makes poor, and makes rich: he brings low and lifts up.

He raises up the poor out from the dust, and lifts up the beggar

from the dung-hill, to set them among princes, and to make them inherit the Throne of Glory: for the molten support of the land are YHWH's, and he has set the world upon them.

He will guard the feet of his saints and the wicked will be silent in darkness; for by human strength will no man prevail.

The adversaries of YHWH will be broken to pieces; out of the skies will he thunder upon them: YHWH will Judge the ends of the earth; and he will give strength to his King, and exalt the horn of his Messiah.

And Elkanah went to Ramah to his house. And the child did serve unto YHWH before Eli the priest.

Now the sons of Eli were sons of Belial; they knew not YHWH.

And the priests' custom with the people was that when any man offered sacrifice, the priest's servant came and while the flesh was boiling, with a flesh-hook of three-pronged teeth in his hand;

he thrust it into the pan, kettle, caldron, or pot, and all that the flesh-hook brought up the priest took for himself. So they did in Shiloh to all the Israelites that came there.

Also before they burnt the fat, the priest's servant came and said to the man that sacrificed, give flesh to roast for the priest, because he will not have boiled flesh from you, but raw.

And if any man replied to him, let them not fail to burn the fat presently, and then take as much as you desire; then he would answer him, no, but you will give it to me now: and if not, I will take it by force.

Therefore the sin of the young men was very great before YHWH because men abhorred the Meat-Offering of YHWH.

But Samuel served before YHWH, being a child, girded with a linen ephod.

Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And Eli blessed Elkanah and his woman and said, YHWH give you seed of this woman for the loan that is lent to YHWH.

And they went back to their own home. And YHWH visited Hannah, so that she conceived and gendered three sons and two daughters. And the child Samuel has grown before YHWH.

Now Eli was very old, and heard all that his sons did to all Israel, and how they lay with the women that assembled at the entrance of the Tabernacle at the Appointed Place.

And he said to them, why do you do such things? For I hear of your bad dealings by all this people.

No, my sons; for it is not a good report that I hear: you make YHWH's people alienated.

If one man sin against another, the judge will judge him: but if a man sin against YHWH, who will intervene for him? Notwithstanding they did not listen to the voice of their dad because YHWH would execute them. But the child Samuel grew up, and was in favor both with YHWH, and also with men.

And there came a man from Elohim to Eli and said to him, this is what YHWH declares, Did I plainly appear to the house of your father, when they were in Egypt in Pharaoh's house?

And did I choose him out of all the tribes of Israel to be my priest, to offer upon my Altar, to burn incense, to wear an ephod [with Urim-Thummim] before me?

And did I give to the house of your father all the Burnt-Offerings made by fire of the children of Israel?

Therefore kick you at my sacrifice and at my offering that I have commanded in my habitation; and honor your sons above me, to make yourselves fat with the chief of all the offerings of Israel my people?

Therefore YHWH Elohim of Israel declares, I said indeed that your house and the house of your forefather, should walk before me for the ages, but now YHWH says, be it far from me. Because them who honor me I will honor, and they that despise me will be lightly esteemed.

Look, the days come, that I will cut off your arm, and the arm of your father's house, that there will not be an old man in your house.

And you will see an enemy in my habitation, in all the wealth that Elohim will give to Israel. And there will not be an old man in your house, all the days.

And the man of yours, who I will not cut off from my Altar, will be to consume your eyes, and to grieve your heart, and all the increase of your house will die in the flower of their age.

And this will be a sign to you that will come upon your two sons, on Hophni and Phinehas; in one day they will die, the both of them.

And I will raise myself up a faithful priest, that will do according to what is in my heart and in my mind: and I will build him a faithful house; and he will walk before my Messiah, all the days.

And it will come to pass, that everyone that is left in your house will come and bow down to him for a piece of silver and a morsel of bread. And will say, join me, I ask you, to one of the priests' offices, that I may eat a piece of bread.

Chapter 3

And the child Samuel served YHWH before Eli. And the Word of YHWH was rare in those days because there was no oracle [from Urim-Thummim] bursting down.

And it came about at that time, when Eli was laid down in his place and his eyes began to wax dim, so that he could not see.

And the lamp of Elohim had not yet gone out in the Sanctuary of YHWH, where the Ark of Elohim was, and Samuel was laid down to sleep;

that YHWH called Samuel and he answered, here I am.

And he ran to Eli and said, here I am, because you called me.

But he replied, I did not call you so go lie down again. And he went and lay down. And YHWH called again, Samuel. And Samuel got up and went to Eli and said, here I am because you did call me. And he answered; I called not my son, now lie down again.

Now Samuel did not know YHWH, neither was the Word of YHWH revealed to him yet.

And YHWH called Samuel again the third time. And he got up and went to Eli and said, here I am because you did call me. And Eli perceived that YHWH had called the child.

Therefore Eli said to Samuel, go lie down, and it will be if he calls you, that you will say, speak YHWH, because your slave hears.

So Samuel went and lay down in his place. And YHWH came, and stood and called as he did the other times, Samuel, Samuel.

Then Samuel answered, speak, for your slave hears. And YHWH said to Samuel, See, I will do a thing in Israel, at which both the ears of everyone that hears it will tingle.

In that day I will perform against Eli all the things that I have spoken concerning his house:

when I begin, I will also make an end. Because I have told him that I will judge his house for the ages because of the depravity that he knows of, because his sons made themselves cursed, and he restrained them not.

And therefore I have adjured to the house of Eli, that the depravity of Eli's house will not be covered with sacrifice nor offering for the ages. Then Samuel lay until the morning and opened the doors of the House of YHWH.

And Samuel feared to show Eli the vision.

Then Eli called Samuel and said, Samuel, my son. And he answered,

here I am.

And he said, what is the thing that YHWH has said to you? I ask you to hide it not from me. Elohim do so to you, and more also, if you hide anything from me from all the things that he said to you. So Samuel told him every word and hid nothing from him. And he replied, it is YHWH: let him do what seems good to him.

And Samuel grew and YHWH was with him and did not let any of his Words fail.

And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of YHWH.

Then YHWH appeared again in Shiloh: for YHWH revealed himself to Samuel in Shiloh by the Word of YHWH.

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and camped beside Ebenezer:

Chapter 4

and the Philistines camped in Aphek.

And the Philistines put themselves in array against Israel: and when they joined battle, Israel was attacked before the Philistines, and they killed of the army in the field about 4000 men.

And when the people were come into the camp, the Elders of Israel said, why has YHWH attacked us today before the Philistines? Let us fetch the Ark of the Covenant of YHWH out of Shiloh to us so that, when it comes among us, it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from there the Ark of the Covenant of YHWH of Hosts that resides between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of Elohim.

And when the Ark of the Covenant of YHWH came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout they said, what does this noise mean from this great shout in the camp of the Hebrews? And they understood that the Ark of YHWH was come into the camp.

And the Philistines were afraid, for they said; Elohim has come into the camp. And they said, woe to us! Because there has not been such a thing as this before.

Who will deliver us out of the hand of these mighty Elohim? these are the Elohim that attacked the Egyptians with all the plagues in the wilderness.

Be strong, and behave yourselves like men, O you Philistines, that you be not slaves to the Hebrews, as they have been to you, behave yourselves like men, and fight.

And the Philistines fought and Israel was beaten, and they fled every man to his tent, and there was a very great slaughter because there fell of Israel 30,000 footmen.

And the Ark of Elohim was seized and the two sons of Eli, Hophni and Phinehas, were killed.

And there ran a man of Benjamin out of the army, and came to

Shiloh that same day with his clothes torn, and with earth upon his head.

And when he came, lo, Eli sat on a seat by the roadside watching: for his heart trembled because of the Ark of Elohim. And when the man came to the city, and told them, then the entire city cried out.

And when Eli heard the noise of the crying, he said, what is the meaning of this noise? And the man came in quickly, and told Eli.

Now Eli was 98 years old and his eyes were dim so that he could not see. Then the man said to Eli, I am he that came out of the army, and I escaped today out of the army. And he asked, what has been done there my son?

And the messenger answered and said, Israel has fled before the Philistines,

and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas are dead, and the Ark of Elohim is captured.

And it came to pass, when he made mention of the Ark of Elohim, that he fell from off his seat backward by the side of the gate, and his neck broke and he died, because he was an old man and very heavy. And he had judged Israel 40 years.

And his daughter in law, Phinehas' woman was with child, near to be giving birth: and when she heard the report that the Ark of Elohim was captured, and that her father in law and her husband were dead, she bowed herself and went into childbirth, because her pains came upon her.

And about the time of her death the women that stood by her said to her, fear not because you have gendered a son. But she answered not; neither did she regard it.

And she named the child Ichabod saying, the glory has departed from Israel, because the Ark of Elohim was captured, and because of her father in law and her husband.

And she said, the glory has departed from Israel because the Ark of Elohim is captured.

Chapter 5

And the Philistines took the Ark of Elohim and brought it from Ebenezer to Ashdod.

When the Philistines seized the Ark of Elohim, they brought it into the house of Dagon and set it by Dagon.

And when they of Ashdod got up early the next day, lo, Dagon was fallen upon his face to the ground before the Ark of YHWH. And they took Dagon, and set him in his place again.

And when they got up early on the next morning, lo, Dagon was fallen upon his face to the ground before the Ark of YHWH, and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day.

But the hand of YHWH was heavy upon them of Ashdod and he

destroyed them, and scourged them with tumors, even Ashdod and its territories thereof.

And when the men of Ashdod saw that it was so they said, the Ark of Elohim of Israel will not stay with us because his hand is harsh upon us, and upon Dagon our elohim.

They sent therefore and gathered all the lords of the Philistines to them and said, what will we do with the Ark of Elohim of Israel? And they answered, let the Ark of Elohim of Israel be carried about to Gath. And they carried the Ark of the Elohim of Israel to that area.

And it was so, that after they had carried it there, the hand of YHWH was against that city with a very great destruction: and he killed the men of the city, both small and great and they had tumors break out on them.

Therefore they sent the Ark of Elohim to Ekron. And it came to pass, as the Ark of Elohim came to Ekron that the Ekronites cried out saying, they have brought here the Ark of Elohim of Israel to us, to kill us and our people.

So they sent and gathered together all the lords of the Philistines and said, send away the Ark of Elohim of Israel. Let it go back again to its own place, so that it does not kill our people and us. Because there was a deadly destruction throughout the entire city; the hand of Elohim was very heavy there.

And the men that did not die were scourged with the tumors,

Chapter 6

and the cry of the city went up to the skies. Now the Ark of YHWH was in the country of the Philistines seven months.

And the Philistines called for the pagan priests and the diviners saying, what will we do with the Ark of YHWH? Tell us how we will send it to its place.

And they replied, if you send away the Ark of Elohim from Israel, send it away not empty, but by all means return it with a trespass-offering.

Then you will be healed, and it will be revealed to you why his hand is not removed from you. Then they asked, what will be the trespass-offering that we will return with it?

They answered, five golden tumors, and five golden mice, according to the number of the lords of the Philistines, for one plague was on all of you, and on your lords.

Therefore you will make images of your tumors, and images of your mice that corrupt the land, and you will give glory to the Elohim of Israel so that perhaps he will lighten his hand from off of you, and from off your elohim and from off your land. Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts?

when he had acted severely among them, did they not let the people go, and they departed? So now make a new cart, and take two milk cows, on which there has come no yoke, and tie the cows to the cart and bring their calves' home from them.

And take the Ark of YHWH, and lay it on the cart and put the

jewels of gold that you return to him for a trespass-offering in a box by its side, and send it away so that it may go.

And see, if it goes up by the way of its own territory to Bethshemesh, then he has done us this great evil: but if not, then we will know that it is not his hand that scourged us but it was by chance that this happened to us.

And the men did so; and took two milk cows and tied them to the cart, and shut up their calves at home.

And they laid the Ark of YHWH upon the cart

and the box with the mice of gold and the images of their tumors. And the cows took the straight road to the way of Bethshemesh, and went along the highway, lowing as they went and turned not aside to the right hand or to the left, and the lords of the Philistines went after them to the border of Bethshemesh.

And they of Bethshemesh were reaping their wheat harvest in the valley, and they lifted up their eyes, and saw the Ark and rejoiced to see it.

And the cart came into the field of Joshua, a Bethshemite and stood there, where there was a great stone: and they split the wood of the cart and offered the cows as a Burnt-Offering to YHWH.

And the Levites took down the Ark of YHWH, and the box that was with it, where the jewels of gold were, and put them on the great stone, and the men of Bethshemesh offered Burnt-Offerings and sacrificed sacrifices that same day to YHWH.

And when the five lords of the Philistines had seen it, they returned

to Ekron that same day.

And these are the golden tumors that the Philistines returned for a trespass-offering to YHWH; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords. Both of fenced cities and of country villages, even to the great stone of Abel, on which they set down the Ark of YHWH: which stone remains to this day in the field of Joshua, the Bethshemite.

And he struck the men of Bethshemesh, because they had looked into the Ark of YHWH, he even killed of the people 50,070 men: and the people mourned, because YHWH had struck many of the people with a great slaughter.

And the men of Bethshemesh said, who is able to stand before this Holy YHWH Elohim? And to whom will he go up from us?

And they sent messengers to the inhabitants of Kirjathjearim saying, the Philistines have brought back the Ark of YHWH; come down and pick it up for you.

Chapter 7

And the men of Kirjathjearim came and picked up the Ark of YHWH, and brought it into the house of Abinadab in the hill, and consecrated Eleazar his son to guard the Ark of YHWH.

And it came about, while the Ark remained in Kirjathjearim, that the time was long because it was 20 years, and all the House of Israel mourned after YHWH.

And Samuel spoke to all the House of Israel saying, if you do return to YHWH with all your hearts, then put away the foreign elohim and Ashtaroth from among you. And prepare your hearts to YHWH, and serve him only, and he will deliver you out of the hand of the Philistines.

Then the children of Israel did put away Baalim and Ashtaroth, and served YHWH only.

And Samuel said, gather all Israel to Mizpeh and I will pray for you to YHWH.

And they gathered together to Mizpeh, and drew water and poured it out before YHWH, and fasted on that day and said there, we have sinned against YHWH. And Samuel judged the children of Israel in Mizpeh.

And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

And the children of Israel said to Samuel, cease not to cry to YHWH Elohim for us, that he will save us out of the hand of the Philistines.

And Samuel took a young lamb, and offered it for a Burnt-Offering wholly to YHWH: and Samuel cried to YHWH for Israel; and YHWH heard him.

And as Samuel was offering up the Burnt-Offering, the Philistines drew near to battle against Israel: but YHWH thundered with a great thunder on that day upon the Philistines, and struck them;

and they were beaten before Israel.

And the men of Israel went out of Mizpeh, and pursued the Philistines and attacked them, until they came under Bethcar.

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer saying, here has YHWH helped us.

So the Philistines were subdued, and they came no more into the territory of Israel: and the hand of YHWH was against the Philistines all the days of Samuel.

And the cities that the Philistines had taken from Israel were restored to Israel; from Ekron even to Gath; and its borders did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

And Samuel judged Israel all the days of his life.

And he went from year to year in circuit to Bethel, Gilgal and Mizpeh, and judged Israel in all those places.

And his return was to Ramah, because his house was there and he judged Israel, and there he built an Altar to YHWH.

Chapter 8

And it came to pass when Samuel was old that he made his sons judges over Israel.

Now the name of his firstborn was Joel and the name of his second, Abiah: they were judges in Beersheba.

And his sons walked not in his ways, but turned aside after unjust

gain, and took bribes and perverted judgment.

Then all the Elders of Israel gathered themselves together, and came to Samuel to Ramah,

And said to him, look, you are old and your sons do not walk in your ways, so now appoint for us a king to judge us like all the other nations.

But the thing displeased Samuel, when they said, give us a king to judge us. And Samuel prayed to YHWH.

And YHWH replied to Samuel, Listen to the voice of the people in all that they say to you because they have not rejected you, but they have rejected me, so that I should not reign over them.

According to all the works that they have done since the day that I brought them up out of Egypt even to this day in which they have forsaken me, and served other elohim, so do they also to you.

Now therefore listen to their voice, although still protest solemnly to them, and show them the manner of the king that will reign over them.

And Samuel told all the Words of YHWH to the people that asked of him a king.

And he said, this will be the manner of the king that will reign over you: he will take your sons and appoint them for himself, for his chariots and to be his horsemen; and some will run before his chariots.

And he will appoint himself captains over thousands, and captains

over fifties; and will set them to plow his ground and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be perfumers, cooks and bakers.

And he will take your fields and your vineyards, and your olive-yards, even the best of them and give them to his slaves.

And he will take the tenth of your seed and of your vineyards, and give to his officers, and to his slaves.

And he will take your male and female slaves, and your good young men and your donkeys, and put them to his work.

He will take the tenth of your sheep:

and you will be his slaves. And you will cry out in that day because of your king that you will have chosen for yourself, and YHWH will not answer you in that day.

Nevertheless the people refused to obey the voice of Samuel and they said, no, but we will have a king over us; so

that we also may be like all the nations; and that our king may judge us and go out before us, and fight our battles.

And Samuel heard all the words of the people and he rehearsed them in the ears of YHWH. Then YHWH replied to Samuel, Listen to their voice and appoint them a king.

And Samuel said to the men of Israel, let everyone go back to his city.

Chapter 9

Now there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

And he had a son whose name was Saul, a choice young and excellent man,

and there was not among the children of Israel a better one than him, and from his shoulders upward he was taller than any of the people. And the donkeys of Kish (Saul's dad) were lost. So Kish said to Saul his son, now take one of the slaves with you and get up and go look for the donkeys.

And he passed through Mount Ephriam, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and they were not there, and he passed through the land of the Benjamites but they did not find them.

And when they were come to the land of Zuph, Saul said to his slave that was with him, come and let us return, unless my dad stops caring for the donkeys and starts worrying about us.

And he replied to him, look now, there is in this city a man of Elohim, and he is an honorable man; all that he says comes to pass, so now let us go there, perhaps he can reveal to us the way that we should go. Then Saul replied to his slave, but look, if we go, what will we bring the man?

For our bread is spent in our vessels, and there is no present to bring to the man of Elohim, what do we have?

And the slave answered Saul again and said, See, I have here at hand the fourth part of a shekel of silver [1/10 ounce]: that is what I can give to the man of Elohim, to tell us our journey.

(Formerly in Israel, when a man went to inquire of Elohim he spoke like this, come, and let us go to the seer, because he that is now called a prophet was formerly called a seer).

Then Saul replied to his slave, well said, come, let us go. So they went to the city where the man of Elohim was.

And as they went up the hill to the city, they found young female slaves going out to draw water, and said to them, is the seer here?

And they answered them and said, he is, see, he is ahead of you so hurry now because he came today to the city because there is a sacrifice of the people today in the high place.

As soon as you are come into the city you will immediately find him before he goes up to the high place to eat. Because the people will not eat until he comes, because he will bless the sacrifice and afterwards they eat that are invited. So now go up there, because about this time you will find him.

And they went up into the city: and when they were come into the city, see, Samuel came out opposite them to go up to the high place.

Now YHWH had told Samuel in his ear a day before Saul came saying, Tomorrow about this time I will send you a man out from the land of Benjamin, and you will anoint him to be ruler over my people Israel.

And that he may save my people from the hands of the Philistines,

for I have looked upon my people, because their cry has come to me.

And when Samuel saw Saul, YHWH replied to him, See the man who I spoke to you about! This same one will reign over my people.

Then Saul drew near to Samuel in the gate and said, tell me I ask you, where is the seer's house?

And Samuel answered Saul and said, I am the seer, go up ahead of me to the high place, because you will eat with me today, and tomorrow I will let you go and will tell you all that is in your heart.

And as for your donkeys that were lost three days ago, do not set your mind on them because they are found. And on whom is all the desire of Israel? Is it not on you, and on your father's entire house?

And Saul answered and said, am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Therefore why do you speak to me like this?

And Samuel took Saul and his slave and brought them into the parlor, and made them sit at the head among them that were invited, which were about 30 people.

And Samuel said to the cook, bring the portion that I gave you, of which I said to you, set it by you.

And the cook took up the shoulder, and what was on it and set it before Saul. And Samuel said, see what is left! Set it before you and eat, for to this appointed season it is kept for you saying, the people I have called, and Saul eats with Samuel on that day.

And when they were come down from the high place into the city, Samuel conversed with Saul upon the top of the house.

And they got up early and it came to pass about daybreak, that Samuel called Saul to the top of the house saying, up, that I may send you away. And Saul got up and they went out both of them, he and Samuel, outside.

And as they were going down to the end of the city, Samuel said to Saul, tell the slave to pass on ahead of us, (and he passed on,) but you stand still awhile, so that I may reveal to you the Word of Elohim.

Chapter 10

Then Samuel took a vial of oil, and poured it on his head and hugged him and said, is it not because YHWH has anointed you to be ruler over his inheritance?

When you are gone from me today, then you will find two men by Rachel's tomb in the territory of Benjamin at Zelzah. And they will say to you, the donkeys that you went to find are found: and lo, your dad has left the care of the donkeys, and is concerned for you saying, what will I do for my son? Then you will go yonder from here, and you will come to the plain of Tabor.

And there you will meet three men going up to Elohim to Bethel, one carrying three young male goats, and another carrying three loaves of bread and another carrying a bottle of wine.

And they will greet you, and give you two loaves of bread; which you will receive from their hands.

After that you will come to the hill of Elohim, where the garrison of the Philistines is. And it will come about when you are come here to the city, that you will meet a company of prophets coming down from the high place with a guitar, tambourine, flute, and a harp before them; and they will prophesy.

And the Spirit of YHWH will come upon you, and you will prophesy with them and will be turned into another man.

And let it be, when these signs have come to you, that you do as occasion serves you, because Elohim is with you.

And you will go down before me to Gilgal; and look, I will come down to you, to offer Burnt-Offerings, and to sacrifice sacrifices of Peace-Offerings: seven days will you remain until I come to you, and reveal to you what you will do.

And it was so, that when he had turned his back to go from Samuel, Elohim gave him another heart, and all those signs came about that day.

And when they came there to the hill, see, a company of prophets met him, and the Spirit of Elohim came upon him, and he prophesied among them.

Then it came about, when all that knew him from the past saw that he prophesied among the prophets, then the people said one to another, what is this that has happened to the son of Kish? Is Saul also among the prophets?

And one responded and said, but who is their father? Therefore it became a proverb, “Is Saul also among the prophets?” Then after he

had made an end of prophesying, he came to the high place. And Saul's uncle said to him and to his slave, where did you go? And he replied, to find the donkeys:

and when we saw that they were nowhere, we came to Samuel. Then Saul's uncle said, tell me I ask you, what did Samuel say to you?

And Saul replied to his uncle, he told us plainly that the donkeys were found.

But of the matter of the kingship of which Samuel spoke, he did not tell him.

And Samuel called the people together to YHWH at Mizpeh;

and said to the children of Israel, Thus says YHWH Elohim of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

And you have this day rejected your Elohim, who himself saved you from all your adversities and your troubles;

and you have said to him, no, but set a king over us. Now therefore present yourselves before YHWH by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish

was taken: and when they looked for him, he could not be found.

Therefore they inquired of YHWH further if the man should still come here. And YHWH answered, see, he has hidden himself among the vessels.

And they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upwards.

And Samuel said to all the people, you see him who YHWH has chosen, that there is none like him among all the people? And all the people shouted and said, Elohim save the king.

Then Samuel told the people the manner of the kingdom, and wrote it in a scroll, and laid it up before YHWH. And Samuel sent all the people away, every man to his house.

And Saul also went home to Gibeah; and there went with him a band of men, whose hearts Elohim had touched.

But the children of Belial said, how would this man rescue us? And they despised him and brought him no presents. But he held his peace.

Chapter 11

Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said to Nahash, cut out an alliance with us, and we will serve you.

And Nahash the Ammonite answered them, on this condition I will make an alliance with you, that I may gore out all your right eyes,

and lay it for a scorn upon all Israel.

And the Elders of Jabesh said to him, give us seven days' respite so that we may send messengers to all the territories of Israel: and then, if there is no one to save us, we will come out to you.

Then came the messengers to Gibeah of Saul, and told the news in the ears of the people: and all the people lifted up their voices and wept. And lo, Saul came after the herd out of the field; and Saul said, what sickens the people so that they weep?

And they told him the news of the men of Jabesh.

And the Spirit of Elohim came upon Saul when he heard those reports, and his nostril's flared greatly.

And he took a yoke of oxen, and cut them in pieces and sent them throughout all the territory of Israel by the hands of messengers saying, whoever comes not out after Saul and after Samuel, so will it be done to his oxen. And the fear of YHWH fell on the people, and they came out with one consent.

And when he numbered them in Bezek, the children of Israel were 300,000, and the men of Judah 30,000.

And they said to the messengers that came, now will you say to the men of Jabeshgilead, tomorrow by the time the sun is hot you will have help. And the messengers came and reported it to the people of Jabesh, and they were glad.

Therefore the men of Jabesh said, tomorrow we will come out to you, and you will do with us all that seems good to you.

And it was so on the next day that Saul formed the people into three companies. And they came into the middle of the camp in the morning watch, and killed the Ammonites until the heat of the day: and it came about that they that remained were scattered, so that any two of them were not left together.

And the people said to Samuel, who are they that said, shall Saul reign over us? Bring those men so that we may put them to death. But Saul said, there will not a man be put to death this day because today YHWH has brought about deliverance in Israel.

Then said Samuel to the people, come, and let us go to Gilgal and renew the kingdom there.

And all the people went to Gilgal; and there they made Saul king before YHWH in Gilgal; and there they sacrificed sacrifices of Peace-Offerings before YHWH; and there Saul

and all the men of Israel rejoiced greatly.

Chapter 12

And Samuel said to all Israel, see, I have listened to your voice in all that you said to me, and have made a king over you.

And now, look, the king walks before you, and I am old and gray-headed; and see, my sons are with you: and I have walked before you from my childhood to this day. Now here I am, witness against me before YHWH and before his anointed: whose ox have I taken? Or whose donkey have I taken?

Or whom have I defrauded? Who have I oppressed? Or of whose hand have I received any bribe to blind my eyes with? And I will

restore it to you.

And they said, you have not defrauded us, nor oppressed us, neither have you taken anything from any man's hand.

And he replied to them, YHWH is witness against you and his anointed is witness this day, that you have not found anything in my hand. And they answered, "a witness". Then Samuel said to the people, it is YHWH that appointed Moses and Aaron, and that brought your forefathers up out of the land of Egypt.

Now therefore stand still, so that I may reason with you before YHWH of all the righteous acts of YHWH that he did for you and for your ancestors.

When Jacob was come into Egypt, and your forefathers cried to YHWH, then YHWH sent Moses and Aaron that brought out your ancestors from Egypt, and made them live in this place.

And when they forgot YHWH Elohim, he sold them into the hand of Sisera, captain of the army from Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. Then they cried to YHWH and said, we have sinned because we have forsaken YHWH, and have served Baalim and Ashtaroth: but now rescue us out of the hand of our enemies and we will serve you. And YHWH sent Jerubbaal, Bedan, Jephthah, and Samuel, and rescued you out of the hand of your enemies on every side, and you lived in safety.

And when you saw that Nahash the king of the children of Ammon came against you, you said to me, no;

but a king will reign over us, when YHWH Elohim was your king.

Now therefore see the king who you have chosen, and who you have desired!

And look, YHWH has set a king over you.

If you will fear YHWH and serve him, and obey his Voice and not rebel against the commandment of YHWH, then will both you and also the king that reigns over you continue following YHWH Elohim. But

if you will not obey the Voice of YHWH, but rebel against the commandment of YHWH, then will the hand of YHWH be against you, as it was against your ancestors.

Now therefore stand and see this great thing that YHWH will do before your eyes. Is it not wheat harvest today?

I will call to YHWH, and he will send thunder and rain so that you may perceive and see that your wickedness is great, and what you have done in the sight of YHWH, in asking for yourself a king.

So Samuel called to YHWH; and YHWH sent thunder and rain that day, and all the people greatly feared YHWH and Samuel.

And all the people said to Samuel, pray for your slaves to YHWH Elohim, so that we do not die, because we have added to all our sins this bad, to ask for ourselves a king. And Samuel said to the people, fear not, you have done all this wickedness:

yet turn not aside from following YHWH, but serve YHWH with all your heart.

And turn not aside, because then you would go after unreal things, which cannot profit nor deliver because they are unreal. Now YHWH will not forsake his people for his Great Name's sake because it has pleased YHWH to make you his people.

Moreover as for me, Elohim forbid that I should sin against YHWH in ceasing to pray for you, but I will teach you the good and the right way.

Only fear YHWH, and serve him in Truth with all your heart, for consider how many great things he has done for you.

But if you will still do wickedly, you will be consumed, both you and your king.

Saul reigned one year; and when he had reigned two years over Israel, Saul chose himself 3000 men from Israel;

of which 2000 were with Saul in Michmash and in Mount Bethel, and 1000 were with Jonathan in Gibeah of Benjamin:

Chapter 13

and the rest of the people he sent every man back to his tent.

And Jonathan attacked the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the ram's horn throughout all the land saying, let the Hebrews hear.

And all Israel has heard saying, Saul has beaten the garrison of the Philistines, and also Israel has been abhorred by the Philistines, and the people are called after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, 30,000 chariots, and 6000 horsemen, and a nation as the sand that is on the seashore in multitude:

and they came up and pitched in Michmash, eastward from Bethaven.

When the men of Israel saw that they were in a strait, (because the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in underground cellars, and in cisterns.

And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was still in Gilgal and all the people followed him trembling.

And he waited seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were dispersed from him. And Saul said, bring here a Burnt-Offering to me and Peace-Offerings. And he offered the Burnt-Offering. And it came about, that as soon as he had made an end of offering the Burnt-Offering, look, Samuel came;

and Saul went out to meet him so that he might salute him. And Samuel said, what have you done?

And Saul replied, because I saw that the people were dispersed from me, and that you came not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore I thought, the Philistines will come down now upon me to Gilgal, and I have not entreated unto YHWH so I forced myself therefore, and offered a Burnt-Offering.

And Samuel replied to Saul, you have done foolishly, you have not observed the commandment of YHWH Elohim that he commanded you:

for now would YHWH have established your kingdom on Israel for the ages. But now your kingdom will not continue:

YHWH has secured himself a man after his own heart, and YHWH has commanded him to be ruler over his people, because you have not observed what YHWH commanded you.

Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were present with him, about 600 men. And Saul and Jonathan his son, and the people that were present with them, stayed in Gibeah of Benjamin, but the Philistines camped in Michmash.

And the spoilers came out of the camp of the Philistines in three companies:

one company turned to the road that leads to Ophrah, to the land of Shual: And another company turned the journey to Bethhoron:

and another company turned to the road of the border that looks to the Valley of Zeboim toward the wilderness. Now there were no craftsmen found throughout all the land of Israel because the Philistines said, unless the Hebrews make themselves swords or spears.

But all the Israelites went down to the Philistines, to sharpen every man his plowshare, and his digger, and his ax, and his mattock.

Still they had a file for the mattocks, and for the diggers, and for

the forks and for the axes, and to sharpen the goads.

So it came about in the day of battle, that there was neither sword nor spear found in the hands of any of the people that were with Saul and Jonathan, but with Saul and Jonathan his son swords were attained.

And the garrison of the Philistines went out to the pass of Michmash.

Now it came about one day that Jonathan the son of Saul said to the young man that carried his armor, come and let us go over to the Philistines' garrison that is on the other side. But he did not tell his dad. And Saul stayed in the extreme end of Gibeah under a pomegranate tree that is in Migron,

and the people that were with him were about 600 men.

Chapter 14

And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, YHWH's priest in Shiloh, wearing an ephod.

But the people knew not that Jonathan was gone.

And between the fords, by which Jonathan desired to go over to the Philistines' garrison there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

The forefront of the one was situated northward opposite Michmash, and the other southward opposite Gibeah. And Jonathan

said to the young man that carried his armor, come and let us go over to the garrison of these uncircumcised:

it may be that YHWH will work for us because there is no hindrance for YHWH to rescue by many or by few.

And the bearer of his weapons replied to him, do all that is in your heart; turn for you; lo, I am with you, as your own heart. Then Jonathan said, look, we will pass over to these men and we will reveal ourselves to them.

If then they say to us, stand still until we have come to you, then we have stood in our place, and will not go up to them. But if they say, come up to us;

then we will go up because YHWH has delivered them into our hands, and this will be a sign for us.

And both of them revealed themselves to the garrison of the Philistines: and the Philistines said, look, the Hebrews come out of the caves where they have hidden themselves.

And the men of the garrison answered Jonathan and his armor-bearer, and said, come up to us and we will show you a thing.

And Jonathan replied to his armor-bearer, come up after me because YHWH has delivered them into the hand of Israel. And Jonathan climbed up on his hands and on his feet, and his armor-bearer was behind him,

and they dropped before Jonathan and his armor-bearer killed behind him. And that first slaughter that Jonathan and his armor-bearer made, was about 20 men, within as it were a half-acre of

land, which a yoke of oxen might plow.

And there was fear in the camp, in the field and among all the people: the garrison and the spoilers, they also trembled, and the earth quaked:

so it was a very great trembling. And the lookouts of Saul in Gibeah of Benjamin watched; and lo, the multitude melted away, and they departed striking down one another.

Then Saul said to the people that were with him: count now and see who has gone from us. And when they had counted, they noted that Jonathan and his armor-bearer were not there.

And Saul said to Ahiah, bring here the Ark of Elohim. Because the Ark of Elohim was at that time with the children of Israel.

And it came about, while Saul talked to the priest, that the noise that was in the camp of the Philistines went on and increased:

and Saul said to the priest, withdraw your hand. And Saul and all the people that were with him assembled themselves, and they came to the battle:

and lo, every man's sword was against his fellow, and there was a very great tumult.

Moreover the Hebrews that were with the Philistines before that time that went up with them into the camp from the surrounding country, even they also turned to be with the Israelites that were with Saul and Jonathan.

Likewise all the men of Israel that had hidden themselves in Mount

Ephriam, when they heard that the Philistines fled, even they also followed hard after them in the battle. So YHWH rescued Israel that day and the battle passed over to Bethaven.

Now the men of Israel were distressed that day because Saul had adjured the people saying, cursed is the man that eats any food until sunset, that I may be avenged on my enemies. So none of the people ate any food.

And all they of the land came to a forest,

and there was honey upon the ground. And when the people were come into the forest, look, the honey dropped; but no man put his hand to his mouth because the people feared the oath. But Jonathan did not hear when his dad charged the people with the oath:

therefore he put out the end of the staff that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth;

and his eyes were lighted up [his vitality revived].

Then answered one of the people and said, your dad adjured the people with an oath saying, cursed is the man that eats any food this day. And the people were faint. Then Jonathan replied, my dad has troubled the land:

see, I ask you, how my eyes have become bright because I tasted a little of this honey. How much more, if only the people had eaten freely today of the spoil of their enemies that they found?

For would there not now have been a much greater killing among the Philistines? And they attacked the Philistines that day from Michmash to Aijalon: and the people were very faint.

And the people flew upon the plunder, and took sheep, oxen, calves, and slaughtered them on the ground, and the people did eat them with the blood.

Then they told Saul saying, see, the people sin against YHWH, in that they eat with the blood.

And he replied, you have acted treacherously: roll a great stone unto me this day. And Saul said, disperse yourselves among the people and say to them, bring me here every man his ox, and every man his sheep, and slaughter them here and eat;

and sin not against YHWH in eating with the blood. And all the people brought every man their ox with him that night, and slaughtered them there. And Saul built an altar to YHWH: the same was the first altar that he built to YHWH.

And Saul said, let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they replied, do whatever seems good to you. Then the priest said, let us draw near here to Elohim.

And Saul inquired [by Urim-Thummim] of Elohim, will I go down after the Philistines? Will you deliver them into the hand of Israel? But He answered him not that day.

And Saul said, draw near now, all the corners (rulers) of the people: and know and consider how this sin has been this day.

Because, as YHWH lives that rescued Israel, though it be in Jonathan my son, he will certainly die.

But there was not a man among all the people that answered him.

Then Saul said to all Israel, you will be on one side and I and Jonathan my son will be on the other side.

And the people replied to Saul, do what seems good to you. Then Saul said to Yahweh, O Elohim of Israel, give truth.

And Jonathan and Saul were taken by lot but the people were escaped. Then Saul said, cast the lot between me and my son Jonathan, and Jonathan was taken.

Then Saul said to Jonathan, tell me what you have done. And Jonathan told him, and said, I did but taste a little honey with the end of the staff that was in my hand, and lo, I must die?

And Saul answered, Elohim do so and more also: because you will certainly die Jonathan. And the people said to Saul, would Jonathan die who has produced this great deliverance in Israel? Elohim forbid: as YHWH lives, there will not one hair of his head fall to the ground because he has produced with Elohim this day. So the people rescued Jonathan so that he did not die.

Then Saul went up from following the Philistines, and the Philistines went to their own region.

So Saul took the kingship over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines:

and wherever he turned himself, he vexed them.

And he gathered an army and attacked the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Now the sons of Saul were Jonathan, Ishui, and Melchishua: and the names of his two daughters were these;

the name of the firstborn Merab, and the name of the younger Michal: And the name of Saul's woman was Ahinoam, the daughter of Ahimaaz:

and the name of the captain of his army was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

And there was sharp battle against the Philistines all the days of Saul: and when Saul saw any strong man or any valiant man, he subscribed him for himself.

Samuel also said to Saul, YHWH sent me to anoint you to be king over his people, over Israel:

now therefore listen to the Voice of the Words of YHWH. Thus says YHWH of Hosts;

Chapter 15

I remember what Amalek did to Israel, how he laid wait for him in the road, when he came up from Egypt. Now go and attack Amalek, and Devote to Destruction all that they have, and spare them not;

but kill both man, woman, infant and nursing baby [total genocide], ox and sheep, camel and donkey.

And Saul gathered the people together, and numbered them in Telaim, 200,000 footmen, and 10,000 men of Judah.

And Saul came to a city of Amalek, and laid in ambush in the valley.

And Saul said to the Kenites, go, depart, get yourselves down from among the Amalekites, unless I destroy you with them, because you showed kindness to all the children of Israel when they came up out of Egypt.

So the Kenites departed from among the Amalekites. Then Saul attacked the Amalekites from Havilah until you come to Shur that is opposite Egypt. And he captured Agag the king of the Amalekites alive, and Devoted to Destruction all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the fatlings and the lambs, and all that was good, and would not Devote them to Destruction:

but everything that was vile and refuse, that they Devoted to Destruction.

Then came the Word of YHWH to Samuel saying, It sorrows me that I have set up Saul to be king because he is turned back from following me, and has not performed my commandments.

And it grieved Samuel and he cried to YHWH all night.

And Samuel got up early to meet Saul in the morning, and it is declared to Samuel saying, Saul has come in to Carmel, and lo, he is setting up to himself a monument, and goes around and passes over, and goes down to Gilgal.

Then Samuel came to Saul: and Saul said to him, blessed are you of

YHWH: I have performed the commandment of YHWH.

But Samuel replied, what means then this bleating of the sheep in my ears, and the lowing of the oxen that I hear?

And Saul said, they have brought them from the Amalekites because the people spared the best of the sheep and of the oxen, to sacrifice to YHWH Elohim;

and the rest we have Devoted to Destruction.

Then Samuel said to Saul, be quiet now and I will tell you what YHWH has said to me this night. And he replied to him, keep speaking.

And Samuel said, when you were little in your own sight, were you not made the ruler of the tribes of Israel, and YHWH anointed you king over Israel? And YHWH sent you on a journey and said, Go and Devote to Destruction the sinful Amalekites, and fight against them until they are consumed.

Therefore why then did you not obey the Voice of YHWH, but did fly upon the spoil, and did badly in the sight of YHWH?

Then Saul said to Samuel, yes, I have obeyed The Voice of YHWH, and have gone the way that YHWH sent me, and have brought Agag the king of Amalek, and have Devoted to Destruction the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things that should have been Devoted to Destruction, to sacrifice to YHWH Elohim in Gilgal.

But Samuel replied, has YHWH as great delight in Burnt-Offerings and sacrifices, as in obeying the Voice of YHWH? Look, to obey is better than sacrifice, and to pay attention than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as wicked and teraphim (idolatry). Because you have rejected the Word of YHWH, he has also rejected you from being king.

Then Saul replied to Samuel, I have sinned, for I have transgressed the commandment of YHWH and your words: because I feared the people, and obeyed their voice instead.

Now therefore, I ask you, pardon my sin and turn back with me so that I may worship YHWH.

But Samuel said to Saul, I will not return with you because you have rejected the Word of YHWH, and YHWH has rejected you from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it tore.

And Samuel said to him, YHWH has torn the Kingdom of Israel from you this day, and has given it to a neighbor of yours, one that is better than you.

And also the Strength of Israel will not lie nor regret:

for he is not a man that he should repent.

Then he replied, I have sinned but still honor me now, I beg you, before the Elders of my people, and before Israel, and turn back with me so that I may worship YHWH Elohim.

So Samuel turned back after Saul; and Saul worshiped YHWH. Then

Samuel said, bring you here to me Agag the king of the Amalekites. And Agag came to him showing delight.

And Agag said, surely the bitterness of death is past.

And Samuel replied, as your sword has made women childless, so will your mother be childless among women.

And Samuel cut Agag in pieces before YHWH in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul, and YHWH regretted that he had appointed Saul king over Israel. And YHWH said to Samuel, How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil and go, I will send you to Jesse the Bethlehemite, because I have seen among his sons for myself a king. Then Samuel replied, how can I go? If Saul hears of it, he will kill me. And YHWH said, take a heifer with you and say, I am come to sacrifice to YHWH. And call Jesse to the sacrifice and I will show you what you will do: and you will anoint for me the one that I will name. Samuel did what YHWH spoke and came to Bethlehem.

Chapter 16

And the Elders of the town trembled at his coming and asked, do you come in peace?

And he replied, in peace I am come to sacrifice to YHWH: consecrate yourselves and come with me to the sacrifice. And he

consecrated Jesse and his sons,

and called them to the sacrifice.

And it came about, when they had arrived, that he looked on Eliab and said, certainly before YHWH is his anointed.

But YHWH said to Samuel, Look not on his appearance or on how tall he is, because I have rejected him, because YHWH sees not as a man sees;

for man looks on the outward appearance, but YHWH looks on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, neither has YHWH chosen this one.

Then Jesse made Shammah to pass by. And he said, neither has YHWH chosen this one. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, YHWH has not chosen these. Then Samuel said to Jesse, are all your children here?

And he replied, there remains still the youngest, and see, he shepherds the sheep.

And Samuel said to Jesse, send and fetch for him, because we will not sit down until he comes here.

So he sent and brought him in. Now he was ruddy and with beautiful eyes and handsome appearance. And YHWH said, Arise, anoint him, for this is the one. Then Samuel took the horn of oil, and anointed him in the center of his brothers:

and the Spirit of YHWH came upon David from that day forward.

So Samuel got up and went back to Ramah. But the Spirit of YHWH departed from Saul, and a bad spirit from YHWH terrified him.

And Saul's slaves said to him, see now, a bad spirit from Elohim terrifies you. Let our master now command your slaves that are before you, to seek out a man who is an accomplished player on the lyre.

Then it will come about when the bad spirit from Elohim is upon you that he will play with his hands, and you will then feel better.

Then Saul replied to his slaves, provide for me now a man that can play well, and bring him here to me.

Then answered one of the slaves and said, look, I have seen a son of Jesse the Bethlehemite, that is accomplished in playing, and a mighty man of ability, and a person of battle, discerning in matters and a man of form, and YHWH is with him.

Therefore Saul sent messengers to Jesse and said, send me David your son that is with the sheep.

And Jesse took a donkey packed with bread and a bottle of wine, and a young male goat, and sent them by David his son to Saul.

And David came to Saul and stood before him: and he loved him greatly and he became his armor- bearer.

And Saul sent to Jesse saying, let David I ask you, stand before me because he has found favor in my sight.

And it came about when the bad spirit from Elohim was upon Saul, that David took a lyre and played with his hands:

so Saul was refreshed and felt better, and the bad spirit departed from him.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, that belongs to Judah, and camped between Shochoh and Azekah, in Ephesdammim (coast of Dammim).

Chapter 17

Then Saul and the men of Israel were gathered together, and camped by the Valley of Elah, and set the battle in formation against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side:

and there was a valley between them.

And there went out a great man from the camp of the Philistines named Goliath of Gath, whose height was 9 1/2 feet.

And he had a helmet of brass on his head, and he was armed with a coat of mail; and the weight of the coat was 5000 shekels [125 pounds] of brass.

And he had leg armor of brass on his legs, and a javelin of brass between his shoulders.

And the staff of his spear was like a weaver's rod; and his spear's head weighed 600 shekels [15 pounds] of iron: and one bearing a shield went before him.

And he stood and cried to the armies of Israel and said to them, why are you come out to set your battle in its formation? Am I not a Philistine, and you slaves to Saul? choose yourself a man for you, and let him come down to me.

If he is able to fight with me and kill me, then we will be your slaves: but if I prevail against him and kill him, then you will be our slaves and serve us.

And the Philistine said, I defy the armies of Israel this day; give me a man that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were broken-spirited, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse; and he had eight sons: and the man in the days of Saul had become aged among his fellow men;

And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.

And David was the youngest and the three eldest followed Saul.

But David went and returned from Saul to feed his dad's sheep at Bethlehem.

And the Philistine drew near morning and evening and presented himself for 40 days.

And Jesse said to David his son, now take for your brothers an

ephah [3/5 bushel] of this parched grain and these ten loaves, and run to the camp to your brothers;

And carry these ten cheeses to the captain of their thousand, and look how your brothers are faring, and bring back news of them.

Now Saul, and they, and all the men of Israel, were in the Valley of Elah, fighting with the Philistines. Then David got up early in the morning and left the sheep with a keeper, and picked up and went as Jesse had commanded him; and he came to the trench as the army was going out to fight, and shouted for the battle. Because Israel and the Philistines had put the battle in its formation, army against army.

And David left his goods in the hand of the guard of the equipment, and ran to the army, and came and greeted his brothers.

And as he talked with them, lo, there came up the great man, the Philistine of Gath, Goliath by name, out of the armies of the Philistines and spoke according to the same words as before,

and David heard them.

And all the men of Israel, when they saw the man fled from him and were very afraid. And the men of Israel said, have you seen this man that is come up?

Surely to defy Israel is he come up: and it will be, that the man who kills him, the king will make him wealthy with great riches, and will give him his daughter, and make his father's house free in Israel. And David spoke to the men that stood by him saying, what will be done to the man that kills this Philistine and takes away the

reproach from Israel? Because who is this uncircumcised Philistine, that he should defy the armies of the living Elohim?

And the people spoke to him according to this word saying, so it is done to the man who kills him.

And Eliab his eldest brother heard when he spoke to the men;

and Eliab's nostrils flared against David, and he said, why did you come down here?

And with whom have you left those few sheep in the wilderness? I know your pride and the willfulness of your heart because you are coming down so that you might watch the battle. And David replied, what have I done now? is it not a word? And he turned from him toward another, and spoke the same matter, and the people answered him the same thing as before. And when the words were heard that David spoke, they reported them before Saul, and he sent for him.

And David said to Saul, let no man's heart fail because of him, your slave will go and fight with this Philistine.

But Saul replied to David, you are not able to go against this Philistine to fight with him because you are a youth and he is a man of war from his youth.

And David replied to Saul, your slave shepherded his dad's sheep, and there came a lion, and a bear, and took a lamb out of the flock.

And I went out after him and killed it, and rescued it out of his mouth:

and when the animal arose against me, I caught it by the chin, and killed it, and slew the animal.

Your slave killed both the lion and the bear, and this uncircumcised Philistine will be as one of them, seeing he has defied the armies of the living Elohim!

David said additionally, YHWH that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul replied to David, go, and YHWH be with you. And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he began to leave since he had not tested it. But

David said to Saul, I cannot go with these because I have not tested them.

So David took them off.

And he took his staff in his hand, and chose himself five smooth stones out of the brook, and put them in a shepherd's bag that he had, even in a purse; and his sling was in his hand:

and he drew close to the Philistine.

And the Philistine came and drew close to David, and the man that carried the shield went before him.

And when the Philistine looked around and saw David, he despised him because he was but a youth, and ruddy, being of a handsome

appearance.

And the Philistine said to David, am I a dog that you come to me with sticks? And the Philistine cursed David by his elohim.

And the Philistine said to David, come to me and I will give your flesh to the fowls of the air, and to the beasts of the field.

Then David said to the Philistine, you come to me with a sword and with a spear, and with a shield but I come to you in the Name of YHWH of Hosts, the Elohim of the armies of Israel, whom you have reproached.

This day will YHWH deliver you into my hand and I will kill you, and take your head from you. And I will give the corpses of the army of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; so that all the earth may know that there is an Elohim in Israel.

And all this company will know that YHWH rescues not with sword and spear, because the battle is YHWH's, and he will give you into our hands.

And it came about, when the Philistine got up and came and drew close to befall David, that David hurried and ran toward the army to befall the Philistine.

And David put his hand in his bag, and took from there a stone, and slang it, and hit the Philistine in his forehead, so that the stone penetrated into his forehead; and he fell upon his face to the ground.

So David prevailed over the Philistine with a sling and with a stone,

and hit the Philistine and killed him, but there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine and took his sword, and drew it out of its sheath and executed him, and cut off his head with it. And when the Philistines saw their great man was dead, they fled.

And the men of Israel and of Judah got up and shouted and pursued the Philistines until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the road to Shaaraim, even to Gath and to Ekron.

And the children of Israel returned from chasing after the Philistines, and they plundered their tents.

And David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go out against the Philistine, he said to Abner, the captain of the army, Abner, whose son is this youth? And Abner said, as your life lives, O king I cannot tell.

And the king said, you inquire whose son the young man is.

And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand.

And Saul said to him, whose son are you young man? And David answered, I am the son of your slave Jesse the Bethlehemite.

Chapter 18

And it came about when he had made an end of speaking to Saul, that the mind of Jonathan was closely united with the mind of David, and Jonathan befriended him as himself. So Saul took him that day, and would not let him return home to his dad's house.

Then Jonathan and David cut out a pledge, because he befriended him as himself.

And Jonathan took off the robe that was upon him, and gave it to David and his outer garments, even to his sword, bow, and to his belt.

And David went out wherever Saul sent him and conducted himself wisely, and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's slaves.

And it came about as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel singing and dancing, to meet King Saul, with tambourines, with joy, and with instruments of music.

And the women answered one another as they played and sang, "Saul has slain his thousands, and David his ten thousands". And Saul was very angry

and the saying displeased him and he said, they have ascribed to David ten thousands, and to me they have ascribed but thousands. And what can he have more but the kingdom?

And Saul eyed David from that day forward. And it came about on the next day, that the bad spirit from Elohim came upon Saul, and he came under its influence in the middle of the house, and David

played with his hands, as at other times and there was a javelin in Saul's hand.

And Saul cast the javelin because he thought, I will strike David even to the wall with it.

But David skirted out of his presence twice.

And Saul was afraid of David because YHWH was with him, and was departed from Saul.

Therefore Saul removed him from himself, and made him his captain over a thousand and he marched out and came in before the army.

And David conducted himself wisely in all his ways and YHWH was with him.

Therefore when Saul saw that he conducted himself very wisely, he was afraid of him.

But all Israel and Judah loved David, because he went out and came in before them.

And Saul said to David, see my elder daughter Merab, I will give her to you for a woman, only be to me for a son of valor and fight the battles of YHWH.

Because Saul avowed, let not my hand be on him, but let the hand of the Philistines be on him instead. Then David said to Saul, who am I?

And what is my life or my dad's family in Israel, that I should be son in law to the king?

But it came to pass at the time when Merab (Saul's daughter) should have been given to David, that she was given to Adriel the Meholathite for a woman.

And Michal (Saul's daughter) loved David, and they told Saul and the thing pleased him.

And Saul said, I will give him to her so that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, you will this day be my son in law for the second time.

And Saul commanded his slaves saying, talk with David secretly and say, see, the king has delight in you and all his slaves love you, so now therefore be the king's son in law.

And Saul's slaves spoke those words in the ears of David. And David replied, does it seem to you a light thing to be a king's son in law, seeing that I am a poor man and treated with dishonor?

And the slaves of Saul told him saying, David spoke to us like this.

Then Saul replied, you will now say this to David, the king desires not any dowry but 100 foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

And when his slaves told David these words, it pleased David well to be the king's son in law, so before the allotted time past, David got up and went, he and his men, and killed of the Philistines 200 men.

And David brought their foreskins, and they gave them in full

accomplishment to the king so that he might be the king's son in law. And Saul gave him Michal his daughter for a woman.

And Saul saw and knew that YHWH was with David, and that Michal (Saul's daughter) loved him.

And Saul was even still more afraid of David, and Saul became David's enemy continually.

And the chiefs of the Philistines came out, and it came to pass from the time of their coming out, David had acted more wisely than any of the slaves of Saul, and his name became very precious.

Chapter 19

And Saul spoke to Jonathan his son and to all his slaves so that they should kill David.

But Jonathan (Saul's son) delighted much in David: and Jonathan made known to David saying, Saul my dad seeks to kill you so now I beg you, take guard of yourself until the morning and stay in a hideout and hide yourself.

And I will go out and stand beside my dad in the field where you are, and I will talk with my dad about you, and what I learn about I will tell you.

And Jonathan spoke well of David to Saul his dad and said to him, let not the king sin against his slave, against David; because he has not sinned against you, and because his deeds have been toward you very good. Because he did put his life in his hands and killed the Philistine, and YHWH accomplished a great deliverance for all Israel:

you saw it and did rejoice, so why then will you sin against innocent blood to kill David without a cause? Then Saul listened to the voice of Jonathan

and Saul adjured, as YHWH lives, he will not be killed.

And Jonathan called David, and Jonathan reported to him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again and David went out, and fought with the Philistines, and killed them with a great slaughter,

and they fled from him. And the bad spirit from YHWH was upon Saul, as he sat in his house with his javelin in his hand and David played music with his hands.

Then Saul tried to strike David, even [staking him] to the wall with the javelin, but he escaped out of Saul's presence, and he struck the javelin into the wall but David fled, and slipped into the night.

Saul also sent messengers to David's house, to watch for him and to kill him in the morning but Michal (David's woman) told him saying, if you save not your life tonight, tomorrow you will be killed.

So Michal let David down through a window: and he went and fled, slipping away.

Then Michal took a family teraphim and laid it in the bed, and put a pillow of goats' hair for the place of his head, and covered it with a cloth.

And when Saul sent messengers to take David, she said, he is sick.

Then Saul sent the messengers again to see David saying, bring him up to me in the bed so that I may kill him.

And when the messengers were come in, see, there was the teraphim in the bed, with a pillow of goats' hair for the place of his head.

Then Saul said to Michal, why have you deceived me so, and sent away my enemy so that he is escaped? And Michal answered Saul, he said to me, let me go; why should I kill you?

So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth.

And it was told Saul saying, look, David is at Naioth in Ramah.

And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of Elohim was upon the messengers of Saul, and they also prophesied.

And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

Then he went also to Ramah, and came to a great well that is in Sechu: and he asked and said, where are Samuel and David? And one replied, see, they are at Naioth in Ramah.

And he went there to Naioth in Ramah: and the Spirit of Elohim

was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

And he stripped off his clothes also, and prophesied before Samuel in like manner and lay down naked all that day and all that night. Therefore they say, “Is Saul also among the prophets”?

Chapter 20

And David fled from Naioth in Ramah, and came and said before Jonathan, what have I done? What is my depravity? And what is my sin before your dad, that he seeks my life?

And he replied to him, Elohim forbid, you will not die: look, my dad will do nothing either great or small, but that he will tell it to me, and why should my dad hide this thing from me?

And David adjured moreover and said, your dad certainly knows that I have found favor in your eyes so he says, let not Jonathan know this unless he is grieved. But truly as YHWH lives and as you live, there is but a step between me and death. Then Jonathan replied to David, whatever you desire I will even do it for you.

And David said to Jonathan, see, tomorrow is the new moon and I should not fail to sit with the king to eat:

but let me go so that I may hide myself in the field until the third day at sunset.

If your dad at all misses me then say, David earnestly asked leave of me so that he might run to Bethlehem his city: because there is a yearly sacrifice there for all the family.

If he then replies, it is good; your slave will have peace: but if he is very angry, then be sure that bad is determined by him.

Therefore you will deal kindly with your slave; for you have brought your slave into a pledge of YHWH with you: notwithstanding, if there is in me depravity, then kill me yourself, because why should you bring me to your dad? And Jonathan replied, do not think like this: for if I knew for certain that bad were determined by my dad to come upon you, then would I not tell it to you? Then David replied to Jonathan, who will tell me? Or what if your dad answers you roughly?

And Jonathan said to David, come and let us go out into the field.

And they went out both of them into the field.

Then Jonathan said to David, O YHWH Elohim of Israel, when I have sounded out my dad around this time tomorrow or the third day, and see, if his feelings to David are favorable, will I not send and give you a report?

YHWH do so and much more to Jonathan:

but if it pleases my dad to do you bad then I will report it to you and send you away, so that you may go in peace. And YHWH be with you as he has been with my dad.

And not only while I still live will you do with me the loving-kindness of YHWH, that I die not,

but also you will not cut off your kindness from my house for the ages: no, not when YHWH has cut off the enemies of David, everyone from the face of the ground.

So Jonathan cut out a pledge with the House of David saying, let YHWH even require it at the hand of David's enemies.

And Jonathan caused David to adjure again, because he befriended him, for he cherished him as he cherished his own life.

Then Jonathan said to David, tomorrow is the new moon and you will be missed, because your seat will be empty.

And when you have stayed three days, then you will go down quickly, and come to the place where you did hide yourself when the business was in hand, and will remain by the stone Ezel (that shows the way).

And I will shoot three arrows to the side, as though I shot at a mark. And look, I will send a lad saying, go search for the arrows.

If I expressly say to the lad, look, the arrows are on this side of you, take them; then you come, for there is peace to you and no hurt as YHWH lives.

But if I say to the young man, look, the arrows are beyond you; go your way, because YHWH has sent you away.

And as touching the matter that you and I have spoken of, see, YHWH is between you and me for the ages.

So David hid himself in the field: and when the new moon was come, the king sat himself down to eat the meal.

And the king sat upon his seat, as at other times, even on a seat by the wall: and Jonathan got up, and Abner sat by Saul's side and David's place was empty.

Nevertheless Saul spoke not anything that day because he thought, something has befallen him, he is not clean; certainly he is not clean.

And it came about on the next day, that was the second day of the month, that David's place was empty: and Saul said to Jonathan his son, why does the son of Jesse not come to the meal, neither yesterday nor today?

And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:

And he said, let me go I ask you, because our family has a sacrifice in the city; and my brother, he has commanded me to be there. And now, if I have found favor in your eyes, let me get away I ask of you and see my family. Therefore he came not to the king's table.

Then Saul's nostrils flared against Jonathan and he said to him, you son of the perverse rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness?

For as long as the son of Jesse lives upon the land, you will not be established, nor your kingdom. Therefore now send and fetch him to me, because he will certainly die.

And Jonathan answered Saul his dad and said to him, for what will he be killed? What has he done? Then Saul cast a javelin at him to strike him:

whereby Jonathan knew that it was determined from his dad to kill David.

So Jonathan got up from the table in fierce anger, and did not eat the meal the second day of the month because he was grieved for David, because his dad had done him shame.

And it came about in the morning, that Jonathan went out into the field at the time appointed with David and a little boy with him.

And he said to the boy, run and search now for the arrows that I shoot. And as the boy ran, he shot an arrow beyond him.

And when the boy had come to the place of the arrow that Jonathan had shot, Jonathan cried after the boy and said, is not the arrow beyond you?

And Jonathan cried after the boy, hurry up, quickly, do not stand there. And Jonathan's servant boy gathered up the arrows, and came to his master.

But the boy knew not anything, only Jonathan and David knew the matter.

And Jonathan gave his artillery to the boy and said to him, go, carry these things back to the city.

And as soon as the boy was gone, David got up out of the place toward the south, and fell on his face to the ground, and bowed himself three times: and they hugged one another, and wept one with another, until David even cried more.

And Jonathan said to David, go in peace, forasmuch as we have both adjured in the Name of YHWH saying, YHWH is between me and you, and between my seed and your seed for the ages. And he got up and left, and Jonathan went back into the city. Then David

came to Nob to Ahimelech the priest:

Chapter 21

and Ahimelech was afraid at the meeting of David and said to him, why are you alone and no one is with you?

And David replied to Ahimelech the priest, the king has commanded me some business, and has said to me, let no one know anything of the business about which I send you, and what I have commanded you. And I have appointed my slaves to such and such a place.

Now therefore what is under your hand? Give me five loaves of bread in my hand, or what there is present.

And the priest answered David and said, there is no common bread under my hand, but there is consecrated bread; if the young men have restrained themselves at least from women.

And David answered the priest and said to him, of a truth women have been withheld from us for these three days, through my coming out. And the vessels of the young men have become consecrated, while the bread itself is in a manner common, and the more so since today there are loaves to be consecrated in the vessel.

So the priest gave him consecrated bread because there was no bread there but the shewbread, that was taken from before YHWH, to put hot bread in the day when it was taken away.

Now a certain man from the slaves of Saul was there that day, detained before YHWH; and his name was Doeg, an Edomite, the chief of the herdsmen that belonged to Saul.

And David said to Ahimelech, and is there not here under your hand spear or sword? because I have neither brought my sword nor my weapons with me, because the king's business required urgency.

And the priest said, the sword of Goliath the Philistine, who you killed in the Valley of Elah, see, it is here wrapped in a cloth behind the Ephod: if you will take that, take it because there is no other except that here.

And David replied, there is none like that one, give it to me. And David got up, and fled that day for fear of Saul and went to Achish the king of Gath.

And the slaves of Achish said to him, is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul has killed his thousands and David his ten thousands?

And David laid up these words in his heart, and was very afraid of Achish the king of Gath.

And he changed his behavior before them, and feigned himself a madman in their hands, and marked on the doors of the gate, and let his spittle fall down upon his beard.

Then Achish said to his slaves, lo, you see the man is mad, therefore why have you then brought him to me?

Have I need of madmen, that you have brought this fellow to play the madman in my presence? Will this fellow come into my house?

Chapter 22

David therefore departed from there and escaped to the Adullam

Cave: and when his brothers and his dad's entire house heard it, they went down there to see him.

And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves to him; and he became a leader over them, and there were with him about 400 men.

And David went from there to Mizpeh of Moab and he said to the king of Moab, let my dad and my mom, I ask you, come out and be with you, until I know what Elohim will do for me.

And he brought them before the king of Moab, and they stayed with him all the while that David was in the stronghold.

And the prophet Gad said to David, remain not in the stronghold; depart, and go to the land of Judah. Then David left, and came to the Forest of Hareth.

When Saul heard that David was discovered, and the men that were with him, (now Saul stayed in Gibeah under a tree in Ramah, having his spear in his hand, and all his slaves were standing around him;)

then Saul said to his slaves that stood around him, hear now you Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

That all of you have conspired against me, and there is none that shows me that my son has made a league with the son of Jesse. And there is none of you that is sorry for me, or shows to me that my

son has stirred up my slave against me to lie in ambush, as he does today?

Then answered Doeg the Edomite that was set over the slaves of Saul and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

And he inquired of YHWH for him, and gave him provisions, and gave him the sword of Goliath the Philistine.

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob, and they came, all of them, to the king.

And Saul said, listen now you son of Ahitub. And he answered, here I am my master.

And Saul said to him, why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of Elohim for him, that he should rise against me, to lie in ambush, as he does today?

Then Ahimelech answered the king and said, and who is so faithful among all your slaves as David that is the king's son in law, and goes at your bidding and is honorable in your house?

Did I then begin to inquire of Elohim for him? Be it far from me: let not the king impute anything to his servant, nor to all the house of my father because your slave knew nothing of all this, less or more.

And the king said, you will certainly die Ahimelech, you and your father's entire house.

And the king said to the footmen that stood around him, turn and kill the priests of YHWH; because their hand also is with David, and because they knew when he fled and did not report it to me. But the slaves of the king would not put out their hand to fall upon the priests of YHWH.

And the king said to Doeg, turn you, and fall upon the priests. And Doeg the Edomite turned and he fell upon the priests, and killed on that day 85 men that wore a linen ephod.

And Nob, the city of the priests, he attacked with the edge of the sword, both men and women, children and babies, and oxen, donkeys, and sheep, with the edge of the sword.

And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

And Abiathar reported to David that Saul had killed YHWH's priests.

And David said to Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the people of your dad's house.

Remain you now with me, fear not because he that seeks my life seeks your life: but with me you will be in safeguard.

Chapter 23

Then they told David saying, look, the Philistines fight against Keilah, and they plunder the threshing-floors.

Therefore David inquired [by Urim-Thummim] of YHWH saying,

will I go and attack these Philistines? And YHWH said to David, Go, and attack the Philistines and rescue Keilah.

And David's men said to him, see, we are afraid here in Judah: how much more, then, if we come to Keilah against the armies of the Philistines?

Then David inquired [by Urim-Thummim] of YHWH yet again. And YHWH answered him and said, Get up and go down to Keilah because I will deliver the Philistines into your hand.

So David and his men went to Keilah and fought with the Philistines, and brought away their cattle, and attacked them with a great slaughter. So David rescued the inhabitants of Keilah.

And it came to pass, when Abiathar the son of Ahimelech had fled to David to Keilah, that he came down with The Ephod [associated with the Urim-Thummim] in his hand.

And it was told Saul that David was come to Keilah. And Saul said, Elohim has delivered him into my hand because he is shut in, by entering into a town that has gates and bars.

And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

And David knew that Saul devised evil against him;

and he said to Abiathar the priest, bring The Ephod [associated with Urim-Thummim] here. Then David inquired, O YHWH Elohim of Israel, your slave has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake.

Will the men of Keilah deliver me up into his hand?

Will Saul come down, as your slave has heard? O YHWH Elohim of Israel, I bow to you, reveal to your slave. And YHWH replied, He will come down. Then David inquired, will the men of Keilah deliver me and my men into the hand of Saul? And YHWH replied, they will deliver you up.

Then David and his men that were about 600, got up and departed out of Keilah, and went wherever they could go. And it was told Saul that David had escaped from Keilah, and he then ceased from going out.

And David stayed in the uninhabited lands in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought for him every day, but Elohim did not deliver him into his hand.

And David saw that Saul has come out to seek his life and David was in the wilderness of Ziph in a forest.

And Jonathan Saul's son got up, and went to David into the woods, and strengthened his hand in Elohim.

And he said to him, fear not, for the hand of Saul my dad will not find you and you will be king over Israel;

and I will be next to you and this also my dad Saul knows.

And the two of them cut out a pledge before YHWH: and David remained in the forest, and Jonathan went back to his house. Then the Ziphites came up to Saul in Gibeah saying, does not David hide himself with us in strongholds in the forest, in the hill of Hachilah that is on the south of Jeshimon?

Now therefore, O king, come down according to all of your desires, and our part will be to deliver him into the king's hand.

And Saul replied, blessed are you of YHWH because you have had compassion on me.

Go, I ask you, and make preparations, and now observe his place where his feet stay, and who has seen him there because it is told me that he deals very shrewdly.

See therefore, and take knowledge of all the lurking places where he hides himself, and come back again to me with the established facts. And I will go with you: and it will come about, if he is in the land, that I will expose him throughout all the thousands of Judah.

And they got up and went to Ziph before Saul:

but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. And Saul and his men went to find him, and they declared this to David, and he went down into the rock and stayed in the wilderness of Maon; and Saul heard of it and pursued after David to the wilderness of Maon.

And Saul went on this side of the mountain, and David and his men on the other side of the mountain: and David hurried to get away for fear of Saul because Saul with his men surrounded David and his men, encircling to catch them.

But there came a messenger to Saul saying, hurry and come, because the Philistines have invaded the land.

Therefore Saul returned from pursuing after David, and went against the Philistines, that is why they called that place

Selahammahlekoth [the Rock of Divisions].

And David went up from there and stayed in strongholds at Engedi.

Chapter 24

And it came to pass when Saul was returned from following the Philistines that it was told to him saying, look, David is in the wilderness of Engedi.

Then Saul took 3000 chosen men out of all Israel, and went to find David and his men on the rocks of the mountain goats.

And he came to the sheepfold by the road, where there was a cave; and Saul went in to relieve himself [as one using a restroom]: and David and his men remained in the back parts of the cave.

And the men of David said to him, observe the day of which YHWH said to you, look, I will deliver your enemy into your hand, that you may do to him as it will seem good to you.

Then David got up and secretly cut off the skirt of Saul's robe. And it came to pass afterward, that David's heart felt wounded, because he had cut off Saul's skirt.

And he said to his men, YHWH forbid that I should do this thing to my master, YHWH's anointed, to stretch out my hand against him, seeing he is the anointed of YHWH.

So David restrained his men with these words, and permitted them not to rise up against Saul. But Saul got up out of the cave, and went on his way.

David also got up afterward and went out of the cave, and cried after Saul saying, my master the king.

And when Saul looked behind him, David stooped with his face to the earth and bowed himself.

And David said to Saul, why do you listen to men's words saying, look, David seeks your injury?

Look, this day your eyes have seen how that YHWH had delivered you today into my hand in this cave, and some urged me to kill you. But my eye spared you and I said, I will not put out my hand against my master, because he is YHWH's anointed. Look, my father [in law], yes look at the skirt of your robe in my hand.

Because in that I cut off the skirt of your robe, and did not kill you, know you now and see that there is neither bad nor rebellion in my hand, and I have not sinned against you, yet you hunt my life to take it.

YHWH judge between you and me, and YHWH avenge me of you: but my hand will not be upon you. As declares the proverb of the ancients, wickedness proceeds from the wicked, but my hand will not be upon you.

After whom is the king of Israel come out?

After whom do you pursue? after a dead dog, after a flea. YHWH therefore be the judge, and judge between you, and me and observe and plead my cause, and rescue me out of your hand.

And it came about, when David had made an end of speaking these words to Saul, that Saul replied, is this your voice, my son David?

And Saul lifted up his voice and wept.

And he said to David, you are more righteous than I am, because you have rewarded me good, whereas I have rewarded you evil.

And you have made known this day how that you have dealt well with me, in that when YHWH had delivered me into your hand, you did not kill me.

For if a man finds his enemy, will he let him go away in peace? Therefore YHWH reward you good for what you have done to me this day.

And now, see, I know well that you will certainly be king and that the Kingdom of Israel will be established in your hand.

Adjure now therefore to me by YHWH, that you will not cut off my seed after me, and that you will not destroy my name out of my father's house.

And David adjured to Saul.

Chapter 25

And Saul went home but David and his men retreated up to the stronghold. Now Samuel died; and all the Israelites were gathered together and mourned for him, and buried him in his house at Ramah. And David got up and went down to the wilderness of Paran.

And there was a man in Maon, whose possessions were in Carmel; and the man was very haughty, and he had 3000 sheep and 1000 goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal and the name of his woman Abigail: and she was a woman of good understanding, and of a beautiful appearance: but the man was obstinate and disagreeable in his doings, and he was of the house of Caleb.

And David heard in the wilderness that Nabal was shearing his sheep.

And David sent out ten young men, and David said to the young men, travel up to Carmel and go to Nabal, and greet him in my name:

And this is what you will say to him that lives in prosperity, peace be both to you and peace be to your house, and peace be to all that you have.

And now I have heard that you have shearers: now your shepherds that were with us, we did not hurt them, neither was there anything missing from them, all the while they were in Carmel.

Ask your young men and they will tell you. Therefore let the young men find favor in your eyes because we come in an agreeable journey: give, I ask you, whatever comes to your hand to your servants, and to your son David.

And when David's young men came, they spoke to Nabal according to all those words in the name of David, and were then quiet.

But Nabal answered David's servants and said, who is David?

And who is the son of Jesse?

There are many servants nowadays that break away, every man

from his master. Will I then take my bread and water, and my meat that I have slaughtered for my shearers, and give it to men who I do not know, even from where they came from? So David's young men returned from their journey, and went back and came and told him all those sayings. Then David said to his men, belt on every man his sword. And they belted on every man his sword;

and David also belted on his sword: and there went up after David about 400 men; and 200 remained by their implements.

But one of the young men told Abigail, Nabal's woman saying, look, David sent messengers out of the wilderness to greet our master; and he railed on them.

But the men were very good to us and we were not hurt, neither anything was missed, as long as we were walking with them, when we were in the fields:

They were a wall to us both by night and day, all the while we were with them shepherding the sheep.

Now therefore know and consider what you will do because bad is determined against our master, and against his entire household; for he is such a son of Belial (worthless), that one cannot speak to him.

Then Abigail hurried, and took 200 loaves, and two bottles of wine, and five prepared sheep, and five measures of parched grain, and 100 clusters of raisins, and 200 cakes of figs, and put them on donkeys.

And she said to her slaves, go on before me; see, I come after you. But she told not her husband Nabal.

And it was so, as she rode on the donkey, that she came down by the hiding place of the hill, and lo, David and his men came down against her, and she encountered them.

Now David had said, certainly in vain have I guarded all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him: and he has repaid me bad for good.

So and more also will Elohim do to the enemies of David, if I leave of all that pertains to him by the morning light any that piss against the wall.

And when Abigail saw David, she hurried and got down from the donkey and fell before David on her face, and bowed herself to the ground,

and fell at his feet and said, upon me, my master, upon me let this depravity rest: and let your maid-servant, I beg you, speak in your audience, and hear the words of your maid-servant.

Let not my master, I beg you, regard this man of Belial, even Nabal: for as his name is, so he is; Nabal is his name, and disgrace is with him: but I your maid-servant saw not the young men of my master, whom you did send.

Now therefore, my master, as YHWH lives and as you live, seeing YHWH has withheld you from coming to shed blood, and from avenging yourself with your own hand, now let your enemies, and they that seek bad to my master, be as Nabal.

And now this blessing that your maid-servant has brought to my master, let it even be given to the young men that walk at the feet

of my master.

I beg you, forgive the transgression of your maid-servant, for YHWH will certainly make my master a faithful house;

because my master fights the battles of YHWH, and bad has not been found in you all your days. Still a man is risen to pursue you, and to seek your life: but the life of my master will be bound in the parcel of life with YHWH Elohim. And the lives of your enemies, those will he sling out, as out of the middle of a sling.

And it will come to pass, when YHWH will have done to my master according to all the good that He has spoken concerning you, and will have appointed you ruler over Israel;

That this will be no grief to you, nor offense of heart to my master, either that you have shed blood in vain, or that my master has avenged himself but when YHWH will have dealt well with my master, then remember your maid-servant.

And David replied to Abigail, blessed is YHWH Elohim of Israel, which sent you this day to meet me:

And blessed is your advice, and blessed are you, which has kept me this day from coming to shed blood, and from avenging myself with my own hand.

For in fact, as YHWH Elohim of Israel lives, which has kept me back from hurting you, except you had hurried and come to meet me, certainly there had not been left to Nabal by the morning light any that piss against the wall.

So David received of her hand what she had brought him and said

to her, go up in peace to your house; see, I have listened to your voice, and have accepted your person.

And Abigail came to Nabal; and see, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk: therefore she told him nothing, less or more, until the morning light.

But it came about in the morning, when the wine was gone out of Nabal, and his woman had told him these things, that his heart died within him and he became as a stone.

And it came to pass about ten days after, that YHWH killed Nabal so that he died.

And when David heard that Nabal was dead, he said, blessed is YHWH, that has pleaded the cause of my reproach from the hand of Nabal, and has kept his slave from bad: for YHWH has returned the wickedness of Nabal upon his own head. And David sent and talked with Abigail, to take her to himself as his woman.

And when the slaves of David were come to Abigail to Carmel, they spoke to her saying, David sent us to you, to take you to himself as his woman.

And she got up, and bowed herself on her face to the ground and said, see, let your maid-servant be a slave to wash the feet of the slaves of my master.

And Abigail hurried and got up, and rode upon a donkey, with five female slaves of hers that went after her;

and she went after the messengers of David, and became his

woman.

David also took Ahinoam of Jezreel; and they were also both of them his women. But Saul had given Michal his daughter, David's woman, to Phalti the son of Laish that was from Gallim.

Chapter 26

And the Ziphites came to Saul to Gibeah saying, does not David hide himself in the hill of Hachilah that is before Jeshimon?

Then Saul arose, and went down to the wilderness of Ziph, having 3000 chosen men of Israel with him, to find David in the wilderness of Ziph.

And Saul camped in the hill of Hachilah that is before Jeshimon, by the road.

But David remained in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul had definitely come.

And David got up and came to the place where Saul had camped: and David observed the place where Saul rested, and Abner the son of Ner, the captain of his army: and Saul rested in the entrenchment, and the people camped around him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab saying, who will go down with me to Saul to the camp? And Abishai said, I will go down with you.

So David and Abishai came to the people by night:

and lo, Saul lay sleeping within the trench, and his spear was stuck in the ground near his head: but Abner and the people rested around him.

Then Abishai said to David, Elohim has delivered your enemy into your hand this day: now therefore let me kill him, I ask you, with the spear even to the earth at once, and I will not strike him the second time. But David replied to Abishai, do not destroy him because who can stretch out his hand against YHWH's anointed, and be guiltless?

David said furthermore, as YHWH lives, YHWH will kill him;

or his day will come to die; or he will descend into battle, and perish. YHWH forbid that I should stretch out my hand against YHWH's anointed: but, I ask you, take now the spear that is near his head, and the jug of water, and let us go.

So David took the spear and the jug of water from Saul's head; and they went away, and no man saw it, nor knew it, neither woke up, for they were all fast asleep; because a deep sleep from YHWH was fallen upon them.

Then David went over to the other side, and stood on the top of a hill afar off; a great distance being between them.

And David cried to the people, and to Abner the son of Ner saying, are not you going to answer me Abner? Then Abner answered and said, who are you that cry to the king?

And David said to Abner, are not you a mighty man? And who is like to you in Israel? Therefore then why have you not guarded

your master the king? For there came one of the people in to destroy the king your master.

This thing is not good that you have done. As YHWH lives, you are worthy to die, because you have not guarded your master, YHWH's anointed. And now see where the king's spear is, and the jug of water that was near his head.

And Saul knew David's voice and said, is this your voice my son David? And David replied, it is my voice, my master O king.

And he said, why does my master so pursue after his slave? For what have I done? Or what bad is in my hand?

Now therefore, I ask you, let my master the king hear the words of his slave. If YHWH has stirred you up against me, let him accept an offering: but if they are the children of men, cursed are they before YHWH; for they have driven me out this day from living in the inheritance of YHWH saying, go serve other elohim.

Now therefore, let not my blood fall to the ground before the face of YHWH, because the king of Israel has come out to seek a flea, as when one does hunt a partridge in the mountains.

Then Saul replied, I have sinned, return my son David: for I will no more do you harm, because my life was precious in your eyes this day: see, I have played the fool, and have erred exceedingly.

And David answered and said, observe the king's spear!

And let one of the young men come over and fetch it.

YHWH renders to everyone his righteousness and his fidelity,

because YHWH delivered you into my hand today, but I would not stretch out my hand against YHWH's anointed. And see, as your life has been dear to me this day in my eyes, so let my life be dear in the eyes of YHWH, and let him rescue me out of all trouble.

Then Saul replied to David, blessed are you, my son David: you will both do great things, and also will still prevail. So David went on his way, and Saul returned to his place.

Chapter 27

And David said in his heart, I will now perish one day by the hand of Saul: there is nothing better for me except I should speedily escape into the land of the Philistines.

And Saul will then despair of me, to seek me anymore in any territory of Israel, so I will escape out of his hand. So David got up and he passed over with the 600 men that were with him to Achish, the son of Maoch, king of Gath.

And David lived with Achish at Gath, he and his men, every man with his household, even David with his two women, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's [former] wife.

And it was told Saul that David was fled to Gath, and he sought no more for him again.

And David said to Achish, if I have now found favor in your eyes, let them give me a place in some town in the country, that I may live there: for why should your slave live in the royal city with you?

Then Achish gave him Ziklag that day: therefore Ziklag pertains to the kings of Judah to this day.

And the time that David lived in the country of the Philistines was one full year and four months.

And David went up and his men, and they made attacks on the Geshurite, Gerizite, and the Amalekite, (for they are inhabitants of the land from ancient times), as you come into Shur and to the land of Egypt.

And David attacked the land, and left neither man nor woman alive, and took away the sheep, oxen, donkeys, camels, and the apparel, and returned and came to Achish.

And Achish said, where have you made a road today?

And David replied, against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. But David saved neither man nor woman alive, to bring reports to Gath, thinking, unless they should tell on us saying, so did David and so will be his custom all the while he lives in the country of the Philistines.

And Achish believed David saying, he has made his people Israel utterly to abhor him; therefore he will be my slave for the ages.

Chapter 28

And it came about in those days that the Philistines gathered their armies together for warfare, to fight with Israel.

And Achish said to David, know you assuredly that you will go out with me to battle, you and your men. Then David replied to Achish, certainly you will know what your slave can do. And Achish said to David, therefore I will appoint you as chief guard for the ages.

Now Samuel was dead, and all Israel had mourned for him, and buried him in Ramah, even in his own city. And Saul had removed the necromancer, and the soothsayers, out of the land.

And the Philistines gathered themselves together, and came and camped in Shunem: and Saul gathered all Israel together, and they camped in Gilboa.

And when Saul saw the army of the Philistines, he was afraid and his heart was greatly terrified.

And when Saul inquired of YHWH, YHWH answered him not, neither by dreams, nor by Urim-[Thummim], nor by prophets.

Then Saul said to his slaves, find me a woman that is a sorceress so that I may go to her, and inquire of her. And his slaves said to him, see, there is a woman that is a sorceress at Endor.

And Saul disguised himself and put on other clothing, and he went, and two men with him, and they came to the woman by night: and he said, I ask you, divine to me by necromancy, and bring me up who I will name to you.

And the woman replied to him, look, you know what Saul has done, how he has cut off those that practice necromancy, and the soothsayers out of the land: therefore why do you lay a trap for my life, to cause me to die?

And Saul adjured to her by YHWH saying, As YHWH lives, there will no punishment happen to you for this thing.

Then the woman replied, who will I bring up for you? And he said, bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice and the woman spoke to Saul saying, why have you deceived me? Because you are Saul.

And the king replied to her, do not fear; for what have you seen? And the woman said to Saul, elohim I have seen coming up out of the earth. He said to her, what does he look like? And she replied, an old man comes up

and he is covered with a robe. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, why have you disquieted me, to bring me up? And Saul answered, I am sore distressed because the Philistines make war against me, and Elohim has departed from me, and answers me no more, neither by prophets, nor by dreams:

therefore I have called you so that you may reveal to me what I will do.

Then Samuel replied, why then do you ask of me, seeing YHWH has departed from you, and has become your enemy? And YHWH has done to him, as he spoke by me because YHWH has torn the kingdom out of your hand, and given it to your neighbor, even to David.

Because you obeyed not the Voice of YHWH, nor executed his fierce anger upon Amalek, therefore has YHWH done this thing to you this day.

Moreover YHWH will also deliver Israel with you into the hand of

the Philistines: and tomorrow you and your sons will be with me.

YHWH also will deliver the army of Israel into the hand of the Philistines. Then immediately Saul fell fully extended on the ground, and was very terrified, because of the words of Samuel: and there was no strength in him because he had eaten no bread all that day, nor all night.

And the woman came to Saul, and saw that he was very troubled and said to him, see, your maid-servant has obeyed your voice, and I have put my life in my hand, and have obeyed your words that you spoke to me.

Now therefore, I ask you, listen now also to the voice of your maid-servant, and let me set a morsel of bread before you; and eat so that you may have strength, when you go on your journey.

But he refused and said, I will not eat. But his slaves, together with the woman, compelled him and he heeded to their voices. So he got up from the ground and sat upon the bed.

And the woman had a fat calf in the house; and she hurried and slaughtered it, and took flour and kneaded it, and did bake unleavened bread.

And she brought it before Saul, and before his slaves and they did eat. Then they got up and went away that night.

Chapter 29

Now the Philistines gathered together all their armies to Aphek: and the Israelites camped by a spring that is in Jezreel.

And the lords of the Philistines passed on by hundreds, and by thousands:

but David and his men passed on in the rearguard with Achish. Then the chiefs of the Philistines said, what are these Hebrews doing here? And Achish replied to the chiefs of the Philistines, is not this David, the slave of Saul the king of Israel, that has been with me these days, or these years, and I have found no fault in him since he fell in with me to this day? But the chiefs of the Philistines were angry with him,

and the chiefs of the Philistines replied to him, make this fellow return so that he may return to his place that you have appointed him. And let him not go down with us to battle, unless in the battle he becomes an adversary to us, because he could reconcile himself to his master? And would it not be with the heads of these men?

Is not this David, of whom they sang one to another in dances saying, Saul killed his thousands, and David his ten thousands?

Then Achish called David and said to him, certainly as YHWH lives, you have been upright and you're going out and you're coming in with me in the army is good in my sight. Because I have not found bad in you since the day of your coming to me to this day:

nevertheless the lords do not favor you. Therefore now return and go in peace so that you do not displease the lords of the Philistines.

And David replied to Achish, but what have I done? and what have you found in your slave so long as I have been with you to this day, that I may not go fight against the enemies of my master the king?

And Achish answered and said to David, I know that you are good in my sight, as an Angel of Elohim: notwithstanding the chiefs of the Philistines have said, he will not go up with us to the battle.

Therefore now get up early in the morning with your master's slaves that are come with you, and as soon as you are up early in the morning, and have light, leave.

So David and his men got up early to leave in the morning, to return to the land of the Philistines. And the Philistines went up to Jezreel.

Chapter 30

And it came about, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, Ziklag being attacked, and burnt it with fire;

And had taken the women captives that were there, they did not kill any (either great or small), but carried them away and went on their way.

So David and his men came to the city, and lo, it was burnt with fire; and their women, and their sons and their daughters were taken captives.

Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

And David's two women were taken captives, Ahinoam the Jezreelitess and Abigail the [former] woman of Nabal the Carmelite.

And David was greatly distressed because the people spoke of stoning him, because the heart of all the people was grieved, everyone for his sons and for his daughters: but David encouraged himself in YHWH Elohim.

And David said to Abiathar the priest, Ahimelech's son, I ask you, bring me here The Ephod. And Abiathar brought there The Ephod [with Urim-Thummim] to David.

And David inquired of YHWH asking, will I pursue after this troop? Will I overtake them? And He answered him, Pursue. for you will certainly overtake them, and without fail recover all.

So David went, he and the 600 men that were with him, and came to the brook Besor, where those that were left behind stayed.

But David pursued, he and 400 men, because 200 stayed behind that were so exhausted that they could not go over the brook Besor.

And they found an Egyptian in the field and brought him to David, and gave him food, and he did eat and they made him drink water.

And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his vitality returned to him, because he had eaten no food, nor drunk any water for three days and three nights.

Then David said to him, to who do you belong to? And where are you from? And he replied, I am a young man from Egypt, slave to an Amalekite and my master left me, because three days ago I fell sick.

We made an invasion upon the south of the Cherethites, and upon

the territory that belongs to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

And David said to him, could you bring me down to this company? And he replied, adjure to me by Elohim, that you will neither kill me, nor deliver me into the hands of my master and I will bring you down to this company.

And when he had brought him down, see, they were spread abroad upon all the land, eating and drinking and dancing, because of all the great plunder that they had taken out of the land of the Philistines, and out of the land of Judah.

And David attacked them from the twilight even to the sunset of the next day, and there escaped not a man of them, except 400 young men that rode upon camels and escaped.

And David recovered all that the Amalekites had carried away, and David rescued his two women.

And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither plunder, nor anything that they had taken to them: David recovered all.

And David took all the flocks and the herds that they drove before those other cattle, and said, this is David's spoil.

And David came to the 200 men that were so exhausted that they could not follow David, who they had made also to remain at the brook Besor. And they went out to meet David, and to meet the people that were with him: and when David came near to the people, he greeted them.

Then answered all the bad men and men of Belial, of those that went with David, and said, because they did not go with us, we will not give them anything of the plunder that we have recovered.

Except to every man his woman and his children, that they may lead them away and depart. Then David replied, you will not do so, my brothers, with what YHWH has given us, who has preserved us and rescued the company that came against us to our hand.

And who will listen to you in this thing? because as the portion of him who was brought down into battle, so also is the portion of him who is staying by the vessels, alike they will share.

And it was so from that day forward, that he made it a statute and an ordinance for Israel to this day.

And when David came to Ziklag, he sent of the plunder to the Elders of Judah, even to his friends saying, look a present for you of the plunder of the enemies of YHWH.

To them that were in Bethel, and in south Ramoth,

and to them that were in Jattir, to them that were in Aroer, and in Siphmoth,

and to them in Eshtemoa.

And to them that were in Rachal, and in the cities of the Jerahmeelites,

and to them that were in the cities of the Kenites. To them that were in Hormah, and in Chorashan, and to them that were in Athach. To them that were in Hebron, and to all the regions where

David himself and his men were traversing.

Chapter 31

Now the Philistines fought against Israel and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.

And the Philistines followed hard upon Saul and upon his sons, and the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

And the battle went grievously against Saul, and the archers hit him and he was extremely wounded by the archers.

Then Saul said to his armor-bearer, draw your sword and thrust me through with it; unless these uncircumcised come and thrust me through, and torture me. But his armor-bearer would not because he was very terrified. Therefore Saul took a sword, and fell on it himself.

And when his armor-bearer saw that Saul was dead, he fell likewise upon his own sword and died with him.

So Saul died and his three sons, and his armor-bearer and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled. And the Philistines came and lived in them.

And it came about on the next day, when the Philistines came to

strip the dead, that they found Saul and his three sons fallen in Mount Gilboa.

And they cut off his head and stripped off his armor, and sent into the land of the Philistines all around, to publish it in the house of their idols, and among the people.

And they put his armor in the house of Ashtaroth, and they fastened his body to the wall of Bethshan.

And when the inhabitants of Jabeshgilead heard what the Philistines had done to Saul;

All the mighty men arose, and traveled all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and cremated them there.

And they took their bones, and buried them under a tree at Jabesh, and fasted for seven days.

Chapter 1

Now it came to pass after the death of Saul, when David was returned from attacking the Amalekites, and David had stayed two days in Ziklag;

It came about on the third day that a man came out of the camp from Saul with his clothes torn, and dirt upon his head: and so it was when he came to David, that he fell to the ground and prostrated himself. And David asked him, where do you come from? And he replied to him, from the Camp of Israel am I escaped.

And David said to him, how went the matter?

I ask you, tell me. And he answered, the people are fled from the battle and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

Then David said to the young man that told him this, how do you know that Saul and Jonathan his son are dead?

And the young man that told him said, as I happened by chance upon Mount Gilboa, Saul leaned on his spear; and lo, the chariots and horsemen followed hard after him.

And when he looked behind him, he saw me and called to me. And I answered, here I am,

and he said to me, who are you? And I answered him, I am an Amalekite.

He said to me again, stand; I ask you upon me and kill me, because agony has come on me, because my life is still in me.

So I stood on him and killed him, because I was sure that he could not live after he was fallen on his spear. And I took the crown that was on his head, and the bracelet that was on his arm, and have brought them here to my master.

Then David took hold on his clothes and tore them, and likewise all the men that were with him.

And they mourned and wept, and fasted until sunset, for Saul and for Jonathan his son, and for the people of YHWH and for the House of Israel; because they were fallen by the sword.

And David said to the young man that told him this, where are you

from? And he answered; I am the son of a foreigner, an Amalekite. And David replied to him, how come you were not afraid to stretch out your hand to destroy YHWH's anointed? And David called one of the young men and said, go near and strike him. And he killed him so that he died.

And David said to him, your blood is upon your head because your mouth has testified against you saying, I have killed YHWH's anointed.

And David lamented with this elegy over Saul and over Jonathan his son:

(Also he commanded them to teach the children of Judah the use of the bow:

see, it is written in the Scroll of Jasher)

. The beauty of Israel is slain upon your high place, how are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Askelon;

unless the daughters of the Philistines rejoice, unless the daughters of the uncircumcised triumph.

You mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of Heave-Offerings, because there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not

empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

You daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the middle of the battle! O Jonathan, you were killed in your high place.

I am distressed for you, my brother Jonathan: very pleasant have you been to me: your friendship to me was surpassing the love of women.

How are the mighty fallen, and the weapons of war perished!

Chapter 2

And it came to pass after this, that David inquired [with Urim-Thummim] of YHWH asking, will I go up into any of the cities of Judah? And YHWH replied to him, Go up. And David asked, where would I go up? And he said, to Hebron.

So David went up there, and his two women also, Ahinoam the Jezreelitess, and Abigail Nabal's [former] woman the Carmelite.

And his men that were with him did David also bring up, every man with his household: and they lived in the cities of Hebron.

And the men of Judah came, and there they anointed David king

over the House of Judah. And they told David saying, that the men of Jabeshgilead were those that buried Saul.

And David sent messengers to the men of Jabeshgilead and said to them, blessed are you of YHWH, that you have shown this kindness to your master, even to Saul, and have buried him.

And now YHWH show kindness and truth to you, and I also will repay you this kindness, because you have done this thing.

And now, are your hands strong, and be you for sons of valor, for your master Saul is dead, and also me has the House of Judah anointed as king over them.

But Abner the son of Ner, captain of Saul's army, took Ishbosheth the son of Saul, and brought him over to Mahanaim;

And made him king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and over all Israel.

Ishbosheth Saul's son was 40 years old when he began to reign over Israel, and reigned two years. But the House of Judah followed David.

And the time that David was king in Hebron over the House of Judah was seven years and six months.

And Abner the son of Ner, and the slaves of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

And Joab the son of Zeruiah, and the slaves of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

Then Abner said to Joab, let the young men now get up, and mock before us. And Joab said, let them get up.

Then they stood up and went over by number twelve from Benjamin that pertained to Ishbosheth the son of Saul, and twelve of the slaves of David.

And they caught everyone his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: therefore that place was called Helkathhazzurim that is in Gibeon.

And there was a very cruel battle that day; and Abner was beaten, and the men of Israel before the slaves of David.

And there were three sons of Zeruiah there, Joab, Abishai, and Asahel: and Asahel was as light of foot as a wild gazelle.

And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left from following Abner.

Then Abner looked behind him and said, are you Asahel? And he answered, I am.

And Abner said to him, turn you aside to your right hand or to your left, and lay you hold on one of the young men, and take you his armor. But Asahel would not turn aside from following of him.

And Abner again said to Asahel, Turn you aside from following me: therefore should I strike you to the ground? How then should I hold up my face to Joab your brother?

but he refused to turn aside: therefore Abner with the rear end of the spear struck him under the fifth rib so that the spear came out

behind him. And he fell down there and died in that same place: and it came to pass that as many as came to that place where Asahel fell down and died there stood still [to look at him].

Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lies before Giah by the road to the wilderness of Gibeon.

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

And Abner called to Joab and said, for all times will the sword consume? Do you not see that the end will only be bitter? how long will it be before you send the people back and make them stop attacking their kinsmen?

Then Joab replied, as Elohim lives, unless you had spoken, surely then in the morning the people had gone up everyone from following his brother.

So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought anymore.

And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

And Joab returned from following Abner: and when he had gathered all the people together, there were missing of David's slaves 19 men and Asahel.

But the slaves of David had killed of Benjamin, and of Abner's men, so that 360 men died.

And they took up Asahel, and buried him in the tomb of his father that was in Bethlehem. And Joab and his men traveled all night, and they came to Hebron at sunrise.

Chapter 3

Now there was a long civil war between the House of Saul and the House of David: but David grew stronger and stronger, and the House of Saul became weaker and weaker.

And to David were sons gendered in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

And his second, Chileab, from Abigail the [former] woman of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

And the sixth, Ithream, by Eglah David's woman. These were gendered to David in Hebron.

And it came about, while there was civil war between the House of Saul and the House of David that Abner made himself strong for the House of Saul.

And Saul had a concubine, and her name is Rizpah daughter of Aiah, and Ishbosheth said to Abner, why have you gone in unto my father's concubine?

Then was Abner very angry for the words of Ishbosheth and retorted, am I a dog's head that against Judah do show kindness

this day to the House of Saul your father, to his brethren, and to his friends. And I have not delivered you into the hand of David, yet you charge me today with a fault concerning this woman?

So do Elohim to Abner and more also, except, as YHWH has adjured to David, even so I do to him;

To pass over the kingdom from the House of Saul and to set up the Throne of David over Israel and over Judah, from Dan even to Beersheba.

And he could not answer Abner a word again, because he feared him.

Then Abner sent messengers to David on his behalf saying, whose is the land? saying also, make your alliance with me, and see, my hand will be with you, to bring about all Israel to you.

And he replied, well, I will make an alliance with you: but one thing I require of you, that is, you will not see my face except you first bring Michal Saul's daughter, when you come to see me.

And David sent messengers to Ishbosheth Saul's son saying, deliver to me my woman Michal that I betrothed to me for 100 foreskins of the Philistines.

And Ishbosheth sent and took her from her husband, even from Phaltiel the son of Laish.

And her husband went with her along weeping behind her to Bahurim. Then Abner said to him, go, return, and he returned.

And Abner had conferred with the Elders of Israel saying, you

requested for David in times past to be king over you:

Now then do it: for YHWH has spoken of David saying, by the hand of my slave David I will rescue my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

And Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole House of Benjamin.

So Abner came to David to Hebron, and 20 men with him. And David made Abner and the men that were with him a banquet.

And Abner said to David, I will get up and go, and will gather all Israel to my master the king so that they may make an alliance with you, and that you may reign over all that your heart desires. And David sent Abner away and he went in peace.

Then the slaves of David and Joab came from pursuing a raiding band, and brought in a great plunder with them: but Abner was not with David in Hebron, because he had sent him away, and he was gone in peace.

When Joab and all the army that was with him were come, they told Joab saying, Abner the son of Ner came to the king and he has sent him away, and he is gone in peace.

Then Joab came to the king and said, what have you done? look, Abner came to you; why is it that you have sent him away and he is set free?

Do not you know that Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know

all that you do.

And when Joab was come out from David, he sent messengers after Abner that brought him again from the cistern of Sirah: but David did not know about it.

And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and killed him there under the fifth rib so that he died, for the blood of Asahel his brother.

And afterward when David heard of it he said, I and my kingdom are guiltless before YHWH for the ages from the blood of Abner the son of Ner:

Let it rest on the head of Joab, and on his dad's entire house. And let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff or that falls on the sword, or that lack bread.

So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that were with him, tear your clothes and gird you with sackcloth, and mourn before Abner. And King David himself followed the bier.

And they buried Abner in Hebron, and the king lifted up his voice and wept at the grave of Abner; and all the people wept.

And the king lamented over Abner and said, Abner died as a fool dies?

Your hands were not bound, nor your feet put into fetters: as a man

falls before wicked men, so you fell. And all the people wept again over him.

And all the people came to cause David to eat bread while it was still day, and David adjured saying, may Elohim do so to me and more also, if I taste bread or anything else before the sunset.

And all the people took notice of it, and it pleased them: as whatever the king did pleased all the people.

Because all the people and all Israel understood that day that it was not the king's intent to kill Abner the son of Ner.

And the king said to his slaves, do not you know that there is a chief and a great man fallen this day in Israel?

And I am this day weak, though anointed king; and these men the sons of Zeruiah are too cruel for me: YHWH will reward the doer according to his wickedness.

Chapter 4

And when Saul's son heard that Abner was dead in Hebron, his hands were feeble and all the Israelites were troubled.

And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

And the Beerothites fled to Gittaim, and were inhabitants there until this day).

And Jonathan, Saul's son, had a son that was lame in his feet. He was five years old when the reports came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came about, as she hurried to flee, that he fell, and became lame. And his name was Mephibosheth.

And the sons of Rimmon the Beerothite, Rechab and Baanah went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.

And they came there into the center of the house, as though they would have fetched wheat; and they killed him under the fifth rib:

and Rechab and Baanah his brother escaped. Because when they came into the house, he lay on his bed in his bedroom and they attacked him and killed him, and beheaded him, and took his head, and got away through the plain all that night.

And they brought the head of Ishbosheth to David to Hebron, and said to the king, see the head of Ishbosheth the son of Saul your enemy that desired your life; and YHWH has avenged my master the king this day of Saul and of his seed.

And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, as YHWH lives who has ransomed my life out of all adversity,

when one told me saying, see, Saul is dead, thinking to have brought good news, I took hold of him and killed him in Ziklag who thought that I would have given him a reward for his report:

How much more, when wicked men have killed a righteous person

in his own house upon his bed? Will I not therefore now require his blood of your hand, and take you away from the earth?

And David commanded his young men and they killed them and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the tomb of Abner in Hebron.

Chapter 5

Then all the tribes of Israel came to David to Hebron, and spoke saying, see, we are your bone and your flesh.

Also in times past, when Saul was king over us, you were he that led out and brought in Israel: and YHWH said to you, You will feed my people Israel and you will be a ruler over Israel.

So all the Elders of Israel came to the king to Hebron; and king David made an alliance with them in Hebron before YHWH: and they anointed David king over Israel.

David was 30 years old when he began to reign, and he reigned 40 years.

In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned 33 years over all Israel and Judah.

And the king and his men went to Jerusalem to the Jebusites, the inhabitants of the land that spoke to David saying, except you take away the blind and the lame, you will not come in here: thinking, David cannot come in here.

Nevertheless David took the stronghold of Zion: the same is the City

of David.

And David said on that day, whoever gets up to the water conduit and attacks the Jebusites, and the lame and the blind, which are hated of David's life, he will be chief and captain. Therefore they said, the blind and the lame will not come into the house.

So David lived in the fort, and called it the City of David. And David built around it from Millo and inward.

And David went on and grew great, and YHWH Elohim of Hosts was with him.

And Hiram king of Tyre sent messengers to David, and cedar trees and carpenters, and masons, and they constructed David a house.

And David perceived that YHWH had established him king over Israel, and that He had exalted his kingdom for his people Israel's sake.

And David took himself more concubines and women out of Jerusalem, after he was come from Hebron: and there were still more sons and daughters gendered to David.

And these are the names of those that were gendered to him in Jerusalem; Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphalet.

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to find David;

and David heard of it, and went down to the stronghold.

The Philistines also came and spread themselves in the Valley of

Rephaim (giants). And David inquired [by Urim-Thummim] of YHWH asking, will I go up to

the Philistines? Will you deliver them into my hand? And YHWH replied to David, Go up, because I will without a doubt deliver the Philistines into your hand.

And David came to Baalperazim,

and David attacked them there and said, YHWH has broken out upon my enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.

And there they left their images, and David and his men burnt them.

And the Philistines came up still again, and spread themselves in the Valley of Rephaim (giants).

And when David inquired [by Urim-Thummim] of YHWH, he said, You will not go up but circle around behind them, and come upon them opposite the balsam trees.

And let it be, when you hear the sound of a marching in the tops of the balsom trees, then you will move yourself because then will YHWH go out before you, to attack the armies of the Philistines.

And David did so as YHWH had commanded him, and attacked the Philistines from Geba until you come to Gazer.

Chapter 6

Again, David gathered together all the chosen men of Israel, 30,000.

And David got up and went with all the people that were with him from Baale of Judah, to bring up from there the Ark of Elohim, whose name is called by the Name of YHWH of Hosts that sits between the cherubim.

And they set the Ark of Elohim upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

And they brought it out of the house of Abinadab that was at Gibeah, accompanying the Ark of Elohim: and Ahio went before the Ark.

And David and all the House of Israel played before YHWH on all types of instruments made of fir wood, even on lyres, guitars, tambourines, and on castanets, and on cymbals.

And when they came to Nachon's threshing-floor, Uzzah put out his hand to steady the Ark of Elohim, and took hold of it, because the oxen shook it.

And the nostrils of YHWH flared against Uzzah; and Elohim stuck him there for his error, and there he died by the Ark of Elohim.

And David was angry, because YHWH had made an outburst upon Uzzah: and he called the name of the place Perezuzzah to this day.

And David was afraid of YHWH that day and said, how will the Ark of YHWH come to me?

So David would not remove the Ark of YHWH to himself into the City of David: but David carried it aside into the house of Obededom the Gittite.

And the Ark of YHWH remained in the house of Obededom the Gittite three months: and YHWH blessed Obededom, and his entire household.

And it was told king David saying, YHWH has blessed the house of Obededom, and all that pertains to him, because of the Ark of Elohim. So David went and brought up the Ark of Elohim from the house of Obededom into the city of David with gladness.

And it was so, that when they that carried the Ark of YHWH had gone six steps, he sacrificed oxen and fatlings.

And David danced before YHWH with all his might; and David was girded with a linen ephod.

So David and all the House of Israel brought up the Ark of YHWH with shouting, and with the sound of the trumpet.

And as the Ark of YHWH came into the City of David, Michal (Saul's daughter) looked through a window, and saw king David leaping and dancing before YHWH; and she despised him in her heart.

And they brought in the Ark of YHWH, and set it in its place, in the center of the tabernacle that David had pitched for it: and David offered Burnt-Offerings and Peace-Offerings before YHWH.

And as soon as David had made an end of offering Burnt-Offerings and Peace-Offerings, he blessed the people in the Name of YHWH of Hosts.

And he divided the plunder among all the people, even among the whole multitude of Israel, as well to the women as men, to

everyone a cake of bread, and a measured piece of meat, and a flagon of wine. So all the people departed everyone to his house.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David and said, how glorious was the king of Israel today, who exposed himself today in the eyes of the female slaves of his servants, as one of the vain men shamelessly exposes himself!

And David replied to Michal, it was before YHWH that chose me before your dad, and before all his house, to appoint me ruler over the people of YHWH, over Israel: therefore I will play before YHWH.

And I will be still viler than this, and will be base in my own sight: and of the female slaves that you have spoken of, of them will I be had in honor.

Therefore Michal the daughter of Saul had no children to the day of her death.

Chapter 7

And it came about, when the king sat in his house and YHWH had given him rest all around from all his enemies;

That the king said to Nathan the prophet, see now, I live in a house of cedar, but the Ark of Elohim remains within curtains.

And Nathan said to the king, go, do all that is in your heart because YHWH is with you.

And it came about that night, that the Word of YHWH came to

Nathan saying,

Go and tell my slave David, this is what YHWH declares, will you build a house for me to live in?

Whereas I have not lived in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have lived in the Tabernacle of the Dwelling Place.

In all the places where I have walked with all the children of Israel spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel saying, why have you not constructed for me a house of cedar?

Now therefore you will say to my slave David, This is what YHWH of hosts declares, I took you from the flocks of sheep, from following the sheep to be ruler over my people, over Israel:

And I was with you wherever you went, and have cut off all your enemies out of your sight, and have made you a great name, like to the name of the great men that are in the land.

Moreover I will appoint a Standing Place for my people Israel, and will plant them so that they may live in a place of their own, and move no more; neither will the children of the violent afflict them anymore, as in the past,

and as since the time that I commanded judges to be over my people Israel, and have caused you to rest from all your enemies. Also YHWH tells you that he will make you a house.

And when your days are fulfilled, and you will sleep with your forefathers, I will set up your seed after you that will proceed out of

your bowels, and I will establish his kingdom. He will build a house for my Name, and I will establish the throne of his kingdom for the ages.

I will be his Father, and he will be my son. If he commits perversity,

I will correct him with the rod of men, and with the stripes of the children of men.

But my mercy will not depart away from him, as I took it from Saul, whom I put away before you.

And your house and your kingdom will be established for the ages before you: your throne will be established for the ages.

According to all these words, and according to all this vision, so did Nathan speak to David.

Then king David went in and sat before YHWH, and he said, who am I, O Adonai YHWH? And what is my house that you have brought me here? And still this is little in your eyes, Adonai YHWH, and you do speak also concerning the house of your slave in the far off future;

and this is the law of the man, Adonai YHWH.

And what can David say more to you? For you, Adonai YHWH, know your slave.

For your Word's sake, and according to your own heart, have you done all these great things, to make your slave know them.

Therefore you are great, O YHWH Elohim, because there is none like you, neither is there any Elohim beside you, according to all

that we have heard with our ears.

And what one nation in the earth is like your people, even like Israel, whom Elohim went to ransom for a people to himself, and to make himself a Name. And to do

for you great and fearful things for your land, before your people that you ransomed to yourself from Egypt, from the nations and their elohim? Because you have confirmed to yourself your people Israel, to be a people to you for the ages: and you YHWH, are become their Elohim.

And now, O YHWH Elohim, the Word that you have spoken concerning your slave and concerning his house, establish it for the ages, and do as you have said.

And let your Name be magnified for the ages saying, YHWH of Hosts is Elohim over Israel: and let the house of your slave David be established before you.

For you, O YHWH of Hosts, Elohim of Israel, have revealed to your slave saying, I will build you a house: therefore has your slave found in his heart to pray this prayer to you.

And now, O Adonai YHWH, you are that Elohim, and your Words are true, and you have promised this goodness to your slave.

Therefore now let it please you to bless the house of your slave, that it may continue for the ages before you, because you O Adonai YHWH have spoken: and with your blessing let the house of your slave be blessed for the ages.

Chapter 8

And after this it came to pass that David attacked the Philistines and subdued them: and David took Methegammah out of the hand of the Philistines.

And he attacked Moab, and measured them with a line, casting them down to the ground; even with two lines he measured to put to death, and with one full line to keep alive. And so the Moabites became David's slaves, and brought tribute.

David also attacked Hadadezer, the son of Rehob, king of Zobah, as he went to recover his parts at the Euphrates River.

And David took from him 1000 chariots, and 700 horsemen, and 20,000 footmen: and David hamstrung all the chariot horses, but reserved of them 100 chariots.

And when the Syrians of Damascus came to help Hadadezer king of Zobah, David killed of the Syrians 22,000 men.

Then David put garrisons in Syria of Damascus: and the Syrians became slaves to David, and brought tribute. And YHWH preserved David wherever he went.

And David took the shields of gold that were on the slaves of Hadadezer, and brought them to Jerusalem.

And from Betah, and from Berothai, cities of Hadadezer, King David took exceedingly much bronze.

When Toi king of Hamath heard that David had attacked all the army of Hadadezer,

Then Toi sent Joram his son to king David, to salute him and to

bless him, because he had fought against Hadadezer and beaten him. Because Hadadezer had wars with Toi and Joram brought with him vessels of silver, gold, and bronze:

Which also king David did dedicate to YHWH, with the silver and gold that he had dedicated of all nations that he subdued;

Of Syria, Moab, Ammon, Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

And David acquired himself a name when he returned from attacking of the Syrians in the Valley of Salt, being 18,000 men.

And he put garrisons in Edom; throughout all Edom put he garrisons and all they of Edom became David's slaves. And YHWH preserved David wherever he went.

And David reigned over all Israel, and David executed judgment and justice to all his people.

And Joab the son of Zeruiah was over the army; and Jehoshaphat the son of Ahilud was recorder.

And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the secretary;

And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

Chapter 9

And David said, is there still any that is left of the house of Saul, that I may show kindness, for Jonathan's sake?

And there was from the house of Saul a slave whose name was Ziba. And when they had called him to David, the king said to him, are you Ziba? And he replied, your slave is he.

And the king said, is there not still any from the house of Saul, that I may show the kindness of Elohim to him? And Ziba said to the king, Jonathan has still a son that is lame on his feet.

And the king replied to him, where is he? And Ziba said to the king, see, he is in the house of Machir, the son of Ammiel, in Lodebar.

Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

Now when Mephibosheth, the son of Jonathan, the son of Saul was come to David, he fell on his face and did homage.

And David said, Mephibosheth. And he answered, see your slave! And David said to him, do not fear because I will certainly show you kindness for Jonathan your dad's sake, and will restore to you all the land of Saul your grandfather; and you will eat food at my table continually.

And he bowed himself and said, what is your slave that you should look upon such a dead dog as I am?

Then the king called to Ziba, Saul's slave and said to him, I have given to your master's son all that pertained to Saul and to his entire house.

You therefore, and your sons and your slaves shall till the land for him, and you will bring in its fruits so that your master's son may have food to eat: but Mephibosheth your master's son will eat food

always at my table. Now Ziba had 15 sons and 20 slaves. Then Ziba said to the king, according to all that my master the king has commanded his slave, so will your slave do.

As for Mephibosheth, said the king, he will eat at my table, as one of the king's sons.

And Mephibosheth had a young son, whose name was Micha. And all that lived in the house of Ziba were servants to Mephibosheth.

So Mephibosheth stayed in Jerusalem, because he did eat continually at the king's table; and was lame on both his feet.

Chapter 10

And it came about after this that the king of the children of Ammon died, and Hanun his son reigned in his place. Then David said, I will show kindness to Hanun the son of Nahash, as his dad showed kindness to me.

And David sent to comfort him by the hand of his slaves for his dad. And David's slaves came into the land of the children of Ammon. But the chiefs of the children of Ammon said to Hanun their lord; do you think that David honors your dad that he has sent comforters to you? Has not David rather sent his slaves to you, to search the city and to spy it out, and to overthrow it? Therefore Hanun took David's slaves, and shaved off the one half of their beards, and cut off their clothes in the middle, even to their buttocks, and sent them away. When they told this to David, he sent to meet them, because the men were greatly ashamed:

and the king said, stay at Jericho until your beards are grown, and

then return.

And when the children of Ammon saw that they became odious before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, 20,000 footmen, and of king Maacah 1000 men, and of Ishtob 12,000 men.

And when David heard of it, he sent Joab and all the army of the mighty men.

And the children of Ammon came out, and put the battle in formation at the entering in of the gate:

and the Syrians of Zoba, Rehob, Ishtob, and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in formation against the Syrians.

And the rest of the people he delivered into the hand of Abishai his brother so that he might put them in formation against the children of Ammon.

And he said, if the Syrians are too strong for me, then you will help me:

but if the children of Ammon are too strong for you, then I will come

and help you.

Be of good courage, and let us fight bravely for our people, and for the cities of our Elohim: and YHWH do what seems good to him.

And Joab drew near, and the people that were with him to the

battle against the Syrians: and they fled before him.

And when the children of Ammon saw that the Syrians were fled, then they fled also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

And when the Syrians saw that they were beaten before Israel, they gathered themselves together.

And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the army of Hadarezer went before them. Then when it was told David, he gathered all Israel together and passed over Jordan, and came to Helam. And the Syrians set themselves in formation against David, and fought with him. And the Syrians fled before Israel; and David killed 700 chariot soldiers of the Syrians, and 40,000 horsemen, and attacked Shobach the captain of their army, who died there.

And when all the kings that were servants to Hadarezer saw that they were beaten before Israel, they made peace with Israel and served them. So the Syrians feared to help the children of Ammon any more. And it came about, after the year was expired, at the time when kings go out to war, that David sent Joab and his slaves with him, and all Israel;

and they destroyed the children of Ammon, and besieged Rabbah.

But David still remained at Jerusalem.

Chapter 11

And it came about at sunset, that David got up from off his bed and walked upon the roof of the king's house: and from the roof he saw

a woman washing herself;

and the woman was very beautiful to look upon.

And David sent and asked about the woman. And one replied, is not this Bathsheba, the daughter of Eliam, the woman of Uriah the Hittite?

And David sent messengers and took her; and she came in unto him, and he slept with her because she was purified from her uncleanness: and she then returned to her house.

And the woman conceived, and sent and told David and said, I am pregnant with child. Then David sent to Joab saying, send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come to him, David demanded of him how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, go down to your house and wash your feet.

And Uriah left the king's house, and there followed him a portion of food from the king. But Uriah slept at the door of the king's house with all the slaves of his master, and went not down to his own house. And they declare to David saying, Uriah has not gone down to his house;

and David said to Uriah, have you not come from a journey?

Why have you not gone down to your own house?

And Uriah replied to David, the Ark, Israel and Judah, remain in tents; and my master Joab, and the slaves of my master, are

encamped in the open fields;

so will I then go into my own house, to eat and to drink, and to sleep with my woman? As you live, and as your life exists, I will not do this thing.

And David said to Uriah, stay here today also, and tomorrow I will let you leave. So Uriah stayed in Jerusalem that day and the next.

And when David had called him, he did eat and drink before him; and he made him drunk: and at sunset he went out to lie on his bed with the servants of his master, but went not down to his own house. And it came about in the morning, that David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in the letter saying, set Uriah in the forefront of the hottest battle, and then retire yourself from him so that he may be killed and die.

And it came to pass, when Joab observed the city, that he assigned Uriah to a place where he knew that mighty men were.

And the men of the city went out, and fought with Joab:

and there fell some of the people of the slaves of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war;

And charged the messenger saying, when you have made an end of telling the matters of the war to the king, and if so be that the king's anger arises, and he says to you, why did you approach so close to the city when you fought?

Do not you know that they would shoot from the wall?

Who killed Abimelech the son of Jerubbesheth? Did not a woman cast a piece of a millstone upon him from the wall so that he died in Thebez?

So why did you go near the wall? Then you will reply, your slave Uriah the Hittite is dead also.

So the messenger went and came and reported to David all that Joab had sent him for.

And the messenger said to David, certainly the men prevailed against us, and came out to us into the field, and we were upon them even to the entering of the gate.

And the shooters shot from off the wall upon your slaves; and some of the king's slaves are dead, and your slave Uriah the Hittite is dead also.

Then David replied to the messenger, this is what you will say to Joab, let not this thing displease you, for the sword devours one as well as another: make your battle more strong against the city, and overthrow it; and you encourage him.

And when the woman of Uriah heard that Uriah her husband was dead, she mourned for her husband.

And when the mourning was past, David sent and fetched her to his house, and she became his woman and gendered him a son. But the thing that David had done was evil to YHWH. And YHWH sent Nathan to David. And he came to him and said to him, there were two men in one city; the one rich

Chapter 12

and the other poor.

The rich man had exceedingly many flocks and herds:

But the poor man had nothing except one little ewe lamb that he had bought and nourished up. And it grew up together with him and with his children; it did eat of his own food, and drank of his own cup and lay in his bosom, and was to him as a daughter.

And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him. But took instead the poor man's lamb, and dressed it for the man that was come to him.

And David's nostrils flared greatly against the man and he said to Nathan, as YHWH lives, the man that had done this thing will certainly die!

And he will restore the lamb fourfold, because he did this thing and because he had no pity.

And Nathan said to David, You are that man! Thus declares YHWH Elohim of Israel, I anointed you king over Israel, and I delivered you out of the hand of Saul;

And I gave you your master's house, and your master's women into your bosom, and gave you the House of Israel and of Judah; and if that had been too little, I would moreover have given to you such and such things. Therefore you have despised the commandment of YHWH, to do evil in his sight?

You have killed Uriah the Hittite with the sword, and have taken his woman to be your wife, and have killed him with the sword of

the children of Ammon.

Now therefore the sword will never depart from your house; because you have despised me, and have taken the woman of Uriah the Hittite to be your wife.

Thus says YHWH, See, I will raise up evil against you out of your own house, and I will take your women before your eyes, and give them to your neighbor, and he will lie with your women in the sight of this sun. Because you did it secretly: but I will do this thing before all Israel, and before the sun. And David replied to Nathan, I have sinned against YHWH.

And Nathan said to David, YHWH also has passed over your sin so that you will not die.

But because by this deed you have given great occasion to the enemies of YHWH to blaspheme, the child also that is gendered to you will certainly die.

And Nathan left his house. And YHWH struck the child that Uriah's woman gendered to David, and it was very sick. David therefore requested of Elohim for the child;

and David fasted and went in, and lay all night upon the ground. And the elders of his house got up and went to him, to raise him up from the ground:

but he would not, neither did he eat food with them. And it came about on the seventh day that the child died.

And the slaves of David feared to tell him that the child was dead.

Because they thought, look, while the child was still alive, we spoke to him and he would not listen to our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his slaves whispered, David perceived that the child was dead: therefore David said to his slaves, is the child dead? And they replied, he is dead.

Then David got up from the ground and washed and anointed himself, and changed his clothes, and came into the House of YHWH and worshiped: then he came to his own house and when he asked, they set food before him and he did eat.

Then said his slaves to him, what thing is this that you have done? You did fast and weep for the child while it was alive; but when the child is dead, you did get up and eat food.

And he replied, while the child was still alive, I fasted and wept because I thought, who can tell whether Elohim will be gracious to me so that the child may live?

But now he is dead, therefore should I fast? Can I bring him back again? I will go to him, but he will not return to me.

And David comforted Bathsheba his woman, and went in unto her, and slept with her: and she gendered another son, and he called his name Solomon: and YHWH loved him.

And he sent by the hand of Nathan the prophet; and he called his name Jedidiah (beloved of YHWH), because of YHWH.

And Joab fought against Rabbah of the children of Ammon and captured the royal city.

And Joab sent messengers to David and said, I have fought against Rabbah, and have captured the city of waters.

Now therefore gather the remnant of the people together, and encamp against the city and capture it: unless I take the city and it is called after my name. So David gathered all the people together and went to Rabbah, and fought against it and captured it.

And he took their king's crown from off his head, the weight of it was a talent [75 pounds] of gold with the precious stones: and it was set on David's head.

And he brought out the plunder of the city in great abundance.

And he brought out the people that were there, and put them under saws, and under iron hoes, and under iron axes, and made them pass through the brick-kiln: and so did he to all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

Chapter 13

And it came about after this, that Absalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her.

And Amnon was so vexed, that he fell sick for his sister Tamar because she was a virgin; and Amnon thought it hard for him to do anything to her.

But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtle man.

And he said to him, why are you, being the king's son, weakly from day to day? Will you not tell me? And Amnon replied to him, I love Tamar, my brother Absalom's sister. Then Jonadab replied to him, lay down on your bed and make yourself as sick.

And when your dad comes to see you, say to him, I ask you, let my sister Tamar come and give me food, and dress the meat in my sight so that I may see it, and eat it at her hand.

So Amnon lay down, and made himself as sick: and when the king was come to see him, Amnon said to the king, I ask you, let Tamar my sister come and make me a couple of cakes in my sight so that I may eat at her hand.

Then David sent home to Tamar saying, go now to your brother Amnon's house, and dress him some meat.

So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

And she took a pan and poured them out before him; but he refused to eat.

And Amnon said, have all the men go out from me. And they went out every man from him. Then Amnon said to Tamar, bring the food into the room so that I may eat from your hand. And Tamar took the cakes that she had made, and brought them into the room to Amnon her brother.

And when she had brought them to him to eat, he took hold of her and said to her, come sleep with me my sister.

And she answered him, no my brother, do not force me because no such thing ought to be done in Israel: do not these profane actions.

And I, where will I cause my shame to go? And as for you, you will be as one of the fools in Israel. Now therefore, I beg you, speak to the king for he will not withhold me from you. But he would not listen to her voice: but, being stronger than her, he raped and lay with her.

Then Amnon hated her exceedingly; so that the hatred with which he hated her was greater than the love with which he had loved her.

And Amnon said to her, get up and be gone.

And she replied to him, there is no reason, for this bad in sending me away is greater than the other that you did to me. But he would not listen to her.

Then he called his slave that attended to him and said, now put this woman out from me, and bolt the door after her.

And she had on a long sleeved garment: for with such robes were the king's daughters that were virgins clothed. Then his slave brought her out, and bolted the door after her.

And Tamar put ashes on her head, and tore her long sleeved garment of what was on her and laid her hand on her head, and went away crying.

And Absalom her brother said to her, has Amnon your brother been with you? But now hold your peace, my sister: he is your brother; regard not this thing. So Tamar remained deflowered in her brother

Absalom's house.

But when king David heard of all these things, he was exceedingly angry.

And Absalom spoke to his brother Amnon neither good nor bad because Absalom hated Amnon for raping his sister Tamar.

And it came about after two full years that Absalom had sheep-shearers in Baalhazor that is near Ephraim: and Absalom invited all the king's sons.

And Absalom came to the king and said, see now, your slave has sheep-shearers; let the king, I ask you, and his slaves go with your servant. And the king replied to Absalom, no, my son, let us not all now go unless we are chargeable to you. And he made his request again, but he would not go, but he bestowed to him his blessing. Then Absalom said, if not, I ask you, let my brother Amnon go with us.

And the king said to him, why should he go with you?

But Absalom pressed him so that he let Amnon and all the king's sons go with him.

Now Absalom had commanded his slaves saying, observe you now when Amnon's heart is merry with wine, and when I say to you, strike Amnon;

then kill him, fear not: have I not commanded you? Be courageous, and be strong.

And the slaves of Absalom did to Amnon as Absalom had

commanded. Then all the king's sons got up, and every man mounted his mule and fled.

And it came about, while they were on the journey, that reports came to David saying, Absalom has killed all the king's sons, and there is not one of them left.

Then the king got up and tore his clothes, and lay on the ground; and all his slaves stood by with their clothes torn.

And Jonadab, the son of Shimeah David's brother, answered and said, let not my master suppose that they have killed all the young men the king's sons. Because Amnon only is dead, for by the mouth of Absalom this had been determined from the day that he raped his sister Tamar.

Now therefore let not my master the king take the thing to his heart, to think that all the king's sons are dead because Amnon only is dead.

But Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and lo, there came many people by the road of the hillside behind him.

And Jonadab said to the king, look, the king's sons come as your slave said, so it is.

And it came about, as soon as he had made an end of speaking, that lo, the king's sons came and lifted up their voices and wept: and the king also and all his slaves wept very greatly.

But Absalom fled and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

So Absalom fled and went to Geshur, and was there for three years.

And the heart of King David longed to go out to Absalom, because he was consoled concerning Amnon, seeing he was dead.

Chapter 14

Now Joab the son of Zeruiah perceived how the king's heart was toward Absalom.

And Joab sent to Tekoah, and got from there a wise woman and said to her, I ask you, pretend yourself to be a mourner and put on now some mourning apparel. And do not anoint yourself with oil, but be as a woman that has for a long time mourned the dead:

And come to the king and speak this way to him. So Joab put the words to say in her mouth.

And when the woman of Tekoah spoke to the king, she fell on her face to the ground and did homage and said, help O king.

And the king replied to her, what bothers you? And she answered, I am indeed a widow woman and my husband is dead.

And your female slave had two sons, and they both struggled together in the field, and there was none to separate them, but the one struck the other and killed him. And see, the whole family has risen against your female slave, and they said, deliver him that killed his brother so that we may kill him, for the life of his brother who he killed;

and we will destroy the heir also and so they will quench my coal that is left, and will not leave to my husband neither name nor

remnant upon the land.

And the king said to the woman, go to your house and I will give orders concerning you.

And the woman of Tekoah replied to the king, my master O king, the depravity is on me and on my dad's house:

and the king and his throne are innocent. And the king replied, whoever says something to you, bring him to me and he will not touch you anymore. Then she replied, I ask you, let the king remember YHWH Elohim, that you would not permit the avenger of blood to destroy anymore, unless they destroy my son.

And he replied, as YHWH lives, there will not one hair of your son fall to the ground.

Then the woman said, let your female slave, I ask you, speak one word to my master the king. And he replied, speak on.

And the woman said, therefore then have you thought such a thing against the people of Elohim? For the king does speak this thing as one that is faulty, in that the king does not return home again his own banished one. Because we must needs die, and are as water spilled on the ground that cannot be gathered up again;

neither does Elohim respect any person: still he does devise means that his banished are not expelled from him. And now that I have come to speak to the king my master this word, it is because the people made me afraid.

And your female slave says, let me speak, I ask you to the king; it may be the king will perform the request of his female slave.

Because the king will hear, to rescue his female slave out of the hand of the man that would destroy me and my son together out of the inheritance of Elohim.

Then your female slave said, the word of my master the king will now be a resting-place, for as an Angel of Elohim, so is my master the king to discern good and bad: therefore YHWH Elohim will be with you.

Then the king answered and said to the woman, conceal not from me; I ask you, the thing that I will ask you. And the woman replied, let my master the king now speak.

And the king said, is not the hand of Joab with you in all this? And the woman answered and said, as you exist, my master the king, none can turn to the right hand or to the left from anything that my master the king has spoken. Because your slave Joab, he charged me, and he put all these words in the mouth of your female slave.

In order to bring around the appearance of this thing has your slave Joab done this thing, and my master is wise, according to the wisdom of an Angel of Elohim, to know all that is in the land.

And the king said to Joab, see now, I have done this thing so go therefore, bring back the young man Absalom.

And Joab fell to the ground on his face and bowed himself, and thanked the king: and Joab replied, today your slave knows that I have found favor in your sight, my master O king, in that the king has fulfilled the request of his slave.

So Joab got up and went to Geshur and brought Absalom to

Jerusalem.

But the king said, let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and did not see the king's face.

But in all Israel there was none to be so much praised as Absalom for being handsome: from the sole of his feet even to the crown of his head there was no defect in him.

And when he cut his hair, (because it was at every year's end that he cut it: because the hair was heavy on him, therefore he cut it) he weighed the hair of his head at 200 shekels [5 pounds] after the king's weight.

And to Absalom there were gendered three sons and one daughter, whose name was Tamar: she was a woman of beautiful appearance.

So Absalom resided two full years in Jerusalem and did not see the king's face.

Then Absalom sends for Joab, to send him to the king, and he was not willing to come to him; and he sent again a second time for him and he was not willing to come.

Therefore he said to his slaves, See, Joab's field is near mine and he has barley there; go and set it on fire. And Absalom's slaves set the field on fire.

Then Joab got up and came to Absalom to his house, and said to him, why have your slaves set my field on fire?

And Absalom answered Joab, see, I sent for you saying, come here

so that I may send you to the king to say, why am I come from Geshur? It had been good for me to have been there still: now therefore let me see the king's face and if there is any depravity in me, let him kill me.

So Joab came to the king and told him, and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king hugged Absalom.

Chapter 15

And it came about after this, that Absalom prepared himself chariots and horses, and 50 men to run before him.

And Absalom got up early and stood beside the roadway of the gate: and it was so, that when anyone that had a controversy came to the king for judgment, then Absalom called to him and said, of what city are you from? And he replied, your servant is from one of the tribes of Israel.

And Absalom said to him, see, your matters are good and right; but there is no man from the king to give you a hearing.

Absalom continued to say, oh that I were made a judge in the land so that everyone that has any suit or cause might come to me, and I would do him justice.

And it was so, that when anyone came near to him to bow down, he put out his hand, and took him and hugged him.

And on this way did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the people of Israel.

And it came about after 40 years that Absalom said to the king, I ask you, let me go and pay my votive-offering that I have vowed to YHWH in Hebron.

Because your slave vowed a votive-offering while I stayed at Geshur in Syria saying, if YHWH will bring me back again to Jerusalem, then I will serve YHWH.

And the king said to him, go in peace. So he got up and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel saying, as soon as you hear the sound of the trumpet, then you will declare, Absalom reigns in Hebron.

And with Absalom have gone 200 men out of Jerusalem, invited ones, and they went in their innocence, knowing nothing of his designs.

And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong because the people increased continually with Absalom.

And there came a messenger to David saying, the hearts of the men of Israel are after Absalom.

And David said to all his slaves that were with him at Jerusalem, arise, and let us flee or none of us will escape from Absalom. Quickly hurry to leave, unless he overtakes us suddenly, and brings bad upon us, and attacks the city with the edge of the sword.

And the king's slaves replied to the king, look; your slaves are ready

to do whatever my master the king will appoint.

And the king went out and his entire household after him. But the king left ten women that were concubines, for housekeeping the home.

And the king went out, and all the people after him and stayed in a place that was far off.

And all his slaves passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, 600 men that came after him from Gath, passed on before the king.

Then the king said to Ittai the Gittite, why do you go with us? Return to your place and stay with the king, because you are a foreigner and also an exile.

It was only the other day you were with us, so why have I moved you to go with us, and I am going on to where I am going! Turn back now and take back your kinsmen with you; kindness and truth be with you.

And Ittai answered the king and said, as YHWH lives, and as my master the king lives, certainly in what place my master the king will be, whether in death or life, even there also will be your slave.

So David replied to Ittai, go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the Wadi Kidron, and all the people passed over, toward the way of the uninhabited land.

And lo Zadok also, and all the Levites were with him, bearing the Ark of the Covenant of Elohim: and they set down the Ark of Elohim; and Abiathar went up, until all the people had finished passing out of the city.

And the king said to Zadok, carry back the Ark of Elohim into the city: if I will find favor in the eyes of YHWH, he will bring me back again and show me both it, and his abode of shepherds.

But if he now says, I have no delight in you; look, here I am, let him do to me as seems good to him.

The king said also to Zadok the priest, are you not a seer? return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.

See, I will stay in the plain of the uninhabited land, until there comes word from you to report to me.

Zadok therefore and Abiathar carried the Ark of Elohim back again to Jerusalem and they remained there.

And David went up by the ascent of the Mount of Olives, and wept as he went up, and had his head covered and he went barefoot: and all the people that were with him covered everyone their head, and they went up weeping as they ascended.

And one told David saying, Ahithophel is among the conspirators with Absalom. And David replied, O YHWH, I pray you, turn the counsel of Ahithophel into foolishness.

And it came about that when David had come to the top of the Mount of Olives, where he worshiped Elohim, lo, Hushai the

Archite came to meet him with his coat torn, and dirt upon his head:

To whom David said, if you pass on with me then you will be a burden to me:

But if you return to the city and say to Absalom, I will be your slave, O king; as I have been your dad's slave before, so I will now also be your slave:

then you may for me defeat the counsel of Ahithophel. And have you not there with you Zadok and Abiathar the priests? Therefore it will be, that whatever you will hear out of the king's house, you will tell it to Zadok and Abiathar the priests.

Look, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them you will send to me everything that you can hear.

So Hushai David's friend came into the city and Absalom came into Jerusalem.

Chapter 16

And when David was a little past the top of the hill, lo, Ziba the slave of Mephibosheth met him, with a couple of donkeys saddled, and upon them 200 loaves of bread and 100 bunches of raisins, and 100 of summer fruits and a bottle of wine.

And the king said to Ziba, what do you intend by these? And Ziba replied, the donkeys are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine for such as are faint in the wilderness, that they may drink.

And the king replied, and where is your master's son? And Ziba said to the king, see, he remains in Jerusalem because he said, today will the House of Israel restore to me the kingdom of my dad.

Then said the king to Ziba, look, yours are all that pertained to Mephibosheth. And Ziba replied, I humbly ask you that I may find favor in your sight, my master O king.

And when king David came to Bahurim, lo, there came out a man from the family of the house of Saul, whose name was Shimei, the son of Gera: he came out, and cursed as he came.

And he cast stones at David, and at all the slaves of king David: and all the people and all the mighty men were on his right hand and on his left.

And Shimei said this when he cursed, come out, come out, you bloody man, and you man of Belial.

YHWH has returned upon you all the blood of the house of Saul, in whose place you have reigned; and YHWH has delivered the kingdom into the hand of Absalom your son: and look, you are taken in your mischief, because you are a bloody man.

Then said Abishai the son of Zeruiah to the king, why should this dead dog curse my master the king? Let me go over, I ask you, and take off his head.

And the king replied, what have I to do with you, you sons of Zeruiah? So let him curse, because YHWH had said to him, curse David. Who will then say, why have you done so?

And David replied to Abishai, and to all his slaves, see, my son that

came out of my bowels, seeks my life: how much more now may this Benjamite do it? Leave him alone and let him curse because YHWH has commanded him.

It may be that YHWH will look on my affliction, and that YHWH will repay me good for his cursing this day.

And as David and his men went by the road, Shimei went along on the hill's side over against him and cursed as he went, and threw stones at him, and cast dust.

And the king arrived, and all the people who are with him, wearied, and they are refreshed there.

And Absalom, and all the people the men of Israel, came to Jerusalem and Ahithophel with him.

And it came about, when Hushai the Archite, David's friend was come to Absalom, that Hushai said to Absalom, Elohim save the king, Elohim save the king.

But Absalom replied to Hushai, is this your kindness to your friend? Why did you not go with your friend?

And Hushai replied to Absalom, no; but whom YHWH and this people and all the men of Israel choose, his I will be and with him will I remain.

And again, whom should I serve? Should I not serve in the presence of his son? as I have served in your dad's presence, so I will be in your presence.

Then Absalom replied to Ahithophel, give counsel among you what

we will do.

And Ahithophel said to Absalom, go in unto your dad's concubines that he has left for housekeeping the home; and all Israel will hear that you are abhorred of your dad: then will the hands of all that are with you be strong.

So they spread Absalom a tent upon the top of the house; and Absalom went in unto his dad's concubines in the sight of all Israel.

And the counsel of Ahithophel that he counseled in those days, was as if a man had inquired at the oracle [Urim-Thummim] of Elohim: so was all the counsel of Ahithophel both with David and with Absalom.

Chapter 17

Moreover Ahithophel said to Absalom, let me now choose out 12,000 men, and I will arise and pursue after David this night.

And I will come on him while he is weary and weak handed, and will rout the army: and all the people that are with him will flee, and I will strike the king only.

And I will bring back all the people to you: it is the life of only one man you are pursuing after, so all the people will be at peace.

And the words pleased Absalom well and all the Elders of Israel.

Then Absalom said, call now Hushai the Archite also, and let us hear likewise what he has to say.

Then when Hushai had come to Absalom, Absalom spoke to him

saying, Ahithophel has spoken this way, will we follow his words? (and if not) then speak yourself.

And Hushai replied to Absalom, the counsel that Ahithophel has given is not good at this time.

Because, said Hushai, you know your dad and his men, that they are mighty men, and they are bitter in their minds as a bear robbed of her cubs in the field: and your dad is a man of war, and will not lodge with the people.

Look, he is now hidden in some cave, or in some other place: and it will come about, when some of them are overthrown in the first engagement that whoever hears it will say, there is a slaughter among the people that follow Absalom.

And he also that is mighty, whose heart is as the heart of a lion, will dissolve because all Israel knows that your dad is a mighty man, and they that are with him are strong men.

Therefore I counsel that all Israel be generally gathered to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle yourself.

So will we come upon him in some place where he will be found, and we will light upon him as the dew falls on the ground: and of him and of all the men that are with him there will not be left so much as one.

Moreover, if he is taken into a city then will all Israel bring ropes to that city, and we will draw it into the river, until there is not one small stone found there.

And Absalom and all the men of Israel said, the counsel of Hushai the Archite is better than the counsel of Ahithophel. Because YHWH had appointed to defeat the good counsel of Ahithophel, to the intent that YHWH might bring bad upon Absalom.

Then Hushai said to Zadok and to Abiathar the priests, this and that did Ahithophel counsel Absalom and the Elders of Israel; and this and that have I counseled.

Now therefore send quickly, and tell David saying, do not remain this night in the fords of the wilderness, but quickly pass over; unless the king is swallowed up, and all the people that are with him.

And Jonathan and Ahimaaz are standing at En-Rogel, and a slave girl has gone and declared to them, and they go and have declared it to king David, because they are not able to be seen to go into the city.

Nevertheless a boy saw them and told Absalom, but both of them went away quickly, and came to a man's house in Bahurim that had a well in his court, where they descended to.

And the woman took and spread a covering over the well's mouth, and spread grain on it, and the thing was not known.

And when Absalom's slaves came to the woman to the house, they said, where is Ahimaaz and Jonathan? And the woman replied to them, they are gone over the water brook. And when they had searched and could not find them, they returned to Jerusalem.

And it came about, after they were departed that they came up out

of the well, then went and told king David and said to him, get up and pass quickly over the river, for this is what Ahithophel counseled against you.

Then David got up and all the people that were with him, and they passed over the Jordan River and by the morning light there was missing not one of them that had not gone over the Jordan River.

And when Ahithophel saw that his counsel was not followed, he saddled his donkey, got up, and made his way back home to his house, to his city and put his household in order, and then hanged himself and died and was buried in the tomb of his father.

Then David came to Mahanaim and Absalom passed over the Jordan River, he and all the men of Israel with him.

And Absalom made Amasa captain of the army instead of Joab: that Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

So Israel and Absalom camped in the land of Gilead.

And it came about, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

brought beds, bowls, and earthen vessels, and wheat, barley, flour, parched grain, beans, lentiles, parched grains, honey, butter, sheep, and cheese from the herd for David and for the people that were with him, to eat:

for they said, the people are hungry, weary and thirsty, in the uninhabited land. Then David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

Chapter 18

And David sent out one-third part of the people under the hand of Joab and one-third part under the hand of Abishai the son of Zeruiah, Joab's brother, and one-third part under the hand of Ittai the Gittite.

And the king said to the people, I will certainly go out with you myself also.

But the people answered, you will not go out, because if we flee away, they will not care about us, neither if half of us die, will they care about us: but now you are worth 10,000 of us. Therefore it is better now that you help us out of the city.

And the king replied to them, what seems best to you I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab, Abishai and Ittai, saying, deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the forest of Ephraim;

where the people of Israel were killed before the slaves of David,

and there was there a great slaughter that day of 20,000 men.

Because the battle was there scattered over the face of all the country: and the forest devoured more people that day than the sword devoured.

And Absalom encountered the slaves of David and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak tree and his head caught hold of the oak, and he was taken up between the sky and the earth; and the mule that was under him went away.

And a certain man saw it and told Joab saying, look, I saw Absalom hanging in an oak tree.

And Joab said to the man that told him, and lo, you saw him and why did you not strike him there to the ground? And I would have given you ten shekels [four ounces] of silver and a belt.

And the man replied to Joab, though I should receive 1000 shekels [25 pounds] of silver in my hand, still I would not put out my hand against the king's son. Because in our hearing the king charged you, Abishai and Ittai saying, beware that no one strike the young man Absalom.

Otherwise I should have brought wrong against my own life because there is no matter hidden from the king, and you yourself would have set yourself against me.

Then Joab replied, I would not be wasting time here with you. So he took three darts in his hand and thrust them through the heart of Absalom, while he was still alive in the middle of the oak tree.

And ten young men that carried Joab's armor encircled around and struck Absalom and killed him.

Then Joab blew the trumpet, and the people returned from pursuing after Israel, for Joab held back the people.

And they took Absalom and cast him into a great cave in the forest, and laid a very great heap of stones on him: and all Israel fled everyone to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar that is in the king's valley. Because he said, I have no son to keep my name in memory, and he called the pillar after his own name and it is called to this day, Absalom's monument.

Then Ahimaaz the son of Zadok said, let me now run and bear the king the news, how that YHWH has avenged him of his enemies.

But Joab replied to him, you will not carry the news this day, but you will carry the news another day:

but this day you will carry no news, because the king's son is dead. Then Joab said to Cushi, go tell the king what you have seen.

And Cushi bowed himself to Joab and ran. And Ahimaaz son of Zadok adds again, and says to Joab, and whatever it is, let me run I beg you, I too after the Cushite.

And Joab replied, why do you desire to run my son, because for you there is no news found? But for the good news he said, let me run. And he replied to him, run, then Ahimaaz ran by the road of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate to the wall, and lifted up his eyes looking observed a man running alone.

And the watchman cried and told the king. And the king said, if he is alone there is good news in his mouth. And the man drew closer and closer.

And the watchman saw another man running: and the watchman called to the gatekeeper and said, look, another man running alone. And the king replied, he also brings news.

And the watchman said, I think the running of the first is like the running of Ahimaaz the son of Zadok. And the king replied, he is a good man and comes with good news.

And Ahimaaz called and said to the king, all is well. And he fell down to the ground upon his face before the king and said, blessed is YHWH Elohim that has delivered up the men that lifted up their hand against my master the king.

And the king replied, is the young man Absalom safe? And Ahimaaz answered, when Joab sent the king's slaves and me your servant, I saw a great roar, but I knew not what it was about.

And the king replied to him, turn aside and stand here.

And he turned aside and stood still. And look, Cushi came and Cushi said, good news my master the king, because YHWH has avenged you this day of all those that rose up against you.

And the king replied to Cushi, is the young man Absalom safe? And Cushi answered, the enemies of my master the king and all that rise

against you to do you hurt, are as that young man is.

And the king was greatly trembling, and went up to the room over the gate and wept: and as he went he said, O my son Absalom, my son, my son Absalom! Would Elohim I had died for you, O Absalom, my son, my son!

Chapter 19

And it was told Joab, see, the king cries and morns for Absalom.

And the victory that day was turned into mourning for all the people, because the people heard say that day how the king was grieved for his son.

And the people stole away that day into the city, as people steal away when ashamed of escaping in battle.

But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

And Joab came into the house to the king and said, you have shamed this day the faces of all your slaves that this day have saved your life, and the lives of your sons and of your daughters, and the lives of your women and the lives of your concubines;

In that you loved your enemies and hated your friends. Because you have declared this day, that you regard neither chiefs nor slaves: because this day I perceive that if Absalom had lived, and all of us had died this day, then it would have pleased you well.

Now therefore get up, go out and speak favorably to your slaves: because I adjure by YHWH, if you do not go out, there will not

remain one with you this night: and that will be worse for you than all the bad that befell you from your youth until now.

Then the king got up and sat in the gate. And they said to all the people saying, see, the king does sit in the gate. And all the people came before the king: because Israel had fled everyone to his tent.

And all the people were vindicated throughout all the tribes of Israel saying, the king saved us out of the hand of our enemies, and he rescued us out of the hand of the Philistines; and now he is escaped out of the land because of Absalom.

And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak you not a word of bringing the king back?

And King David sent to Zadok and to Abiathar the priests saying, speak to the Elders of Judah saying, and why are you the last to bring back the king to his house? (And the word of all Israel has come to the king, to his house;)

you are my kinsmen, you are my bones and my flesh, why then are you the last to bring back the king?

And tell you to Amasa, are you not of my bone and of my flesh? Elohim do so to me, and more also, if you are not captain of the army before me continually in the room of Joab.

And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word to the king, return you, and all your slaves.

So the king returned and came to the Jordan River. And Judah came to Gilgal, to go to meet the king and to carry the king over the

Jordan River.

And Shimei the son of Gera, a Benjamite, that was of Bahurim, hurried and came down with the men of Judah to meet king David.

And there were 1000 men of Benjamin with him, and Ziba the slave of the house of Saul, and his 15 sons and his 20 slaves with him; and they went over Jordan before the king.

And there went over a ferry boat to carry over the king's household, and to do what he thought well. And Shimei the son of Gera fell down before the king, as he was come over the Jordan River;

And said to the king, let not my master impute depravity to me, neither do you remember what your slave did perversely the day that my master the king went out of Jerusalem, that the king should take it to his heart.

Because your slave does know that I have sinned: therefore see, I am come the first this day of all the house of Joseph to go down to meet my master the king.

But Abishai the son of Zeruiah answered and said, will not Shimei be put to death for this, because he cursed YHWH's anointed?

But David replied, what have I to do with you, you sons of Zeruiah, that you should this day be adversaries to me? Will there be anyone put to death this day in Israel? Because do not I know that I am king over Israel this day?

Therefore the king said to Shimei, you will not die. And the king adjured this to him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king left until the day he came back in peace.

And it came about, when he was come to Jerusalem to meet the king that the king said to him, why did you not come with me Mephibosheth?

And he answered, my master O king, my slave deceived me, because your slave said, I will saddle me a donkey so that I may ride on it and go to the king; because your slave is lame.

And he has slandered your slave to my master the king;

but my master the king is as an Angel of Elohim: do therefore what is good in your eyes. Because my dad's entire house was but dead men before my master the king: still you did set your slave among them that did eat at your own table. What right therefore have I still to cry any more to the king?

And the king replied to him, why do you speak any more of your matters? I have said, you and Ziba divide the land.

And Mephibosheth replied to the king, yes, the whole let him take, after that my master the king has come in peace to his house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to send him over the Jordan River.

Now Barzillai was a very old man, even 80 years of age and he had provided the king with sustenance while he lay up at Mahanaim; for he was a very great man.

And the king said to Barzillai, come over with me and I will sustain you with me in Jerusalem.

But Barzillai replied to the king, how long have I to live, that I should go up with the king to Jerusalem?

I am this day 80 years old, and can I discern between good and bad? Can your slave taste what I eat or what I drink? Can I hear anymore the voice of singing men and singing women? Why then should your slave be still a burden to my master the king?

Your slave will go a little way over Jordan with the king: and why should the king repay me with such a reward?

Let your slave, I ask you, turn back again so that I may die in my own city, and be buried by the grave of my dad and my mother. But see your slave Chimham; let him go over with my master the king; and do to him what will seem good to you.

And the king answered, Chimham will go over with me, and I will do to him what will seem good to you, and whatever you will require of me, that I will do for you.

And all the people went over Jordan. And when the king came over, the king hugged Barzillai and blessed him, and he returned to his own place.

Then the king went on to Gilgal, and Chimham went on with him:

and all the people of Judah brought over the king, and also half the people of Israel. And look, all the men of Israel came to the king and said to the king, why have our brothers the men of Judah stolen you away, and have brought the king and his household, and

all David's men with him, over the Jordan River?

And all the men of Judah answered the men of Israel, because the king is near of kin to us: why then are you angry for this matter? Have we eaten at all of the king's provisions? Or has he given us any gift?

And the men of Israel answered the men of Judah and said, we have ten parts in the king, and we have also more right in David than you: why then did you despise us, that our advice should not be primary in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

Chapter 20

And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet and said, we have no part in David, neither have we inheritance in the son of Jesse: everyone to his tents, O Israel.

So every man of Israel went up from after David, and followed Sheba the son of Bichri:

but the men of Judah allied themselves to their king, from Jordan even to Jerusalem. Then David came to his house at Jerusalem and the king took the ten women concubines, who he had left for housekeeping the home, and put them in a ward and fed them, but went not in unto them.

So they were shut up to the day of their death, living in widowhood. Then the king said to Amasa, assemble me the men of Judah within three days, and you be here present.

So Amasa went to assemble the men of Judah, but he delayed longer than the set time that he had appointed him.

And David said to Abishai, now will Sheba the son of Bichri do us more harm than did Absalom so take you your master's slaves, and pursue after him unless he secures himself fenced cities and escapes us.

And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

When they were at the great stone that is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded to him, and upon it a belt with a sword fastened on his hips in its sheath, and as he went it fell out.

And Joab said to Amasa, are you in health, my brother? And Joab grasped Amasa by the beard with the right hand to hug him.

But Amasa took no notice to the sword that was in Joab's hand: so he struck him with it in the fifth rib, and spilled out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

And one of Joab's men stood by him and said, he that favors Joab and he that is for David, let him follow Joab.

And Amasa wallowed in blood in the middle of the roadway. And when the man saw that all the people stood still, he removed Amasa out of the road into the field, and cast a cloth over him, when he saw that everyone that came by him stood still.

When he was removed out of the roadway, all the people proceeded on after Joab, to pursue after Sheba the son of Bichri.

And he went through all the tribes of Israel to Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and proceeded also after him.

And they came and besieged him in Abel of Bethmaachah, and they cast up a mound against the city, and it stood by the rampart:

and all the people that were with Joab battered the wall, to throw it down. Then a wise woman cried out from the city, hear, hear; say, I ask you Joab, come here closer so that I may speak with you.

And when he was come close to her, the woman said, are you Joab? And he answered, I am he.

Then she replied to him, hear the words of your maid-servant, and he answered, I will hear. And she spoke saying, they spoke often in former times saying, let them diligently ask at Abel, and so they finished.

I am one of them that are peaceable and faithful in Israel: you seek to destroy a city and a mother in Israel: why will you swallow up the inheritance of YHWH?

And Joab answered and said, far be it, far be it from me that I should swallow up or destroy.

The matter is not so: but a man of Mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, even against David: deliver him only and I will depart from the city. And the woman said to Joab, look, his head will be thrown to you over the

wall.

Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.

Now Joab was over all the army of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites.

And Adoram was over the forced labor: and Jehoshaphat the son of Ahilud was recorder:

And Sheva was secretary: and Zadok and Abiathar were the priests:

And Ira the Jairite was also David's priest.

Chapter 21

Then there was a famine in the days of David for three years, year after year; and David inquired [by Urim-Thummim] of YHWH. And YHWH answered, It is for Saul, and for his bloody house, because he killed the Gibeonites.

And the king called the Gibeonites and said to them, (now the Gibeonites were not of the children of Israel but of the remnant of the Amorites. And the children of Israel had adjured to them:

and Saul desired to kill them in his zeal to the children of Israel (and Judah). Therefore David said to the Gibeonites, what will I do for you? And how shall I make reconciliation that you may bless the inheritance of YHWH?

And the Gibeonites replied to him, we will have no silver nor gold of Saul, nor from his house; neither for us will you kill any man in Israel. And he said, what do you say, that I will do for you.

And they answered the king, the man that consumed us, and that devised against us that we should be destroyed from remaining in any of the territory of Israel,

let seven men of his sons be delivered to us and we will hang them up to YHWH in Gibeah of Saul, whom YHWH did choose. And the king replied, I will give them to you.

But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of YHWH's oath that was between them, between David and Jonathan the son of Saul.

But the king took the two sons of Rizpah the daughter of Aiah, who she gendered to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, who she brought up for Adriel the son of Barzillai the Meholathite:

And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before YHWH: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of the sky. And permitted neither the birds of the air to rest on them by day, nor the animals of the field by night.

And it was told David what Rizpah the daughter of Aiah, the concubine of Saul had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead that had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had killed Saul in Gilboa.

And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

And the bones of Saul and Jonathan his son they buried in the territory of Benjamin in Zelah, in the tomb of Kish his father:

and they performed all that the king commanded. And after that Elohim was supplicated for the land. Then the Philistines had war again with Israel; and David went down and his slaves with him, and fought against the Philistines and David grew weary.

And Ishbibenob that was of the sons of the Rephaim (giants), the weight of whose spear weighed 300 shekels [7 1/2 pounds] of brass in weight, he being belted with a new sword, intended to have killed David.

But Abishai the son of Zeruiah helped him and struck the Philistine, and killed him. Then the men of David adjured to him saying, you will go no more out with us to battle so that you quench not the Lamp of Israel.

And it came about after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite killed Saph that

was of the sons of the Rephaim (giants).

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, killed the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

And there was still again a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, 24 in number; and he also was gendered of the Rephaim (giants).

And when he defied Israel, Jonathan the son of Shimea the brother of David killed him.

These four were gendered of the Rephaim (giants) in Gath, and fell by the hand of David, and by the hand of his slaves.

Chapter 22

And David spoke to YHWH the words of this song in the day that YHWH had rescued him out of the hand from all his enemies, and out of the hand of Saul.

And he said, YHWH is my rock, and my fortress, and my deliverer;

The Elohim of my rock; in him will I trust: he is my shield, and the horn of my salvation, my stronghold and my place of escape, my savior; you saved me from violence.

I will call on YHWH, who is worthy to be praised: so will I be delivered from my enemies.

When the waves of death surrounded me, the Wadi of Belial (worthless)

terrified me; The cords of Sheol surrounded me; the snares of death confronted me;

In my distress I called upon YHWH, and cried to my Elohim: and he did hear my voice out of his Sanctuary, and my cry did enter into his ears.

Then the earth shook and trembled; the foundations of the universe moved and shook, because he was angry.

There went up a smoke out of his nostrils, and fire out of his mouth devoured:

coals were kindled by it. He parted the skies also and descended; and the cloud-mass was under his feet.

And he rode upon a cherub, and did fly:

and he was perceived upon the corner garments of the prophetic spirit [symbolic of the Urim-Thummim].

And he set the Secret Place around him, the circling violent cloud-mass of the clouds.

Through the brightness before him were burning coals of supernatural fire kindled.

YHWH thundered from the skies,

and the Most High uttered his Voice. And

he sent out arrows, and scattered them; lightning, and discomfited them.

And the ravine of the Red Sea appeared, the foundations of the world were uncovered, at the rebuking of YHWH, at the blast of the breath of his nostrils.

He sent from above, he took me;

he drew me out of many waters;

He rescued me from my strong enemy, and from them that hated me, because they were too strong for me. They confronted me in the day of my calamity:

but YHWH was my support. He brought me out also into a large place:

he rescued me, because He delighted in me. YHWH repaid me according to my righteousness:

according to the cleanness of my hands has he restored me.

Because I have observed the ways of YHWH, and have not acted wickedly toward my Elohim. Because all his judgments were before me:

and as for his statutes, I did not depart from them. I was also upright before him, and have guarded myself from my depravity. Therefore YHWH has repaid me according to my righteousness; according to my cleanness in his sight.

With the saints you will show yourself merciful, and with the upright man you will show yourself upright.

With the pure you will show yourself pure;

and with the crooked you will show yourself twisted.

And the afflicted people you will save:

but your eyes are upon the haughty, that you may bring them down. Because you are my lamp, O YHWH:

and YHWH will lighten my darkness. For by you I have run through a troop:

by my Elohim have I leaped over a wall.

As for Elohim, his way is wholesome; the Word of YHWH is refined:

he is a shield to all them that seek refuge. Because who is Elohim, except YHWH?

And who is a rock [Urim-Thummim], except our Elohim? Elohim is my strength and power: and he makes my way wholesome.

He makes my feet like deer's feet: and sets me upon my high place.

He teaches my hands to war; so that a bow of steel is broken by my arms.

You have also given me the shield of your salvation: and your gentleness has made me great. You have enlarged my steps under me;

so that my feet did not slip. I have pursued my enemies and destroyed them;

and turned not again until I had consumed them. And I have

consumed them and wounded them so that they could not arise:

yes, they are fallen under my feet. Because you have girded me with strength to battle:

those that rose up against me have you subdued under me. You have also given me the necks of my enemies so that I might destroy them that hate me. They looked, but there were none to rescue; even to YHWH, but he answered them not. Then I did beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

You also have delivered me from the disputes of my people, you have retained me to be head of the heathen:

a people that I knew not will serve me.

Foreigners will submit themselves to me:

as soon as they hear, they will be obedient to me.

Foreigners will fade away, and gird themselves by their close places. YHWH lives; and blessed is my rock [Urim-Thummim]; and exalted is Elohim of the rock of my salvation. It is Elohim that avenges me, and that brings down the people under me.

And that brings me out from my enemies:

you also have lifted me up on high above them that rose up against me:

you have rescued me from the violent man. Therefore I will give thanks to you, O YHWH, among the heathen, and I will sing praises to your Name. He is the tower of salvation for his king: and shows

mercy to his anointed, to David and to his descendants for the ages.

Chapter 23

Now these are the last words of David.

David the son of Jesse said, and the man who was raised up on high, the anointed of

the Elohim of Jacob, and the sweet psalmist of Israel revealed, The Spirit of YHWH spoke by me (through Urim-Thummim), and his Word was in my tongue. The Elohim of Israel avowed, the Rock (Urim-Thummim) of Israel spoke to me, He that reigns over mankind must be righteous, ruling in the fear of Elohim.

And he will be as the light of the morning, when the sun rises, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Although my house is not so with Elohim [pertaining to the priesthood];

still He has made with me an Age-Lasting Covenant [like the Covenant of Levi], ordered in all things, and certain: because this is all my salvation, and all my desire, will he not make it grow.

But the sons of Belial will be all of them as thorns thrust away, because they cannot be taken with hands:

But the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burnt with fire in the same place. These are the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the

same was Adino the Eznite: he lifted up his spear against 800, whom he killed at one time.

And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

He arose and attacked the Philistines until his hand was weary, and his hand froze to the sword: and YHWH accomplished a great victory that day; and the people returned after him only to plunder.

And after him was Shammah the son of Agee the Hararite.

And the Philistines were gathered together into a troop, where there was a piece of ground full of lentiles:

and the people fled from the Philistines.

But he stood in the middle of the ground, and defended it, and killed the Philistines:

and YHWH accomplished a great victory. And three of the 30 chiefs went down and came to David in the harvest time to the Cave of Adullam: and the troop of the Philistines camped in the Valley of Rephaim (giants). And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David longed and said; oh that one would give me drink from the waters of the well of Bethlehem that is by the gate!

And the three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem (that was by the gate), and took it and brought it to David: nevertheless he

would not drink it, but poured it out unto YHWH.

And he said, far be it from me O YHWH, that I should do this:

is not this the blood of the men that went in jeopardy of their lives?

Therefore he would not drink it.

These things did these three mighty men. And Abishai, the brother of Joab, the son of Zeruiah, was chief among the three.

And he lifted up his spear against 300, and killed them, and had a name among the three. Was he not most honorable of the three? therefore he was their captain: but he attained not to the first three.

And Benaiah the son of Jehoiada, the son of a mighty man, of Kabzeel, who had done many acts, he killed two lion-like men of Moab:

he went down also and killed a lion in the middle of a cave in a time of snow:

And he killed an Egyptian, a spectacular man: and the Egyptian had a spear in his hand;

but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.

These things did Benaiah the son of Jehoiada, and had the name among the three mighty men.

He was more honorable than the 30, but he attained not to the first three.

And David set him over his guard.

Asahel the brother of Joab was one of the 30;

Elhanan th

e son of D

odo of Bethlehem,

Shammah the Harradine, Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, A

biezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Hel

eb the son of Baanah, a Netophathite, It

tai the son of Ribai out of Gibeah from the child

ren of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abialbon

the Arbathite, Azmaveth the Barhu

mite, Eliahba the Shaalbonite, of the sons

Chapter 24

of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, armor-bearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite,

Uriah the Hittite:

37 in all.

And again the nostrils of YHWH flared against Israel, and he moved David against them to say, go number Israel and Judah.

Because the king said to Joab the captain of the army that was with him, go now through all the tribes of Israel, from Dan even to Beersheba, and number you the people so that I may know the number of the people.

And Joab replied to the king, now YHWH Elohim add to the people, how many whatever they be, a hundred-fold, and that the eyes of my master the king may see it:

but why does my master the king delight in this thing?

But the king's word prevailed against Joab, and against the captains of the army. So Joab and the captains of the army went out from the presence of the king, to number the people of Israel.

And they passed over the Jordan River and camped in Aroer, on the right side of the city that lies among the Wadi of Gad, and toward Jazer:

Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and around to Zidon, And came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beersheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and 20 days. And Joab revealed the sum of the number of the people to the king: and there

were in Israel 800,000 mighty men that drew the sword; and the men of Judah were 500,000 men.

And David's heart chastised him after he had numbered the people.

And David said to YHWH, I have sinned greatly in what I have done:

and now, I beseech you O YHWH, take away the depravity of your slave because I have done very foolishly. Because when David was up in the morning, the Word of YHWH came to the prophet Gad, David's seer saying, Go and say to David, this is what YHWH says, I offer you three things so choose yourself one of them, that I may do it to you.

So Gad came to David and told him, and said to him, Will seven years of famine come to you in your land?

Or will you flee three months before your enemies, while they pursue you?

Or that there are three day's pestilence in your land? Now advise, and see what answer I will return to him that sent me. Then David replied to Gad, I am in a great turmoil: let us fall now into the hand of YHWH, because his mercies are great: and let me not fall into the hand of man. So YHWH sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba 70,000 people.

And when the Angel stretched out his hand upon Jerusalem to destroy it, YHWH regretted himself of the bad, and said to the Angel that destroyed the people, It is enough: refrain now your

hand. And the Angel of YHWH was by the threshing-floor of Araunah the Jebusite.

And David spoke to YHWH when he saw the Angel that attacked the people, and said, Lo, I have sinned and I have done wickedly:

but these sheep, what have they done?

Let your hand, I pray you, be against me and against my dad's house.

And Gad came that day to David and said to him, go up, rear an Altar to YHWH in the threshing-floor of Araunah the Jebusite. And David, according to the words of Gad, went up as YHWH commanded. And Araunah looked, and saw the king and his slaves coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

And Araunah said, why is my master the king come to his slave?

And David replied, to buy the threshing-floor from you, to build an Altar to YHWH, that the plague might be refrained from the people.

Then Araunah replied to David, let my master the king take and offer up what seems good to him: see, here are the oxen for a whole Burnt-Offerings, and threshing instruments and the yokes of the oxen for wood. All these things did Araunah (as a king), give to the king. And Araunah said to the king, YHWH Elohim accept you.

And the king replied to Araunah, no, but I will certainly buy it from you at a price:

neither will I offer whole Burnt-Offerings to YHWH Elohim of what

costs me nothing.

Chapter 1

So David bought the threshing-floor and the oxen for 50 shekels [1 1/4th pounds] of silver.

And David built there an Altar to YHWH, and offered whole Burnt-Offerings and Peace-Offerings.

So YHWH was supplicated for the land

and the plague was refrained from Israel. Now king David was old and stricken in years; and they covered him with blankets, but he could not keep warm. Therefore his slaves said to him, let there be found for my master the king a young virgin:

and let her remain with the king, and let her serve him, and let her lie in your bosom so that my master the king may get warm.

So they searched for a beautiful girl within all the territory of Israel, finding Abishag a Shunammite, and brought her to the king. And the girl was very beautiful, and served the king and attended to him: but the king never had sexual relations with her. Then Adonijah the son of Haggith exalted himself saying, I will be king:

and he prepared himself chariots and horsemen, and 50 men to run before him.

And his dad had not displeased him at any time in saying, why have you done so?

and he also was a very agreeable man; and his mother gendered

him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest:

and they followed Adonijah and helped him.

But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men that belonged to David, were not with Adonijah.

Then Adonijah slaughtered sheep and oxen and fat cattle by the stone of Zoheleth that is by Enrogel, and called all his kinsmen the king's sons, and all the men of Judah the king's slaves: But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call. Therefore Nathan spoke to Bathsheba the mother of Solomon saying, have you not heard that Adonijah the son of Haggith does reign, and David our master does not know about it? Now therefore come, let me, I ask you, give you counsel so that you may save your own life, and the life of your son Solomon.

Go and get you in unto king David and say to him, did you not my master O king, adjurer to your maid-servant saying, assuredly Solomon your son will reign after me, and he will sit on my throne?

Why then does Adonijah reign?

Look, while you still talk there with the king, I also will come in after you and confirm your words.

Then Bathsheba went in unto the king to the parlor, and the king was very old;

and Abishag the Shunammite attended to the king.

And Bathsheba bowed, and did homage to the king. And the king said, what would you like? And she replied to him, my master, you adjured by YHWH Elohim to your maid-servant saying, assuredly Solomon your son will reign after me,

and he will sit on my throne.

And now, look, Adonijah reigns;

and now my master the king does not know about it. And he has slaughtered oxen and fat cattle and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the army:

but Solomon your servant he has not called.

And you my master O king, the eyes of all Israel are on you so that you should tell them who will sit on the throne of my master the king after him.

Otherwise it will come to pass, when my master the king will be laid to rest with his forefathers, that I and my son Solomon will be counted as offenders.

And lo, while she still talked with the king, Nathan the prophet also came in. And they told the king saying, see, Nathan the prophet.

And when he had come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, my master O king, have you declared that Adonijah will reign after you and that he will sit on your throne?

Because he has gone down this day, and has slaughtered oxen and

fat cattle and sheep in abundance, and has called all the king's sons, and the captains of the army, and Abiathar the priest;

and look, they eat and drink before him and say, Elohim save king Adonijah.

But me, even me your servant and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, has he not called.

Is this thing done by my master the king, and have you not showed it to your slave, who should sit on the throne of my master the king after him?

Then king David answered and said, call to me Bathsheba.

And she came into

the king's presence, and stood before the king. And the king adjured and declared, as YHWH lives, that has ransomed my life out of all distress, even as I adjure to you by YHWH Elohim of Israel saying, assuredly Solomon your son will reign after me, and he will sit on my throne in my place;

even so will I certainly do this day. Then Bathsheba bowed with her face to the ground, and did homage to the king and said, let my master king David live for the ages.

And king David said, call to me Zadok the priest and Nathan the prophet,

and Benaiah the son of Jehoiada. And they came before the king. The king also said to them, take with you the slaves of your master, and cause Solomon my son to ride upon my own mule, and bring

him down to Gihon:

And let Zadok the priest and Nathan the prophet anoint him there king over Israel:

and blow you with the trumpet and say, Elohim save king Solomon. Then you will come up after him so that he may come and sit on my throne, because he will be king in my place: and I have appointed him to be ruler over Israel and over Judah.

And Benaiah the son of Jehoiada answered the king and said, so be it: YHWH Elohim of my master the king declares this so.

As YHWH has been with my master the king, even so he will be with Solomon, and make his throne greater than the throne of my master king David.

So Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down and caused Solomon to ride upon king David's mule, and brought him to Gihon.

And Zadok the priest took a horn of oil out of the Tabernacle, and anointed Solomon. And they blew the trumpet; and all the people declared, Elohim saves king Solomon.

And all the people came up after him,

and the people piped with flutes and rejoiced with great joy, so that the land burst with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet he said, why is this noise from the city being in an uproar?

And while he still spoke, lo, Jonathan the son of Abiathar the priest came: and Adonijah said to him, come in; for you are a mighty man, and bring good news.

And Jonathan answered and said to Adonijah, truly our master king David has made Solomon king.

And the king has sent with him Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule. And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from there rejoicing, so that the city rang again. This is the noise that you have heard.

And also Solomon sits on the throne of the kingdom.

And moreover the king's slaves came to bless our master king David saying, Elohim make the name of Solomon better than your name, and make his throne greater than your throne.

And the king bowed himself upon the bed.

And also the king said, blessed is YHWH Elohim of Israel that has given one to sit on my throne this day, my eyes even seeing it.

And all the guests that were with Adonijah were afraid, and got up and went everyone his way.

And Adonijah feared because of Solomon, and got up and went, and caught hold on the horns of the Altar. And it was told Solomon saying, look, Adonijah fears king Solomon:

Chapter 2

for lo, he has caught hold on the horns of the Altar saying, let king Solomon adjure to me today that he will not kill his slave with the sword.

And Solomon replied, if he will show himself a worthy man, there will not a hair from him fall to the ground:

but if bad will be found in him, he will die. So king Solomon sent, and they brought him down from the Altar. And he came and bowed himself to King Solomon: and Solomon said to him, go to your house.

Now the time of David drew near that he should die; and he charged Solomon his son saying, I go the way of all the earth: you be strong therefore and show yourself a man;

And observe the charge of YHWH Elohim, to walk in his ways, to observe his statutes, commandments, judgments and his testimonies, as it is written in the Torah of Moses. So that you may succeed in all that you do, and in whatever you do and wherever you turn. That YHWH may continue his Word that he spoke concerning me saying, if your children take heed to their way, to walk before me in Truth with all their heart and with all their mind, there will not fail you (said he)

a man on the throne of Israel.

You also know what Joab the son of Zeruiah did to me, and what he did to the two captains of the army of Israel.

To Abner the son of Ner and to Amasa the son of Jether, who he killed and shed the blood of war in peace, and put the blood of war

upon his belt that was around his hips, and in his shoes that were on his feet. Act therefore according to your wisdom, and let not his gray hair go down to the Sheol in peace.

But show kindness to the sons of Barzillai the Gileadite, and let them be of those that eat at your table, because so they came to me when I fled because of Absalom your brother.

And see, you have with you Shimei the son of Gera, a Benjamite of Bahurim that cursed me with a grievous curse in the day when I went to Mahanaim.

But he came down to meet me at Jordan, and I adjured to him by YHWH saying, I will not put you to death with the sword.

Now therefore hold him not guiltless, because you are a wise man, and know what you should do to him, but his gray hair also bring down to Sheol with blood.

So David rested with his forefathers, and was buried in the city of David.

And the days that David reigned over Israel were 40 years: seven years he reigned in Hebron, and 33 years he reigned in Jerusalem. Then Solomon sat on the throne of David his dad; and his kingdom was greatly established. And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she asked, do you come peaceably? And he replied, peaceably. Then he said, I have something to say to you. And she replied, tell me.

And he said, you know that the kingdom was mine, and that all Israel set their faces on me so that I should reign, but the kingdom

was turned around and has become my brother's because it was his from YHWH.

And now I ask one petition of you, deny me not.

And she replied to him, keep speaking.

And he said, speak I ask you, to Solomon the king, (for he will not tell you no,) that he grant to me Abishag the Shunammite for my woman. Bathsheba replied, well; I will speak for you to the king.

Bathsheba therefore went to king Solomon, to speak to him for Adonijah.

And the king got up to meet her, and bowed himself to her, and sat down on his throne and caused a seat to be set for the king's mother;

and she sat on his right hand.

Then she said, I desire one small petition of you; I ask you, tell me not no.

And the king replied to her, tell me my mother, for I will not tell you no. Then she said, let Abishag the Shunammite be granted to Adonijah your brother for his woman.

King Solomon answered and said to his mother, and why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; because he is my elder brother;

even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Then king Solomon adjured by YHWH saying, Elohim do so to me, and more also, if Adonijah has not spoken this word against his own life. Now therefore, as YHWH lives that has established me, and set me on the throne of David my dad, and who has made me a house as he promised, Adonijah will be put to death this day.

And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him so that he died. And to Abiathar the priest the king commanded, you depart to Anathoth, to your own fields, because you are worthy of death.

But I will not at this time put you to death, because you carried the Ark of Adonai YHWH before David my dad.

And because you have been afflicted in all that my dad was afflicted. So Solomon thrust out Abiathar from being priest to YHWH; that he might fulfill the Word of YHWH that he spoke concerning the House of Eli in Shiloh. Then news came to Joab, because Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled to the Tabernacle of YHWH, and caught hold on the horns of the Altar. And it was told king Solomon that Joab was fled to the Tabernacle of YHWH; and look, he is by the Altar. Then Solomon sent Benaiah the son of Jehoiada saying, go, fall upon him.

And Benaiah came to the Tabernacle of YHWH, and said to him, this is what the king declares, come out.

And he replied, no;

but I will die here. And Benaiah brought the king word back saying, this is what Joab replied and this is how he answered me. Then the

king replied to him, do as he has said and fall upon him, and bury him so that you may take away the innocent blood that Joab shed, from me, and from the house of my dad. And YHWH will return his blood upon his own head, who fell upon two men more righteous and better than he, and killed them with the sword, my dad David did not know about it. Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah.

Their blood will therefore return upon the head of Joab, and upon the head of his seed for the ages:

but on David and upon his seed, his house, and upon his throne, will there be peace for the ages from YHWH.

So Benaiah the son of Jehoiada went up, and fell on him and killed him: and he was buried in his own house in the wilderness.

And the king put Benaiah the son of Jehoiada in his room over the army:

and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei and said to him, build yourself a house in Jerusalem and live there, and go not out from there anywhere. Because it will be, that on the day you go out, and pass over the Wadi Kidron, you will know for certain that you will certainly die: your blood will be on your own head. Then Shimei replied to the king, the saying is good: as my master the king has spoken, so will your slave do. And Shimei lived in Jerusalem many days.

And it came about at the end of three years, that two of the slaves

of Shimei ran away to Achish son of Maachah king of Gath.

And they told Shimei saying, see, your slaves are in Gath.

So Shimei got up and saddled his donkey, and went to Gath to Achish to find his slaves: and Shimei went and brought back his slaves from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come back again.

And the ki

ng sent and called for Shimei and said to him, did I not make you to adjure by YHWH and solemnly affirmed to you saying, know for certain that on the day you go out, and walk abroad anywhere, that you will certainly die? And you replied to me, the word that I have heard is good. Why then have you not kept the oath of YHWH, and the commandment that I have charged you with?

The king also said to Shimei, you know all the wickedness that your heart confessed, what you did to David my dad:

therefore YHWH will return your wickedness upon your own head.

And King Solomon will be blessed, and the throne of David will be established before YHWH for the ages. So the king commanded Benaiah the son of Jehoiada; that went out and struck him so that he died. And the kingdom was established in the hand of Solomon.

Chapter 3

And Solomon became the son in law with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her to the city of David, until he had made an end of building his own house, and the

Temple of YHWH, and the wall of Jerusalem surrounding it.

Only the people sacrificed in worship places, because there was no Temple built to the Name of YHWH, until those days.

And Solomon loved YHWH, walking in the statutes of David his dad:

only he sacrificed and burnt incense in worship places.

And the king went to Gibeon to sacrifice there, because that was the great high place: 1000 Burnt-Offerings did Solomon offer upon that altar. In Gibeon YHWH appeared to Solomon in a dream by night: and Elohim said, ask what I will give you.

And Solomon replied, you have shown to your slave David my dad great mercy, according as he walked before you in truth, and in righteousness, and in uprightness of heart with you.

And you have kept for him this great kindness, that you have given him a son to sit on his throne, as it is this day.

And now, O YHWH Elohim, you have made your slave king in place of David my dad, and I am but a young servant:

I know not how to go out or come in.

And your slave is in the center of your people that you have chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore your slave an understanding heart to judge your people so that I may discern between good and bad, for who is able to judge this your great people?

And the words pleased Adonai (YHWH), that Solomon had asked this thing. Then Elohim replied to him, because you have asked this thing, and have not asked for yourself a long life;

neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself understanding to discern judgment;

See, I have done according to your words: lo, I have given you a wise and an understanding heart;

so that there was none like you before you, neither after you will any arise like unto you. And I have also given you what you have not asked, both riches and honor: so that there will not be any among the kings like you in all your days.

And if you will walk in my ways, to observe my statutes and my commandments, as your dad David did walk, then I will lengthen your days.

Then Solomon awoke; and lo, it was a dream. And he came to Jerusalem and stood before the Ark of the Covenant of YHWH, and offered up Burnt-Offerings, and offered Peace-Offerings, and made a banquet for all his slaves. Then there came to the king two women, that were prostitutes, and stood before him. And the one woman said, O my master I and this woman live in one house; and I was delivered of a baby with her in the house.

And it came about on the third day after I had delivered, that this woman also delivered too:

and we were together;

there was no foreigner with us in the house, except only the two of us in the house.

And this woman's baby died in the night because she laid over it. And she got up at midnight, and took my son from beside me, while your maid-servant slept, and laid it in her bosom, but laid her dead baby in my bosom. And when I got up in the morning to nurse my baby, look, it was dead: but when I had observed it in the morning, lo, it was not my son that I did gender.

And the other woman replied, no;

but the living one is my son,

and the dead one is your son. And she replied, no; but the dead one is your son,

and the living one is my son.

Thus they spoke before the king. Then the king replied, the one says this one is my son that lives, and your son is the dead one: and the other says, no; but your son is the dead one, and my son is the living one. And the king commanded, bring me a sword.

And they brought a sword before the king. And the king said, divide the living baby in two, and give half to the one, and half to the other.

Then spoke the woman whose the living baby was to the king, because her bowels yearned for her son, and she begged, O my master, give her the living baby and in no way kill it.

Chapter 4

But the other replied, let it be neither yours, nor mine, but divide it.

Then the king answered and said, give her the living baby, and in no way kill it, because she is the mother.

And all Israel heard of the judgment that the king had judged;

and they feared the king, because they saw that the Wisdom of Elohim was in him, to do judgment.

So king Solomon was king over all Israel.

And these were the chiefs that he had;

Azariah the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada was over the army:

and Zadok and Abiathar were the priests: And Azariah

the son of Nathan was over the officers: and Zabud

the son of Nathan was principal officer, and the king's friend: And Ahishar was over the household: and Adoniram

the son of Abda was over the forced laborers.

Solomon also had twelve officers over all Israel that provided supplies for the king and his household: each man his month in a year made provision. And these are their names: The son of Hur, in Mount Ephraim: The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan: The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher: The son of Abinadab, in all the region of Dor; which had Taphath the daughter

of Solomon for his woman: Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean that is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even to the area that is beyond Jokneam:

The son of Geber, in Ramothgilead;

to him pertained the towns of Jair the son of Manasseh that are in Gilead;

to him also pertained the region of Argob, which is in Bashan, 60 great cities with walls and bronze bars:

Ahinadab the son of Iddo in Mahanaim:

Ahimaaz was in Naphtali;

he also took Basmath the daughter of Solomon for his woman:

Baanah the son of Hushai was in Asher and in Aloth:

Jehoshaphat the son of Paruah, in Issachar:

Shimei the son of Elah, in Benjamin:

Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan;

and he was the only officer that was in the land. Judah and Israel were many, as the sand that is by the sea in multitude, eating and drinking, and rejoicing.

So Solomon reigned over all kingdoms from the river to the land of the Philistines, and to the border of Egypt: they brought presents

and served Solomon all the days of his life.

And Solomon's provision for one day was 30 measures [approx. 185 bushels] of fine flour, and 60 measures [approx.

375 bushels] of meal, ten fat oxen, and 20 oxen out from the pastures, and 100 sheep, besides deer, and gazelle, and roebuck (red deer)

, and fatted fowl. Because he had dominion over all the region beyond the river, from Tiphsah even to Azzah, over all the kings beyond the river:

and he had peace on all sides surrounding him. And Judah and Israel lived in safety, every man under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon.

And Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen.

And those officers provided supplies for king Solomon, and for all that came to king Solomon's table, every man in his month.

so they lacked nothing. Barley also and straw for the horses and steeds brought they to the place where the officers were, every man according to his charge.

And Elohim gave Solomon Wisdom and understanding exceeding much, and expanse of heart, even as the sand that is on the seashore. And Solomon's Wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt. Because he was wiser than all men; than Ethan the Ezrahite,

and Heman, and Chalcol, and Darda, the sons of Mahol:

and his fame was in all nations surrounding him.

Chapter 5

And he spoke 3000 proverbs: and his songs were 1005. And he spoke of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall:

he spoke also of animals and of flying creatures, and of creeping things and of fish.

And there came in, of all peoples, to hear the Wisdom of Solomon, from all the kings of the earth that had heard of his Wisdom.

And Hiram king of Tyre sent his slaves to Solomon, because he had heard that they had anointed him king in place of his dad:

for Hiram had always been a friend of David. And Solomon sent to Hiram saying, you know how that David my dad could not construct a Temple to the Name of YHWH Elohim because of the wars that were around him on every side, until YHWH put them under the soles of his feet. But now YHWH Elohim has given me rest on every side, so that there is neither adversary nor distress occurring. Now consider, I purpose to construct a Temple to the Name of YHWH Elohim, as YHWH spoke to David my dad saying, Your son, who I will set upon your royal throne, he will construct a Temple to my Name.

Now therefore command that they cut me cedar trees out of Lebanon;

and my slaves will be with your slaves.

And to you I will give wages for your slaves according to all that you will appoint, because you know that there is not one among us that has the skill to cut timber like the Sidonians. And it came about, when Hiram heard the words of Solomon that he rejoiced greatly and said, blessed is YHWH this day that has given to David a wise son over this great people. And Hiram sent word to Solomon saying, I have heard what you have sent to me, I will do all your desires concerning cedar-wood, and fir-wood,

my slaves will bring them down from Lebanon to the sea.

And I will convey them by sea in floats to the place that you will appoint for me, and will cause them to be discharged there.

And you will receive them:

and you will accomplish my desires, in giving food for my household.

So Hiram gave Solomon cedar trees and fir trees according to all his desires.

And Solomon gave Hiram 20,000 measures [125,000 bushels] of wheat for food to his household, and 20,000, measures [115,000 gallons] of pure oil [see also II Chron. 2:10]: this Solomon gave to Hiram yearly of these things. And YHWH gave Solomon Wisdom, as he promised him: and there was peace between Hiram

and Solomon;

and they both made an alliance together. Then king Solomon raised

a slave gang out of all Israel;

and the slave gang was 30,000 men. And he sent them to Lebanon, 10,000 a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the slave gang.

And Solomon had 70,000 that carried loads, and 80,000 who quarried stone in the hill country. Besides Solomon's chief officers that were over the work, 3,300 that ruled over the people that accomplished the work. And the king commanded and they brought great stones, costly stones and quarried stones, to lay the foundation of the Temple. And the builders of Solomon, and the builders of Hiram, and the Giblites quarried, and prepared the wood and the stones to construct the Temple.

Chapter 6

And it came about in the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv [April-May], which is the second month, that he began to construct the Temple of YHWH.

And the Temple that king Solomon constructed for YHWH, its length was 60 cubits [90 feet], and its width 20 cubits [30 feet], and its height 30 cubits [45 feet].

And the portico in front of the nave of the Temple, 20 cubits [30 feet] was its length, according to the width of the Temple;

and ten cubits [15 feet] was the width in front of the Temple.

And for the Temple he made windows of narrow lights.

And against the wall of the Temple he constructed side-chambers around it, against the walls of the house surrounding it, both of the Temple and of the Holy of Holies: and he made side-chambers surrounding it: The lower chamber was five cubits [7 1/2 feet] wide,

and the middle was six cubits [9 feet], and the third was seven cubits [10 1/2 feet].

Because there was a space all around the outside walls of the Temple so that the boards supporting the side-chambers did not have to be affixed to the walls of the Temple.

And the Temple, when it was in construction, was built of stone made ready before it was brought there:

so that there was neither hammer nor ax nor any tool of iron heard in the Temple, while it was in construction. The door for the middle chamber was in the right side of the house:

and they went up with winding stairs into the middle chamber, and out of the middle into the third.

So he constructed the Temple and finished it;

and covered the Temple with beams and boards of cedar.

And he constructed the side-chambers all along the Temple.

The height of each was five cubits [7 1/2 feet], and they were attached to the Temple by planks of cedar. And the Word of YHWH came to Solomon saying, Concerning this Temple that you are building, if you will walk in my statutes, and institute my

judgments, and observe all my commandments to walk in them; then I will perform my Word with you that I spoke to David your dad: And I will live among the children of Israel, and will not forsake my people Israel. So Solomon constructed the Temple and finished it.

And he ere

cted the walls of the Temple on the inside with boards of cedar, both the floor of the Temple,

and the walls of the ceiling, and he covered them on the inside with wood, and covered the floor of the Temple with planks of fir.

And he erected the 20 cubits [30 feet] on the sides of the Temple with boards of cedar, from the floor to the walls; and he built for it within, for the Holy of Holies, for the Sacred Place.

And the house, that is, the Temple, in front of the Sacred Place was 40 cubits [60 feet] long.

And the cedar of the Temple inside was carved with ball-shaped open flowers: all was cedar

and there was no stone seen.

And the Holy of Holies he prepared in the Temple inside, to set there the Ark of the Covenant of YHWH.

And before the Holy of Holies is 20 cubits [30 feet] in length, and 20 cubits [30 feet] in width, and 20 cubits [30 feet] is its height;

and he overlaid it with refined gold, and overlaid the Altar with cedar. So Solomon overlaid the Temple inside with pure gold:

and he made a partition by the chains of gold before the Holy of Holies;

and he overlaid it with gold. And the whole Temple he overlaid with gold, until he had finished all of the Temple: also the whole Altar that was by the Holy of Holies he overlaid with gold. And inside the Holy of Holies he fashioned two cherubim from an olive tree, each ten cubits [15 feet] high.

The wingspan of each cherubim was ten cubits [15 feet], each wing is five cubits [7 1/2 feet] long.

And the other cherub was ten cubits [15 feet]: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits [15 feet], and so the other cherub. And he set the cherubim inside the inner house:

and they stretched out the wings of the cherubim, so that the wing of one touched the one wall, and the wing of the other cherub touched the other wall.

And their wings touched one another in the center of the house.

And he overlaid the cherubim with gold.

And he carved all the walls of the Temple around with carved figures of cherubim and palm trees and open flowers, inside and out.

And the floor of the Temple he overlaid with gold, inside and out. And for the entrance of the Holy of Holies he made doors from an olive tree: the lintel and side posts were 1/5th part of the wall. The two doors also were from an olive tree;

and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

So he made also for the door of the Temple posts from an olive tree, 1/4th part of the wall.

And the two doors were from a fir tree:

the two leaves of the one door were folding, and the two leaves of the other door were folding.

Chapter 7

And he carved on it cherubim and palm trees and open flowers:

and covered them with gold fitted upon the carved work. And he constructed the inner court with three rows of cut stone, and a row of cedar beams.

In the fourth year was the foundation of the Temple of YHWH laid, in the month Ziv (April-May):

And in the 11th year, in the month Bul (November-December)

that is the eighth month, was the Temple finished with all it parts, and according to all its plans. So he took seven years to construct it. But Solomon was constructing his own house for 13 years,

and he finished all his house. He built also the house of the forest of Lebanon;

its length was 100 cubits [150 feet], and its width 50 cubits [75 feet], and its height 30 cubits [45 feet], upon four rows of cedar

pillars, with cedar beams upon the pillars.

And it was covered with cedar above upon the beams, that supported on 45 pillars, 15 in a row. Now there were windows in three rows, and light was against light in three ranks. And all the doors and posts were square, with the windows:

and light was against light in three ranks. And he made a porch of pillars; it length was 50 cubits [75 feet], and its width 30 cubits [45 feet]:

and the porch was in front of them: and the other pillars and the thick beam were in front of them.

And, a porch for the throne, where he should judge, even the porch of judgment, made he, and it was wainscotted with cedar, from floor to ceiling.

And, his own house where he should dwell, in the other court within the porch, was, of like workmanship unto this,– a house also, made he, for the daughter of Pharaoh, whom Solomon had taken [to wife], in a similar porch.

All these, were of costly stones, after the dimensions of hewn stones, sawn with saws, within and without,– even from the foundation, unto the coping, and without as far as the great court.

And the foundation was of costly stones, even great stones, stones of ten cubits [15 feet], and stones of eight cubits [12 feet].

And above were costly stones, after the measures of cut stones, and cedars.

And the great court surrounded with three rows of cut stones, and a row of cedar beams, both for the inner court of the Temple of YHWH, and for the porch of the house.

And king Solomon sent and received Hiram out of Tyre. He was a widow's son from the tribe of Naphtali, and his dad was a man of Tyre, a worker in bronze:

and he was filled with skill and understanding, and expert to work in all works in bronze. And he came to king Solomon, and accomplished all his work.

Because he cast two pillars of bronze, of 18 cubits [27 feet] high apiece: and a line of 12 cubits [18 feet] did surround each of them. And he fashioned two capitals of the pillar with cast bronze, to set upon the tops of the pillars: the height of the one capital was five cubits [7 1/2 feet],

and the height of the other capital was five cubits [7 1/2 feet]: And nets of checker work, and wreaths of chain work, for the capitals that were on the top of the pillars; seven for one capital, and seven for the other capital.

And he fashioned the pillars, and two rows surrounding the one net-work, to cover the capitals that are on the top, with the pomegranates, and so he fashioned the second capital also.

And the capitals that were upon the top of the pillars were of lily work in the porch, four cubits [6 feet].

And the capitals upon the two pillars had pomegranates also above, opposite the body that was by the network:

and the pomegranates were 200 in rows all around upon the other capital.

And he set up the pillars in the porch of the Temple: and he set up the right pillar, and called its name Jachin: and he set up the left pillar, and called its name Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished. And he fashioned a cast sea, ten cubits [15 feet] from the one brim to the other: circular in shape,

and its height was five cubits [7 1/2 feet]:

and a line of 30 cubits [45 feet] did compass it all around.

Under its brim were gourds, for 30 cubits [45 feet], encircling the sea;

the gourds were in two rows, cast with it when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east:

and the sea was set above upon them, and all their rear parts were inward. And it was a span (hand-width),

and the brim was worked like the brim of a cup, with flowers of lilies: it contained 2000 baths. And he made ten bases of bronze; four cubits [6 feet] was its length of one base, and four cubits [6 feet] its width, and three cubits [4 1/2 feet] its height. And this is the work of its base:

they have borders,

and the borders are between the joining ledges. And on the borders that were between the ledges were lions, oxen, and cherubim: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of beveled work. And four wheels of bronze are to the one base, and axles of bronze;

and its four corners have shoulders, under the laver are the cast shoulders, besides each addition.

And the mouth of it within the capital and above was a cubit [1 1/2 feet]: but the mouth was round after the work of the base, 1 1/2 cubits [2 1/4th feet] :

and also upon the mouth of it were engravings with their borders, foursquare, not round. And the four wheels are under the borders, and the spokes of the wheels are in the base, and the height of the one wheel is 1 1/2 cubit [2 1/4th feet].

And the work of the wheels is as the work of the wheel of a chariot, their spokes, and their axles and their spokes, and their naves;

the whole is cast.

And four shoulders are to the four corners of the one base; out of the base are its shoulders. And in the top of the base there was a circular band of half a cubit [3/4th foot] high:

and on the top of the base the ledges, and its borders were part of it. Because on the plates of the ledges, and on the borders, he engraved cherubim, lions, and palm trees, according to the proportion of everyone, with wreaths all around.

After this way he made the ten bases: all of them had one casting,

one measure, and one size. Then he fashioned ten lavers of bronze:

one laver contained 40 baths [230 gallons]: and every laver was four cubits [six feet]: and upon every one of the ten bases one laver.

And he put five bases on the right side of the house, and five on the left side of the house:

and he set the sea on the right side of the house eastward over against the south. And Hiram fashioned the lavers, shovels,

and the basins.

So Hiram made an end of doing all the work that he fashioned king Solomon for the Temple of YHWH.

The two pillars and the two bowls of the capitals that were on the top of the two pillars;

and the two net-works, to cover the two bowls of the capitals that were on the top of the pillars; And 400 pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the capitals that were upon the pillars;

And the ten bases, and ten lavers on the bases; And one sea and twelve oxen under the sea;

And the pots, and the shovels, and the basins: and all these vessels that Hiram fashioned to king Solomon for the Temple of YHWH, were of bright bronze. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

And Solomon left all the vessels un-weighed, because they were exceedingly many: neither was the weight of the bronze calculated.

And Solomon fashioned all the vessels that pertained to the Temple of YHWH:

Chapter 8

the Altar of gold, and the golden table where the shewbread was. And the candlesticks of pure gold, five on the right side, and five on the left, before the Holy of Holies, with the flowers and the lamps, and the tongs of gold. And the bowls, and the snuffers, basins, spoons, and the censers of pure gold;

and the sockets of gold, both for the doors of the inner house, the Most Holy Place, and for the doors of the house to the Temple.

So was ended all the work that king Solomon fashioned for the Temple of YHWH.

And Solomon brought in the items that David his dad had dedicated; even the silver, gold, and the vessels, he did place among the treasures of the Temple of YHWH.

Then Solomon assembled the Elders of Israel and all the chiefs of the tribes. Those chiefs of the fathers of the children of Israel, gathered to king Solomon in Jerusalem, that they might bring up the Ark of the Covenant of YHWH out of the city of David that is Zion. And all the men of Israel assembled themselves to king Solomon at the festival in the month Ethanim (October-November) that is the seventh month. And all the Elders of Israel came,

and the priests took up the Ark.

And they brought up the Ark of YHWH, and the Tabernacle of the Appointed Place, and all the holy vessels that were in the

Tabernacle, even those did the priests and the Levites bring up.

And king Solomon, and all the company of Israel that were assembled to him, were with him before the Ark, sacrificing sheep and oxen, that could not be counted or reckoned for multitude.

And the priests brought in the Ark of the Covenant of YHWH to its Standing Place, into the Holy of Holies in the Temple, to the Most Sacred Place, even under the wings of the cherubim.

Because the cherubim spread out their two wings over the Standing Place of the Ark, and the cherubim covered the Ark and the bar-poles. And they drew out the bar-poles

so that the ends of the bar-poles were seen out in the Sacred Place before the Holy of Holies, and they were not seen outside:

and there they are to this day.

There was nothing in the Ark except the two tablets of stone that Moses put there at Horeb, when YHWH cut a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the Sacred Place, that the cloud-mass filled the Temple of YHWH, So that the priests could not stand to minister because of the cloud-mass, because the glory of YHWH had filled the Temple of YHWH.

Then Solomon spoke, YHWH said that he would reside in the cloud-mass.

I have certainly constructed you a Temple to live in, an Established Place for you to reside in for the ages.

And the king turned his face around and blessed all the company of Israel:

(and all the company of Israel stood;

) And he said, blessed is YHWH Elohim of Israel that spoke with his mouth to David my dad, and has with his hand fulfilled it saying, Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a Temple so that my Name might be there;

but I chose David to be over my people Israel.

And it was in the heart of David my dad to construct a Temple for the Name of YHWH Elohim of Israel.

And YHWH said to David my dad, Whereas it was in your heart to construct a Temple to my Name, you did well that it was in your heart.

Nevertheless you will not build the Temple; but your son that will come out of your loins, he will construct the Temple to my Name.

And YHWH has performed his Word that he spoke, and I am risen up in the parlor of David my dad, and sit on the throne of Israel, as YHWH promised and have constructed a Temple for the Name of YHWH Elohim of Israel.

And I have set there a Standing Place for the Ark, where the Covenant of YHWH that he cut with our forefathers, when he brought them out of the land of Egypt. And Solomon stood before the Altar of YHWH in the presence of all the company of Israel, and spread out his hands toward the sky.

And he spoke, YHWH Elohim of Israel, there is no Elohim like you, in the cosmos above, or on earth beneath, who observes the Covenant-Pledge and mercy with your slaves that walk before you with all their heart.

Who have kept with your slave David my dad what you promised him:

you spoke also with your mouth, and have fulfilled it with your hand, as it is this day. Therefore now, YHWH Elohim of Israel, keep with your slave David my dad what you promised him saying, There will not fail you a man in my sight to sit on the throne of Israel. So

that your children take heed to their way that they walk before me as you have walked before me.

And now O Elohim of Israel, let your Word, I pray you, be verified that you spoke to your slave David my dad. But will Elohim indeed live on the earth?

lo, the sky and cosmos of the universe cannot contain you; how much less this Temple that I have constructed?

Still you have respect to the prayer of your slave, and to his supplication, O YHWH Elohim, to listen to the cry and to the prayer that your slave prays before you today.

That your eyes may be open toward this Temple night and day, even toward the Standing Place of which you have declared, my Name will be there so that you may listen to the prayer that your slave will make toward this Standing Place.

And listen to the supplication of your slave, and of your people Israel, when they will pray toward this Standing Place: and hear you in the cosmos of your Inhabited Place:

and when you hear, pardon. If anyone sin against his neighbor, and an oath is laid upon him to cause him to adjure, and the oath comes before your Altar in this Temple:

Then hear in the cosmos, and do, and judge your slaves, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give to him according to his righteousness.

When your people Israel are beaten down before the enemy, because they have sinned against you, and will turn again to you, and confess your Name, and pray, and make supplication to you in this Temple: Then hear in the cosmos, and forgive the sin of your people Israel, and bring them again to the land that you gave to their ancestors.

When the skies are shut up and there is no rain, because they have sinned against you; if they pray toward this Standing Place, and confess your Name and turn from their sin, when you afflict them:

Then hear in the cosmos, and pardon the sin of your slaves, and of your people Israel so that you teach them the good way where they should walk, and give rain upon your land that you have given to your people for an inheritance.

If there is in the land famine, if there be pestilence, blasting, mildew, locust, or if there is caterpillar;

if their enemy besieges them in the land of their cities;

whatever plague, whatever sickness there is;

Whatever prayer and supplication is made by anyone, or by all your people Israel that will know everyone the disease of his own heart, and spread out their hands toward this Temple: Then hear in the cosmos of your Inhabited Place, and pardon, and do, and give to everyone according to his ways, whose heart you know;

(for you, even you only, know the hearts of all the children of men;) That they may fear you all the days that they live in the land that you gave to our ancestors.

Moreover concerning a foreigner, that is not of your people Israel, but comes out of a far country for your Name's sake;

(Because they will hear of your Great Name, and of your strong hand, and of your stretched out arm;) when he will come and pray toward this Temple; Hear in the cosmos of your Inhabited Place, and do according to all that the foreigner calls to you for.

So that all people of the earth may know your Name, to fear you, as do your people Israel; and that they may know that this Temple that I have constructed, is called by your Name.

If your people go out to battle against their enemy, wherever you will send them, and will pray to YHWH toward the city that you have chosen, and toward the Temple that I have constructed for your Name:

Then hear in the cosmos their prayer and their supplication, and maintain their cause. If they sin against you, (for there is no one

that does not sin,) and you are angry with them, and deliver them to the enemy so that they carry them away captives to the land of the enemy, far or near;

Still if they will turn back themselves in the land where they were carried captives, and repent, and make supplication to you in the land of them that carried them captives confessing, we have sinned and have done perversely, we have committed wickedness;

And so return to you with all their heart and with all their minds, in the land of their enemies that led them away captive.

And pray to you toward their land, which you gave to their forefathers, the city that you have chosen, and the Temple that I have constructed

for your Name:

Then hear their prayer and their supplication in the cosmos of your Inhabited Place, and maintain their cause, and pardon your people that have sinned against you, and all their rebellion in which they have sinned against you, and give them compassion before them who carried them captive, that they may have compassion on them:

Because they are your people and your inheritance, that you brought out of Egypt, from the midst of the smelting furnace of iron:

That your eyes may be open to the supplication of your slave, and to the supplication of your people Israel, to listen to them in all that they call for unto you.

Because you did separate them from among all the people of the

land, to be your inheritance, as you spoke by the hand of Moses your slave, when you brought our ancestors out of Egypt, O Adonai YHWH.

And it was so, that when Solomon had made an end of praying all this prayer and supplication to YHWH, he arose from before the Altar of YHWH, from kneeling on his knees with his hands spread up to the skies.

And he stood, and blessed all the company of Israel with a loud voice saying, blessed is YHWH that has given rest to his people Israel, according to all that He has promised:

there has not failed one word of all his good promises that He promised by the hand of Moses his slave.

YHWH our Elohim be with us, as he was with our forefathers:

let him not leave us, nor forsake us:

That he may incline our hearts to him, to walk in all his ways and to observe his commandments, and his statutes and his judgments that he commanded our ancestors. And let these my words, which I have made supplication before YHWH with, be near to YHWH Elohim day and night, that he will maintain the cause of his slave, and the cause of his people Israel at all times, as the matter will require: That all the people of the earth may know that YHWH is Elohim, and that there is no one else. Let your heart therefore be whole with YHWH Elohim, to walk in his statutes and to observe his commandments, as at this day. And the king and all Israel with him, offered sacrifice before YHWH. And Solomon offered a sacrifice of Peace-Offerings that he offered to YHWH, 22,000 oxen,

and 120,000 sheep. So the king and all the children of Israel dedicated the Temple of YHWH.

The same day did the king consecrate the middle of the court that was before the Temple of YHWH.

Because there he offered Burnt-Offerings, and Meat-Offerings, and the fat of the Peace-Offerings:

because the bronze Altar that was before YHWH was too little to receive the Burnt-Offerings, and Meat-Offerings, and the fat of the Peace-Offerings.

Chapter 9

And at that time Solomon held a festival, and all Israel with him, a great company, from the entering in of Hamath to the river of Egypt, before YHWH Elohim, for seven days and seven days, even 14 days.

On the eighth day he sent the people away:

and they blessed the king and went to their tents joyful and glad of heart for all the goodness that YHWH had done for David his slave, and for Israel his people.

And it came about, when Solomon had finished the construction of the Temple of YHWH, and the king's house, and all Solomon's desire that he was delighted to do, that YHWH appeared to Solomon a second time, as he had appeared to him at Gibeon.

And YHWH said to him, I have heard your prayer and your supplication, that you have made before me:

I have consecrated this Temple that you have constructed, to put My Name there for the ages;

and my eyes and my heart will be there for times. And if you will walk before me, as David your dad walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, and will observe my statutes and my judgments:

Then I will establish the throne of your kingdom upon Israel for the ages, as I promised to David your dad saying, There will not fail you a man upon the throne of Israel.

But if you will at all turn from following me, you or your children and will not observe my commandments and my statutes that I have set before you, but go and serve other elohim and worship them:

Then I will cut off Israel out of the land that I have given them; and this Temple that I have consecrated for my Name, will I cast out of my sight, and Israel will become a proverb and a taunt among all people:

And at this Temple that is highest, everyone that passes by it will be appalled and will whisper; and they will ask, why has YHWH done this to this land, and to this Temple?

And they will answer, because they abandoned YHWH Elohim, who brought out their forefathers from the land of Egypt, and have taken hold of other elohim, and have worshiped them and served them:

therefore has YHWH brought upon them all this calamity.

And it came to pass at the end of 20 years, when Solomon had

constructed the two houses, the Temple of YHWH, and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire)

, then king Solomon assigned Hiram 20 cities in the land of Galilee.

And Hiram came out from Tyre to see the cities that Solomon had given him;

and they did not please him.

Then he said, what cities are these that you have given me, my brother?

And he called them the land of Cabul to this day. And Hiram sent to the king 120 talents [4 1/2 tons] of gold. And this is the reason for the forced labor that king Solomon raised;

because to construct the Temple of YHWH, and his own house and Millo, and the wall of Jerusalem, and Hazor, Megiddo, and Gezer.

Because Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and killed the Canaanites that lived in the city, and gave it for a present to his daughter, Solomon's woman.

And Solomon rebuilt Gezer, and Bethhoron the lower, and Baalath, and Tadmor in the wilderness, in the land, And all the storage cities that Solomon had, and cities for his chariots, and cities for his horsemen, and what Solomon desired to construct in Jerusalem, and in Lebanon, and in all the land of his dominion.

And all the people that w

ere left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites,

that were not of the children of Israel, their children that were left after them in the land, who the children of Israel also were not able to Devote to Destruction, upon those did Solomon extend his serfdom of forced labor to this day.

But of the children of Israel did Solomon make no slaves:

but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

These were the chief of the officers that were over Solomon's work, 550 that had rule over the people that did the work.

But Pharaoh's daughter came up out of the city of David to her house that Solomon had built for her:

Chapter 10

then he constructed Millo.

And three times in a year did Solomon offer Burnt-Offerings and Peace-Offerings upon the Altar that he built to YHWH, and he burnt incense upon the Altar that was before YHWH. So he finished the Temple requirements. And king Solomon constructed a navy of ships in Eziongeber, that is near Eloth, on the shore of the Red Sea, in the land of Edom.

And Hiram sent in the navy his slaves and seamen that had knowledge of the sea, with the slaves of Solomon. And they came to Ophir, and acquired from there gold, 420 talents [16 tons], and brought it to king Solomon.

And when the queen of Sheba heard of the fame of Solomon

concerning the Name of YHWH, she came to test him with hard questions.

And she came to Jerusalem with a very rich wealth, with camels that carried spices, and very much gold and precious stones:

and when she had come to Solomon, she conversed with him of all that was in her heart.

And Solomon answered all her questions: there was not anything hidden from the king that he did not tell her.

And when the queen of Sheba had seen all Solomon's Wisdom, and the house that he had built, and the food of his table and the assembly of his slaves, and the attendance of his ministers and their apparel, and his cup-bearers, and his ascent by which he went up to the Temple of YHWH;

there was no more spirit left in her.

And she said to the king, it was a true report that I heard in my own land of your deeds and of your Wisdom. But I did not believed the words until I came here, and my eyes have seen it:

and lo, the half of it was not told me: your Wisdom and prosperity exceeds the fame that I heard of.

Happy are your men, happy are these your slaves that stand continually before you, and that hear your Wisdom. Blessed is YHWH Elohim that delighted in you, to set you on the throne of Israel:

because YHWH loved Israel for the ages, therefore he appointed you

king, to institute judgment and justice. And she gave the king 120 talents [4 1/2 tons] of gold, and of spices a very great store, and precious stones:

there came no more such abundance of spices as these that the queen of Sheba gave to king Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir very many almug trees, and precious stones. And the king made from the almug trees pillars for the Temple of YHWH, and for the king's house, lyres also and bagpipes for singers: there have not come such almug trees, nor have there been seen such to this day.

And king Solomon gave to the queen of Sheba all her desires, whatever she asked for, besides what Solomon gave her from his royal bounty. So she returned to her own country, she

and her slaves.

Now the weight of gold that came to Solomon in one year was 666 talents [25 tons] of gold, Besides what he had from the traders, and from the traffic of the spice merchants, and from all the kings of Arabia, and the governors of the country.

And king Solomon fashioned 200 shields of beaten gold:

600 shekels [7 1/2 pounds] of gold went for each shield.

And he fashioned 300 shields of beaten gold; three minas [3 3/4th pounds] of gold went for each shield:

and the king put them in the house of the forest of Lebanon. Also

the king fashioned a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and a round top is to the throne behind it, and hands are on this side and on that, to the area of sitting, and two lions are standing near the hands, And twelve lions stood there on the one side and on the other upon the six steps:

there was not the likes of it fashioned in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold;

none were of silver: it was accounted for nothing in the days of Solomon.

Because the king had at sea a navy of Tharshish with the navy of Hiram: once in three years the navy of Tharshish came, bringing gold, silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for Wisdom.

And all the earth requested for Solomon, to hear his Wisdom that Elohim had put in his heart. And they brought everyone his present, vessels of silver and vessels of gold, and clothing, armor, spices, horses, and mules, this occurred yearly.

Chapter 11

And Solomon gathered together chariots and horsemen: and he had 1400 chariots, and 12,000 horsemen, who he brought to the cities for chariots, and with the king at Jerusalem. And the king caused

silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the valley, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn for a price. And a chariot came up and went out of Egypt for 600 shekels [15 pounds] of silver, and an horse for 150 [3 3/4th pounds]: and so for all the kings

of the Hittites, and for the kings of Syria, they did bring them out by their means.

But king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which YHWH commanded the children of Israel, You will not go in to them, neither will they come in to you:

because surely they will turn away your heart after their elohim:

Solomon clung to these in love.

And he had 700 wives, princesses, and 300 concubines:

and his women perverted his heart.

Because it came to pass, when Solomon was old, that his women perverted his heart after other elohim: and his heart was not whole with YHWH Elohim, as was the heart of David his dad.

Because Solomon departed after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

And Solomon did bad in the sight of YHWH, and went not fully after YHWH, as did David his dad. Then Solomon constructed a

cultic platform for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

And likewise he did for all his foreign women that burnt incense and sacrificed to their elohim.

And YHWH was angry with Solomon, because his heart was turned from YHWH Elohim of Israel that had appeared to him twice, And had commanded him concerning these things, that he should not go after other elohim:

but he observed not what YHWH commanded.

Therefore YHWH said to Solomon, Since this is done by you, and you have not observed my Covenant and my statutes that I have commanded you, I will certainly tear in pieces the kingdom from you, and will give it to your servants (Levites)

. Nevertheless in your days I will not do it because of David your dad's sake:

but I will tear it in pieces out of the hand of your son.

But I will not tear in pieces all the kingdom; but will give one tribe to your son for David my servant's sake, and for Jerusalem's sake that I have chosen.

Then YHWH stirred up an adversary to Solomon, Hadad the Edomite: he was of the king's royal house in Edom. Because it came about, when David was in Edom, and Joab the captain of the army was gone up to bury the slain, after he had struck every male in Edom; (For six months did Joab remain there with all Israel, until

he had cut off every male in Edom:) But Hadad fled, he and certain Edomites of his dad's slaves with him, to go into Egypt; Hadad being still a young child.

And they arose out of Midian, and came to Paran:

and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt;

that gave him a house and appointed him provisions, and gave him land.

And Hadad found great favor in the sight of Pharaoh, so that he gave him for his woman the sister of his own wife, the sister of Tahpenes the queen.

And the sister of Tahpenes gendered him Genubath his son, who Tahpenes weaned in Pharaoh's house:

and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David rested with his forefathers, and that Joab the captain of the army was dead, Hadad said to Pharaoh, let me leave so that I may go to my own country.

Then Pharaoh replied to him, but what have you lacked with me so that you seek to go to your own country?

And he answered, nothing: but let me go there anyway. And Elohim stirred him up another adversary, Rezon the son of Eliadah that fled from his master Hadadezer king of Zobah: And he gathered men to him, and became captain over a band, when David killed them of Zobah:

and they went to Damascus and lived there, and reigned in Damascus.

And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel and reigned over Syria.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's slave, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

And this was the reason for which he lifted up a hand against the king:

Solomon built Millo, he shut up the breach of the city of David his dad and the man Jeroboam was a mighty man of valor. And Solomon seeing the young man that he was industrious, he made him ruler over all the burden of the house of Joseph.

And it came about at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the road; and he had covered himself with a new garment; and both of them were alone in the field.

And Ahijah caught the new garment that was on him, and tore it in twelve pieces: And he said to Jeroboam, take yourself ten pieces: because this is what YHWH says, the Elohim of Israel, See, I will tear in pieces the kingdom out of the hand of Solomon, and will give ten tribes to you:

(But he will have one tribe for my slave David's sake, and for Jerusalem's sake, the city that I have chosen out of all the tribes of

Israel:

) Because they have forsaken me, and bowed themselves to Ashtoreth, goddess of the Zidonians, to Chemosh elohim of Moab, and to Milcom elohim of the sons of Ammon.

And have not walked in my ways, to do what is right in my eyes, concerning my statutes and my judgments, like David his dad.

But I will not take the whole kingdom out of his hand: but I will make him ruler all the days of his life for David my slave's sake, who I chose, because he observed my commandments and my statutes:

But I will take the kingdom out of his son's hand, and will give it to you, even ten tribes.

And to his son will I give one tribe so that David my slave may have a lamp daily before me in Jerusalem, the city that I have chosen to put my Name there.

And I will take you, and you will reign according to all that your mind desires, and will be king over Israel.

And it will be, if you will listen to all that I command you and will walk in my ways, and do what is right in my sight, to observe my statutes and my commandments, as David my slave did.

That I will be with you and build you a lasting house, as I built for David and will give Israel to you.

Chapter 12

And I will for this afflict the offspring of David, but not for all the days.

Solomon desired therefore to kill Jeroboam.

But Jeroboam arose and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did and his Wisdom, are they not written in the scroll of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was 40 years.

And Solomon rested with his forefathers, and was buried in the city of David his dad:

and Rehoboam his son reigned in his place. And Rehoboam went to Shechem: because all Israel had come to Shechem to make him king.

And it came about, when Jeroboam the son of Nebat, who was still in Egypt heard of it, (for he was fled from the presence of king Solomon, and Jeroboam lived in Egypt;) That they sent and called him.

And Jeroboam and all the company of Israel came, and spoke to Rehoboam saying, your dad made our yoke grievous: now you make the grievous service of your dad, and his heavy yoke that he put upon us, lighter, and we will serve you.

Then he replied to them, leave us now for three days then return to me.

And the people left. And king Rehoboam consulted with the old men that stood before Solomon his dad while he still lived and asked, how do you advise that I may answer these people? And they spoke to him saying, if you will be a servant to this people this day and will serve them, and answer them by speaking good words to them, then they will be your slaves for the ages.

But he forsook the counsel of the old men that they had given him, and consulted with the young men that were grown up with him, and that stood before him.

And he replied to them, what counsel give you that we may answer this people, who have spoken to me saying, make the yoke that your dad did put on us lighter?

And the young men that were grown up with him spoke to him saying, this is how you will speak to this people that spoke to you saying, your dad made our yoke heavy, but you make it lighter for us.

This is what you will say to them, my little finger will be thicker than my dad's loins.

And now, my dad laid on you a heavy yoke, and I add to your yoke; my dad disciplined you with whips, and I, I will discipline you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed saying, come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him;

And spoke to them after the counsel of the young men saying, my dad made your yoke heavy, and I will add to your yoke:

my dad also disciplined you with whips, but I will discipline you with scorpions. Therefore the king listened not to the people; because the cause was from YHWH, that he might perform his saying that YHWH spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

So when all Israel saw that the king listened not to them, the people answered the king saying, what portion have we in David?

Neither have we inheritance in the son of Jesse: to your tents O Israel: now see to your own house, David.

So Israel departed to their tents. But as for the children of Israel that lived in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the forced labor; and all Israel stoned him with stones so that he died.

Therefore king Rehoboam hurriedly got himself up to his chariot and fled to Jerusalem.

So Israel rebelled against the House of David to this day. And it came about, when all Israel heard that Jeroboam was returned, that they sent and called him to the company, and made him king over all Israel:

there was none that followed the House of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the House of Judah, with the tribe of Benjamin, 180,000 chosen men

that were warriors, to fight against the House of Israel, to bring the kingdom back to Rehoboam the son of Solomon.

But the Word of Elohim came to Shemaiah the man of Elohim saying, Speak to Rehoboam, the son of Solomon, king of Judah, and to all the House of Judah and Benjamin, and to the remnant of the people saying, This is what YHWH commands, You will not go up, nor fight against your brothers the children of Israel:

return every man to his house because this thing is from me.

They listened therefore to the Word of YHWH, and returned to leave, according to the Word of YHWH. Then Jeroboam built Shechem in Mount Ephraim, and lived there;

and went out from there and built Penuel.

And Jeroboam said in his heart, now will the kingdom return to the House of David.

If this people go up to do sacrifice in the Temple of YHWH at Jerusalem, then will the heart of this people return again to their master, even to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah.

So the king took counsel, and fashioned two calves of gold and said to them, it is too much for you to go up to Jerusalem: see your elohim O Israel, that brought you up out of the land of Egypt. And he set the one in Bethel, and the other he placed in Dan. And this thing became a sin because the people went to worship before the one, even to Dan. And he made a house of worship places, and appointed priests of the lowest of the people that were not of the

sons of Levi. And Jeroboam ordained a festival in the eighth month, on the 15th day of the month, like the festival that is in Judah, and he offered upon the altar.

So he did in Bethel, sacrificing to the calves that he had fashioned, and he placed in Bethel the priests of the worship places that he had appointed.

Chapter 13

So he offered upon the altar that he had made in Bethel the 15th day of the eighth month, even in the month that he had devised of his own heart; and ordained a festival for the children of Israel: and he offered upon the altar, and burnt incense. And look, there came a man of Elohim out of Judah by the Word of YHWH to Bethel: and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the Word of YHWH and said, O altar, altar, this is what YHWH declares, See, a child will be gendered to the House of David, Josiah by name.

And upon you will he offer the priests of the worship places that burn incense on you, and men's bones will be burnt upon you.

And he gave a sign that same day saying, This is the sign that YHWH has spoken; see,

the altar will be torn in pieces,

and the ashes that are on it will be poured out. And it came to pass, when king Jeroboam heard the saying of the man of Elohim that had cried against the altar in Bethel, that he put out his hand from the altar saying, lay hold on him.

And his hand that he put out against him, withered, so that he could not pull it in again to himself. The altar also was torn in pieces,

and the ashes poured out from the altar, according to the sign that the man of Elohim had given by the Word of YHWH.

And the king answered and said to the man of Elohim, entreat now the presence of YHWH Elohim, and pray for me, that my hand may be restored to me again.

And the man of Elohim prayed to YHWH, and the king's hand was restored to him again, and became as it was before.

And the king said to the man of Elohim, come home with me, and refresh yourself and I will give you a reward.

And the man of Elohim replied to the king, if you will give me half your house, I will not go in with you, neither will I eat bread nor drink water in this place.

Because so was it charged me by the Word of YHWH saying, Eat no bread, nor drink water, nor return by the same road that you came.

So he went another way, and returned not by the road that he came to Bethel by.

Now there lived an old prophet in Bethel;

and his sons came and told him all the works that the man of Elohim had done that day in Bethel:

the words that he had spoken to the king, those they also told to their dad. And their dad replied to them, what road did he take?

Because his sons had seen what road the man of Elohim went that came from Judah. And

he said to his sons, saddle me the donkey. So they saddled him the donkey and he rode on it and went after the man of Elohim and found him sitting under an oak:

and he said to him, are you the man of Elohim that came from Judah?

And he replied, I am. Then he said to him, come home with me and eat bread.

And he replied, I may not return with you, nor go in with you: neither will I eat bread nor drink water with you in this place: Because it was told to me by the Word of YHWH, you will eat no bread nor drink water there, nor return to go by the road that you came from.

He replied to him, I am a prophet also as you are; and an angel spoke to me by the Word of YHWH saying, bring him back with you to your house so that he may eat bread and drink water. But he lied to him. So he went back with him, and did eat bread in his house, and drank water.

And it came about, as they sat at the table that the Word of YHWH came to the prophet that brought him back.

And he cried to the man of Elohim that came from Judah saying, This is what YHWH declares, since you have disobeyed the mouth of YHWH, and have not observed the commandment that YHWH Elohim commanded you, but came back and have eaten bread and

drunk water in the place of which YHWH did say to you, Eat no bread and drink no water;

your carcass will not come to the tomb of your fathers. And it came to pass, after he had eaten bread and after he had drunk, that he saddled for him the donkey for the prophet whom he had brought back.

And when he was gone, a lion met him by the road, and killed him:

and his carcass was cast in the road, and the donkey stood by it, the lion also stood by the carcass.

And look, men passed by and saw the carcass cast in the road,

and the lion standing by the carcass: and they came and told it in the city where the old prophet lived. And when the prophet that had brought him back from the road heard this, he said, it is the man of Elohim who was disobedient to the Word of YHWH. Therefore YHWH has delivered him to the lion that has torn and killed him, according to the Word of YHWH that he spoke to him.

And he spoke to his sons saying, saddle me the donkey.

And they saddled it for him.

And he went and found his carcass cast in the roadway, and the donkey and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the donkey.

And the prophet took up the carcass of the man of Elohim, and laid it on the donkey and brought it back: and the old prophet came to the city to mourn and to bury him. And he laid his carcass in his

own grave and they mourned over him saying, alas my brother!

And it came about, after he had buried him that he spoke to his sons saying, when I am dead then bury me in the tomb where the man of Elohim is buried;

Chapter 14

lay my bones besides his bones.

Because the saying that he cried by the Word of YHWH against the altar in Bethel, and against all the houses of the worship places that are in the cities of Samaria, will certainly come to pass.

After this thing Jeroboam returned not from his bad ways, but appointed again from the lowest of the people priests of the worship places: whoever would, he consecrated him and he became one of the priests of the worship places. And this thing became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the face of the land. At that time Abijah the son of Jeroboam fell sick.

And Jeroboam said to his woman, get up I ask you, and disguise yourself so that you are not known to be the woman of Jeroboam;

and get yourself to Shiloh:

see, there is Ahijah the prophet that told me that I should be king over this people. And take with you ten loaves and hard biscuits, and a Cruse of honey, and go to him: he will tell you what will become of the boy.

And Jeroboam's woman did so, and got up and went to Shiloh and came to the house of Ahijah. But Ahijah could not see because his

eyes were set by reason of his age.

And YHWH said to Ahijah, See, the woman of Jeroboam comes to ask a thing of you for her son; because he is sick: this and that you will say to her: for it will be, when she comes in that she will pretend herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door that he said, come in you woman of Jeroboam; why pretend yourself to be another?

because I am sent to you with difficult news. Go tell Jeroboam, This is what YHWH Elohim of Israel declares, in that I exalted you from among the people and appointed you ruler over my people Israel, and tore in pieces the kingdom away from the House of David, and gave it to you:

and still you have not been as my slave David, who observed my commandments, and who followed me with all his heart, to do what was right in my eyes;

But have done bad above all that were before you, because you have gone and fashioned yourself other elohim and metal cast images, to provoke me to anger and have cast me behind your back:

Therefore look, I will bring bad upon the house of Jeroboam, and will cut off from Jeroboam him that pisses against the wall, and him that is shut up and left in Israel.

And will take away the remnant of the house of Jeroboam, as a man burns dung, until it is all gone.

Him that dies of Jeroboam in the city will the dogs eat; and him

that dies in the field will the fowls of the air eat: because YHWH has spoken it. Get yourself up now therefore and go to your own house:

and when your feet enter into the city, the boy will die. And all Israel will mourn for him and bury him:

because he only of Jeroboam will come to the grave, because in him there is found some good thing toward YHWH Elohim of Israel in the house of Jeroboam.

And YHWH has raised up for himself a king over Israel who cuts off the house of Jeroboam this day, and what?

Because YHWH will strike Israel as a reed is shaken in the water, and he will root up Israel out of this good land that he gave to their forefathers.

And will scatter them beyond the river, because they have made their groves (for idol worship), provoking YHWH to anger.

And he will give Israel up because of the sins of Jeroboam, who did sin and who incurred Israel to sin. And Jeroboam's woman got up and left and came to Tirzah: and when she came to the threshold of the door, the boy died; And they buried him, and all Israel mourned for him according to the Word of YHWH that he spoke by the hand of his slave Ahijah the prophet.

And the rest of the acts of Jeroboam, how he warred and how he reigned, look, they are written in the scroll of the chronicles of the kings of Israel.

And the days that Jeroboam reigned were 22 years:

and he rested with his fathers and Nadab his son reigned in his place. And Rehoboam the son of Solomon reigned in Judah.

Rehoboam was 41 years old when he began to reign,

and he reigned 17 years in Jerusalem, the city that YHWH did choose out of all the tribes of Israel, to put his Name there. And his mother's name was Naamah an Ammonitess. Then Judah did bad in the sight of YHWH, and they provoked him to jealousy with their sins that they had committed, above all that their ancestors had done.

Because they also built themselves worship places, and images and groves, on every high hill and under every green tree. And there were also male temple prostitutes in the land: and they did according to all the disgusting things of the nations that YHWH cast out before the children of Israel.

And it came about in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

And he took away the treasures of the Temple of YHWH, and the treasures of the king's house;

he even took away everything:

and he took away all the shields of gold that Solomon had fashioned.

Chapter 15

And king Rehoboam fashioned in their place bronze shields, and deposited them unto the hands of the chief of the guard that

watched the door of the king's house.

And it was so, when the king went into the House of YHWH, that the guard carried them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the scroll of the chronicles of the kings of Judah?

And there was war between Rehoboam and Jeroboam all their days.

Then Rehoboam rested with his forefathers, and was buried with his ancestors in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his place.

Now in the 18th year of king Jeroboam the son of Nebat reigned Abijam over Judah. For three years he reigned in Jerusalem.

And his mother's name was Maachah, the daughter of Abishalom. And he walked in all the sins of his dad that he had done before him:

and his heart was not whole with YHWH Elohim, as the heart of David his forefather.

But for David's sake YHWH Elohim did give him a lamp in Jerusalem, to set up his son after him and to establish Jerusalem.

Because David did what was right in the eyes of YHWH, and turned not aside from anything that he commanded him all the days of his life, except only in the matter of Uriah the Hittite.

And there was war between Rehoboam and Jeroboam all the days of his life.

Now the rest of the acts of Abijam and all that he did, are they not written in the scroll of the chronicles of the kings of Judah?

And there was war between Abijam and Jeroboam.

And Abijam rested with his forefathers, and they buried him in the city of David: and Asa his son reigned in his place. And in the 20th year of Jeroboam king of Israel Asa reigned over Judah.

And he reigned 41 years in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

And Asa did what was right in the eyes of YHWH, as did David his forefather.

And he took away the male temple prostitutes out of the land, and removed all the idols that his ancestors had made. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the Wadi Kidron. But the worship places were not removed, but Asa's heart was whole with YHWH all his days. And he brought in the things that his dad had dedicated, and the things that he had dedicated, into the House of YHWH, silver, gold, and vessels. And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah so that he might not permit any to go out or come in to Asa king of Judah.

Then Asa took all the silver and the gold that was left in the treasury of the Temple of YHWH, and the treasures of the king's house and delivered them into the hand of his slaves.

And king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria that lived at Damascus saying, there is an alliance between ourselves, and between my dad and your dad:

look, I have sent to you a present of silver and gold;

come and break your alliance with Baasha king of Israel so that he may depart from me.

So Benhadad listened to king Asa, and sent the captains of the army that he had against the cities of Israel, and attacked Ijon, Dan, Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.

And it came about, when Baasha heard of it, that he stopped building at Ramah, and lived in Tirzah.

Then king Asa made a proclamation throughout all Judah;

no one was exempted: and they took away the stones of Ramah and its timber with which Baasha had constructed;

and king Asa built with it Geba of Benjamin, and Mizpah.

The rest of all the acts of Asa and all his might, and all that he did, and the cities that he constructed, are they not written in the scroll of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet.

Then Asa rested with his forefathers, and was buried with his ancestors in the city of David his relative:

and Jehoshaphat his son reigned in his place. And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did bad in the

sight of YHWH, and walked in the way of his dad, and in his sin with which he made Israel to sin.

And Baasha the son of Ahijah, of the house of Issachar conspired against him;

and Baasha attacked him at Gibbethon that belonged to the Philistines, because Nadab and all Israel laid siege to Gibbethon.

Even in the third year of Asa king of Judah did Baasha kill him, and reigned in his place.

And it came about, when he reigned that he attacked all the house of Jeroboam;

he left to Jeroboam not any that breathed, until he had destroyed him, according to the Word of YHWH that he spoke by his slave Ahijah the Shilonite.

Chapter 16

Because of the sins of Jeroboam that he sinned, and that he caused Israel sin, by his provocation with which he provoked YHWH Elohim of Israel to anger.

Now the rest of the acts of Nadab and all that he did, are they not written in the scroll of the chronicles of the kings of Israel?

And there was war between Asa and Baasha king of Israel all their days. In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, 24 years.

And he did bad in the sight of YHWH, and walked in the way of

Jeroboam, and in his sin with which he caused Israel to sin.

Then the Word of YHWH came to Jehu the son of Hanani against Baasha saying, Inasmuch as I exalted you out of the dust and appointed you ruler over my people Israel;

and you have walked in the way of Jeroboam, and have caused my people Israel to sin, to provoke me to anger with their sins; Lo, I am putting away the posterity of Baasha, even the posterity of his house, and have given up your house as the house of Jeroboam son of Nebat. Him that dies of Baasha in the city will the dogs eat; and him that dies of his in the fields will the fowls of the air eat. Now the rest of the acts of Baasha and what he did, and his might, are they not written in the scroll of the chronicles of the kings of Israel? So Baasha rested with his forefathers, and was buried in Tirzah: and Elah his son reigned in his place.

And also by the hand of the prophet Jehu the son of Hanani the Word of YHWH came against Baasha and against his house.

Even for all the bad that he did in the sight of YHWH, in provoking him to anger with the work of his hands, in being like the house of Jeroboam;

and because he killed him.

In the 26th year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

And his slave Zimri, captain of half his chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

And Zimri went in and struck and killed him, in the 27th year of Asa king of Judah, and reigned in his place.

And it came about, when he began to reign, as soon as he sat on his throne, that he killed all in the house of Baasha:

he left him not one that pisses against a wall, neither of his kinsmen-redeemer, nor of his friends.

Thus Zimri did destroy all the house of Baasha, according to the Word of YHWH that he spoke against Baasha by Jehu the prophet. Because all the sins of Baasha

and the sins of Elah his son, by which they sinned, and by which they caused Israel to sin in provoking YHWH Elohim of Israel to anger with their vanities.

Now the rest of the acts of Elah and all that he did, are they not written in the scroll of the chronicles of the kings of Israel?

In the 27th year of Asa king of Judah did Zimri reign for seven days in Tirzah.

And the people were camped against Gibbethon that belonged to the Philistines. And the people that were camped heard it reported, Zimri has conspired and has also killed the king:

therefore all Israel made Omri, the captain of the army, king over Israel that day in the camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And it came to pass, when Zimri saw that the city was taken, that

he went into the palace of the king's house, and burnt the king's house over himself with fire and died. Because of his sins that he sinned in doing bad

in the sight of YHWH, in walking in the way of Jeroboam, and in his sin that he did, to cause Israel to sin.

Now the rest of the acts of Zimri and his treason that he did, are they not written in the scroll of the chronicles of the kings of Israel? Then were the people of Israel divided into two parts:

half of the people followed Tibni the son of Ginath, to make him king;

and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

In the 31st year of Asa king of Judah, Omri began to reign over Israel for twelve years: six years he reigned in Tirzah.

And he bought the hill Samaria from Shemer for two talents [150 pounds] of silver, and built on the hill, and called the name of the city which he constructed, after the name of Shemer, owner of the hill, Samaria. But Omri did bad in the eyes of YHWH, and did worse than all that were before him. Because he walked in all the ways of Jeroboam the son of Nebat,

and in his sin with which he caused Israel to sin, to provoke YHWH Elohim of Israel to anger with their vanities.

Now the rest of the acts of Omri that he did, and his might that he showed, are they not written in the scroll of the chronicles of the

kings of Israel?

So Omri rested with his forefathers, and was buried in Samaria:

and Ahab his son reigned in his stead. And in the 38th year of Asa king of Judah, Ahab the son of Omri began to reign over Israel:

and Ahab the son of Omri reigned over Israel in Samaria 22 years.

And Ahab the son of Omri did bad in the sight of YHWH above all that were before him. And it came about, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took for his woman Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal and worshiped him.

Chapter 17

And he reared up an altar for Baal in the house of Baal that he had built in Samaria.

And Ahab made a grove;

and Ahab did more to provoke YHWH Elohim of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Bethelite rebuild Jericho: he laid the foundation of it by the price of his firstborn Abiram.

And set up its gates by the price of his youngest son Segub, according to the Word of YHWH that he spoke by Joshua the son of Nun. And Elijah the Tishbite, who was of the inhabitants of Gilead declared to Ahab, as YHWH Elohim of Israel lives, before whom I stand, there will not be dew nor rain these years, except according

to my word.

And the Word of YHWH came to him saying, get yourself from here and turn eastward, and hide yourself by the Cherith stream that flows into the Jordan River.

And it will be that you will drink of the stream;

and I have commanded the ravens to feed you there.

So he went and did according to the Word of YHWH, because he went and lived by the Cherith stream that flows into the Jordan River.

And the ravens brought him bread and meat at sunrise, and bread and meat at sunset;

and he drank from the stream.

So it came about after a while, that the stream dried up because there had been no rain in the land. Then the Word of YHWH came to him saying, Get up, go to Zarephath that belongs to Zidon and live there: see, I have commanded a widow woman there to support you. So he got up and went to Zarephath.

And when he came to the gate of the city, see, the widow woman was there gathering sticks: and he called to her and said, bring me I ask you, a little water in a vessel so that I may drink.

And as she was going to bring it he called to her and said, bring me also I ask you, a morsel of bread in your hand.

And she replied, as YHWH Elohim lives, I have not a cake but only a handful of meal in a barrel. And a little oil in a cruse:

and see, I am gathering two sticks so that I may go in and prepare it for myself and for my son, that we may eat it and die.

And Elijah said to her, fear not; go and do as you have said, but make me a little cake first and bring it to me, and afterwards make for yourself and for your son. Because this is what YHWH Elohim of Israel declares, the barrel of meal will not waste, neither will the cruse of oil fail, until the day that YHWH sends rain upon the land.

And she went and did according to the saying of Elijah: and she,

and he, and her house ate for many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of YHWH that he spoke by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so severe that he stopped breathing. Then she said to Elijah, what have I to do with you O you man of Elohim? Are you coming to me to call my sin to remembrance, and to kill my son?

And he replied to her, give me your son.

And he took him out of her bosom, and carried him up into a loft where he lived, and laid him upon his own bed.

And he cried to YHWH and said, O YHWH my Elohim, have you also brought bad upon the widow with whom I reside, by killing her son?

And he stretched himself upon the child three times, and cried to YHWH and said, O YHWH Elohim I pray you, let this child's breath come into him again.

Chapter 18

And YHWH heard the voice of Elijah; and the breath of the child came into him again and he revived.

And Elijah took the child and brought him down out of the room into the house, and delivered him to his mother:

and Elijah said, see, your son lives.

And the woman replied to Elijah, now by this I know that you are a man of Elohim, and that the Word of YHWH in your mouth is Truth. And it came about after many days, that the Word of YHWH came to Elijah in the third year saying, Go, show yourself to Ahab; and I will send rain upon the land. And Elijah went to show himself to Ahab. And there was a severe famine in Samaria.

And Ahab called Obadiah that was the governor of his house.

(Now Obadiah feared YHWH greatly:

because it was so, when Jezebel cut off the prophets of YHWH, that Obadiah took 100 prophets, and hid them by 50 in a cave, and fed them with bread and water)

. Then Ahab said to Obadiah, go into the land to all fountains of water and to all streams:

perhaps we may find some grass to save the horses and mules alive so that we do not lose all the animals.

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by

himself.

And as Obadiah was on the road, lo, Elijah met him and he recognized him, and fell on his face and said, are you my master Elijah?

Then he answered him, I am: go tell your lord, see, Elijah is here. And he replied, what have I sinned that you would deliver your slave into the hand of Ahab, to kill me?

As YHWH Elohim lives, there is no nation or kingdom where my master has not sent to find you: and when they said, he is not there; he took an oath of the kingdom and nation that they found you not.

And now you say, go tell your master, see, Elijah is here.

And it will come to pass as soon as I am gone from you, that the Spirit of YHWH will carry you where I know not.

And so when I come and tell Ahab and he cannot find you, he will kill me:

but I your slave fear YHWH from my youth. Was it not told my master what I did when Jezebel killed the prophets of YHWH, how I hid 100 men of YHWH's prophets by 50 in a cave, and fed them with bread and water? And now you say, go tell your master, see, Elijah is here:

and he will kill me.

But Elijah replied, as YHWH of Hosts lives before whom I stand, I will certainly show myself to him today. So Obadiah went to meet Ahab, and told him:

and Ahab went to meet Elijah. And it came about when Ahab saw Elijah, that Ahab said to him, are you he that troubles Israel?

And he answered, I have not troubled Israel; but you and your dad's house, in that you have forsaken the commandments of YHWH, and you have followed Baalim.

Now therefore send and gather to me all Israel to Mount Carmel, and the prophets of Baal 450, and the prophets of the groves 400 that eat at Jezebel's table. So Ahab sent to all the children of Israel and gathered the prophets together to Mount Carmel. And Elijah came to all the people and said, how long are you limp between two opinions? If YHWH is Elohim, follow him: but if Baal, then follow him. And the people answered him not a word. Then Elijah said to the people, I, even I alone, remain a prophet of YHWH; but Baal's prophets are 450 men.

Let them therefore give us two young steers;

and let them choose one your steer for themselves and cut it in pieces, and lay it on wood, but put no fire under it.

And I will prepare the other young steer, and lay it on wood and put no fire under it: And call you on the name of your elohim, and I will call on the Name of YHWH: and the Elohim that answers by fire, let him be Elohim. And all the people answered and said, it is well spoken. And Elijah said to the prophets of Baal, choose one young steer for yourselves and prepare it first; because you are many, and call on the name of your elohim, but put no fire under it.

And they took the young steer that was given them and they prepared it, and called on the name of Baal from sunrise until noon

saying, O Baal hear us.

But there was no voice, nor any that answered.

And they leaped on the altar that was made.

And it came to pass at noon, that Elijah mocked them and said, cry aloud:

for he is an elohim; either he is talking or he is pursuing, or he is in a journey, or perhaps he sleeps and must be awakened.

And they cried aloud, and cut themselves after their custom with knives and lancets, until their blood gushed out on them.

And it came about, when midday was past and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice nor any to answer, nor any that attended. Then Elijah said to all the people, come near to me. And all the people came near to him.

And he repaired the Altar of YHWH that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the Word of YHWH came saying, Israel will be your name: And with the stones he built an Altar in the Name of YHWH:

and he dug a trench around the Altar, as big as would contain two measures [13 quarts] of the seed.

And he put the wood in order, and cut the young steer in pieces and laid it on the wood and said, fill four barrels with water and pour it on the whole Burnt-Offering, and on the wood. And he said, do it

the second time. And they did it the second time. And he said, do it the third time. And they did it the third time. And the water ran around the Altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, YHWH Elohim of Abraham, Isaac, and of Israel, let it be known this day that you are Elohim in Israel.

And that I am your slave, and that I have done all these things at your Word.

Hear me O YHWH, hear me so that this people may know that you are YHWH Elohim, and that you have turned their heart back again.

Then supernatural fire from YHWH fell, and consumed the whole Burnt-Offering, and the wood and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces and they said, YHWH, he is the Elohim!

YHWH, he is the Elohim!

And Elijah said to them, seize the prophets of Baal;

let not one of them escape.

And they seized them and Elijah brought them down to the Wadi Kishon, and killed them there. Then Elijah said to Ahab, get up, eat and drink; because there is a sound of the abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the ground, and put his face

between his knees and said to his slave, go up now, look toward the sea. And he went up and looked and reported, there is nothing. And he said, go again seven times.

And it came about at the seventh time that he reported, look, there arises a little cloud out from the sea, like a man's hand.

And he said, go up, say to Ahab, prepare your chariot and get yourself down so that the rain does not stop you.

Chapter 19

And it came about in this way that the skies were black with clouds and wind, and there was a great rain.

And Ahab rode and went to Jezreel.

And the hand of YHWH was on Elijah;

and he belted up his hips and ran before Ahab to the entrance of Jezreel. And Ahab told Jezebel all that Elijah had done, and added how he had killed all the prophets with the sword.

Then Jezebel sent a messenger to Elijah saying, so let the elohim do to me and more also, if I make not your life as the life of one of them by tomorrow about this time. And when he considered that, he got up and ran for his life and came to Beersheba that belongs to Judah, and left his slave there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree:

and he requested for himself that he might die and said, it is enough now O YHWH, take away my life, because I am not better than my forefathers.

And as he lay and slept under a juniper tree, lo, then an angel touched him and said to him, Get up and eat.

Then he looked and there was a cake baked on the coals, and a cruse of water at its head.

Then he did eat and drank, and laid himself down again. And the Angel of YHWH came again the second time and touched him and said, Get up and eat, because the journey is too much for you. Then he arose and did eat and drink, and went in the strength of that food 40 days and 40 nights to Horeb the mountain of Elohim. And he came there to a cave and lodged there; and lo, the Word of YHWH came to him,

and he said to him, What are you doing here Elijah?

And he replied, I have been very jealous for YHWH Elohim of Hosts, because the children of Israel have forsaken your Covenant-Pledge, thrown down your Altars and killed your prophets with the sword;

and I, even I alone am left;

and they seek my life, to take it away.

And he replied, Go out and stand upon the mountain before YHWH. And lo, YHWH passed over, and a great and strong wind tore away the mountains, and broke in pieces the rocks before YHWH; but YHWH was not in the wind: and after the wind an earthquake; but YHWH was not in the earthquake: And after the earthquake a supernatural fire; but YHWH was not in the supernatural fire: and after the fire a calm small voice.

And it was so, when Elijah heard it that he wrapped his face in his

mantle and went out, and stood in the entering in of the cave.

And lo, there came a voice to him and said, What are you doing here Elijah? And he replied, I have been very jealous for YHWH Elohim of Hosts:

because the children of Israel have forsaken your Covenant-Pledge, thrown down your Altars and killed your prophets with the sword; and I, even I alone am left;

and they seek my life, to take it away. Then YHWH replied to him, go, return on your way to the wilderness of Damascus:

and when you come, anoint Hazael to be king over Syria: And Jehu the son of Nimshi will you anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah will you anoint to be prophet in your place.

And it will come to pass, that him that escapes the sword of Hazael will Jehu kill: and him that escapes from the sword of Jehu will Elisha kill. Still I have left for myself 7000 in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him. So he left from there and found Elisha the son of Shaphat who was plowing with twelve yoke of oxen before him,

and he with the twelfth:

Chapter 20

and Elijah passed by him and cast his mantle upon him.

And he left the oxen, and ran after Elijah and said, let me, I ask you, hug my dad and my mom, and then I will follow you. And he

replied to him, go back again for what have I done to you?

And he returned back from him, and took a yoke of oxen and slaughtered them, and boiled their flesh with the instruments of the oxen, and gave to the people

and they did eat. Then he got up and went after Elijah and attended to him. And Benhadad the king of Syria gathered all his army together:

and there were 32 kings with him, and horses and chariots: and he went up and besieged Samaria and waged war against it.

And he sent messengers to Ahab king of Israel into the city and said to him, this is what Benhadad says, your silver and gold is mine; your women also and your children, even the most valuable are mine. And the king of Israel answered and said, my lord O king, according to your declaration, I am yours and all that I have. And the messengers came again and said, Benhadad declares saying, although I have sent to you saying, you will deliver me your silver and gold, and your women and your children; Still I will send my slaves to you tomorrow about this time, and they will search your house, and the houses of your slaves; and it will be that whatever is pleasant in your eyes, they will put it in their hand and take it away.

Then the king of Israel called all the Elders of the land and said, mark I ask you, and see how this man seeks mischief.

Because he sent to me for my women and for my children, and for my silver and gold;

and I denied him not.

And all the Elders and all the people said to him, listen not to him nor consent. Therefore he replied to the messengers of Benhadad, tell my lord the king, All that you did send for to your slave at the first I will do: but this thing I may not do.

And the messengers left, and brought him word again.

Then Benhadad sent to him and replied, the elohim do so to me and more also, if the dust of Samaria will suffice for handfuls for all the people that follow me.

And the king of Israel answered and said, tell him, let not him that belts on his harness boast himself as he that takes it off.

And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the tents, that he said to his slaves, set yourselves in formation. And they set themselves in formation against the city. And see, there came a prophet to Ahab king of Israel saying, this is what YHWH declares, have you seen all this great multitude? Look, I will deliver it into your hand this day; and you will know that I am YHWH. And Ahab replied, by whom? And he replied, this is what YHWH declares, even by the young men of the princes of the provinces.

Then he asked, who would order the battle?

And he answered, you. Then he numbered the young men of the princes of the provinces,

and they were 232:

and after them he numbered all the people, even all the children of Israel, being 7000.

And they went out at noon. But Benhadad was drinking himself drunk in the tents, he and the kings, the 32 kings that helped him. And the young men of the princes of the provinces went out first; and Benhadad sent out,

and they told him saying, there are men come out of Samaria.

And he replied, whether they are come out for peace, take them alive; or whether they are come out for war, take them alive. So these young men of the princes of the provinces came out of the city,

and the army that followed them.

And they killed everyone his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on a horse with the horsemen. And the king of Israel went out, and attacked the horses and chariots, and struck the Syrians with a great slaughter.

And the prophet came to the king of Israel and said to him, go, strengthen yourself, and mark, and see what you do: because at the return of the year the king of Syria will come up against you. And the slaves of the king of Syria said to him, their elohim are elohim of the hills; therefore they were stronger than us; but let us fight against them in the plains, and certainly we will be stronger than they. And this thing you will do: turn aside the kings each out of his place, and set captains in their place

And number you an army, like the army that you have lost, horse for horse, and chariot for chariot:

and we will fight against them in the plains, and certainly we will be stronger than they.

And he listened to their voice and did so. And it came about at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek to fight against Israel. And the children of Israel were numbered and were all present, and went against them: and the children of Israel camped before them like two little flocks of goats; but the Syrians filled the country.

And there came a man of Elohim and spoke to the king of Israel and said, This is what YHWH declares, because the Syrians have said, YHWH is Elohim of the hills, but he is not Elohim of the valleys, therefore I will deliver all this great multitude into your hand and you will know that I am YHWH.

And they camped one over against the other seven days.

And so it was, that on the seventh day the battle was joined: and the children of Israel killed of the Syrians 100,000 footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon 27,000 of the men that were left. And Benhadad fled and came into the city, into an inner room.

And his slaves said to him, look now, we have heard that the kings of the House of Israel are merciful kings. Let us, I ask you, put sackcloth on our hips and ropes upon our heads, and go out to the king of Israel: perhaps he will save your life.

So they girded sackcloth on their hips and put ropes on their heads and came to the king of Israel and said, your slave Benhadad asks, I beseech you, let me live. And he replied, is he still alive? He is my brother.

Now the men did diligently observe whether any thing would come from him, and did quickly catch it: and they said, your brother Benhadad. Then he replied, go, bring him. Then Benhadad came out to him; and he caused him to come up into the chariot.

And Benhadad said to him, the cities that my father took from your father, I will restore;

and you will make streets for yourself in Damascus, as my father made in Samaria.

Then Ahab replied, I will send you away with this treaty. So he made a treaty with him and sent him away. And a certain man from the sons of the prophets said to his neighbor in the Word of YHWH, hit me, I ask you. And the man refused to hit him.

Then he replied to him, Because you have not obeyed the Voice of YHWH, look, as soon as you are departed from me, a lion will kill you.

And as soon as he was departed from him, a lion found him and killed him. Then he found another man and said, hit me, I ask you. And the man hit him, so that in striking he wounded him. So the prophet departed and waited for the king by the way and disguised himself with ashes upon his face.

And as the king passed by, he cried to the king and he said, your

slave went out into the middle of the battle;

and lo, a man turned aside and brought a man to me and said, guard this man:

if by any means he is missing, then will your life be for his life, or else you will pay a talent [75 pounds] of silver. And as your slave was busy here and there, he was gone. And the king of Israel said to him, so will your judgment be; you have decided it. And he hurried and took the ashes away from his face; and the king of Israel perceived that he was one of the prophets.

And he said to him, This is what YHWH declares, because you have let go out of your hand a man whom I Devoted to Destruction, therefore your life will go for his life, and your people for his people.

And the king of Israel went to his house heavy and displeased, and came to Samaria.

Chapter 21

And it came to pass after these things, that Naboth the Jezreelite had a vineyard that was in Jezreel, close by the palace of Ahab king of Samaria.

Then Ahab spoke to Naboth saying, sell me your vineyard so that I may have it for a garden of herbs, because it is near to my house.

And I will give you for it a better vineyard than it; or if it seems good to you, I will give you the sum of it in money. But Naboth replied to Ahab, YHWH forbids me that I should sell the inheritance of my fathers to you.

And Ahab came into his house heavy and displeased because of the word that Naboth the Jezreelite had spoken to him:

because he had said, I will not give you the inheritance of my fathers.

And he laid himself down upon his bed, and turned away his face and would eat no bread.

But Jezebel his woman came to him and said to him, why is your spirit so sad so that you eat no bread? And he replied to her, because I spoke to Naboth the Jezreelite and said to him, sell me your vineyard for money;

or else, if it pleases you, I will give you another vineyard for it: and he answered, I will not sell you my vineyard.

Then Jezebel his woman replied to him, do you now govern the Kingdom of Israel? Get up and eat bread and let your heart be merry: I will give you the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name and sealed them with his seal, and sent the letters to the Elders and to the Nobles that were in his city, living with Naboth. And she wrote in the letters saying, proclaim a fast

and set Naboth up high among the people: And set two men, sons of Belial before him, to bear witness against him saying, you did blaspheme Elohim and the king. And then carry him out and stone him so that he may die.

And the men of his city, even the Elders and the Nobles who were the inhabitants in his city, did as Jezebel had sent to them, and as it

was written in the letters that she had sent to them.

They proclaimed a fast and set Naboth up high among the people.

And there came in two men, children of Belial, and sat before him:

and the men of Belial witnessed against him, even against Naboth, in the presence of the people saying, Naboth did blaspheme Elohim and the king. Then they carried him out of the city and stoned him with stones so that he died. Then they sent to Jezebel saying, Naboth is stoned and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned and was dead, that Jezebel said to Ahab, get up, take possession of the vineyard of Naboth the Jezreelite that he refused to sell you for money:

because Naboth is not alive, but dead.

And it came about, when Ahab heard that Naboth was dead that Ahab got up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the Word of YHWH came to Elijah the Tishbite saying, Get up and go down to meet Ahab king of Israel that is in Samaria: see, he is in the vineyard of Naboth, where he has gone down to possess it.

And you will speak to him saying, This is what YHWH declares, Have you killed and also taken possession?

And you will speak to him saying, This is what YHWH declares, in the place where dogs licked the blood of Naboth will dogs lick your blood, even yours.

Then Ahab replied to Elijah, have you found me O my enemy? And he answered, I have found you: because you have sold yourself to work bad in the sight of YHWH. Look, I will bring bad upon you and will take away your posterity, and will cut off from Ahab him that pisses against the wall and him that is shut up and left in Israel,

and will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

Because of the provocation with which you have provoked me to anger and caused Israel to sin.

And of Jezebel also YHWH spoke saying, The dogs will eat Jezebel by the wall of Jezreel.

Him that dies of Ahab in the city the dogs will eat;

and him that dies in the field will the fowls of the sky eat.

But there was none like Ahab that did sell himself to work evil in the sight of YHWH, who Jezebel his woman stirred up.

And he did very abominably in following idols, according to all things as did the Amorites, who YHWH cast out before the children of Israel.

And it came to pass, when Ahab heard those words that he tore his clothes and put sackcloth upon his flesh and fasted, and lay in sackcloth and walked gently.

Chapter 22

And the Word of YHWH came to Elijah the Tishbite saying, See how

Ahab humbles himself before me?

Because he humbled himself before me, I will not bring the bad in his days: but in his son's days will I bring the bad upon his house.

And they continued three years without war between Syria and Israel. And it came about in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. and the king of Israel said to his slaves, have you not known that ours is Ramoth-Gilead? And we are keeping silent from taking it out of the hand of the king of Aram!

And he said to Jehoshaphat, will you go with me to battle to Ramothgilead?

And Jehoshaphat replied to the king of Israel, I am as you are, my people as your people, my horses as your horses. Then Jehoshaphat said to the king of Israel, consult I ask you, the Word of YHWH today.

Then the king of Israel gathered the prophets together, about 400 men and questioned them, will I go against Ramothgilead to battle, or will I forbear?

And they replied, go up, because Adonai (YHWH) will deliver it into the hand of the king. And Jehoshaphat said, is there not here a prophet of YHWH besides these, that we might consult him?

And the king of Israel said to Jehoshaphat, there is still one man, Micaiah the son of Imlah, by whom we may inquire of YHWH:

but I hate him because he does not prophesy good concerning me, but bad. And Jehoshaphat replied, let not the king say so. Then the

king of Israel called an officer and said, summon here Micaiah the son of Imlah.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes in the threshing-floor at the entrance of the gate of Samaria;

and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made himself horns of iron: and he said, This is what YHWH declares, with these will you push the Syrians until you have consumed them. And all the prophets prophesied so, saying, go up to Ramothgilead and prosper, because YHWH will deliver it into the king's hand.

And the messenger that was gone to call Micaiah spoke to him saying, see now, the words that the prophets declare are good for the king with one united voice.

So let your word, I ask you, be like the word of one of them and speak what is good. Then Micaiah replied, as YHWH lives, what YHWH says to me is what I will speak.

So he came to the king

and the king said to him, Micaiah, will we go against Ramothgilead to battle or will we forbear?

And he answered him, go and prosper, because YHWH will deliver it into the hand of the king.

Then the king replied to him, how many times will I adjure you that you tell me nothing but what is true in the Name of YHWH? And he

replied, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and YHWH said, these have no master: let them return every man to his house in peace. Then the king of Israel said to Jehoshaphat, did I not tell you that he would prophesy no good concerning me, but bad?

And he said, hear you therefore the Word of YHWH:

I saw YHWH sitting on his throne, and all the Host of the cosmos standing by him on his right hand and on his left.

And YHWH said, Who will persuade Ahab that he may go up and fall at Ramothgilead? And one suggested this and another suggested that.

And there came out a spirit being, and stood before YHWH and said, I will persuade him.

Then YHWH replied to him, How will you? And he replied, I will go out and I will be a lying spirit in the mouth of all his prophets. And he replied, You will persuade him, and prevail also: go out and do so. Now therefore, see, YHWH has put a lying spirit in the mouth of all these of your prophets, and YHWH has spoken bad concerning you.

But Zedekiah the son of Chenaanah went near and hit Micaiah on the cheek and said, which way went the Spirit of YHWH from me to speak to you?

And Micaiah replied, take note, you will see in that day when you will go into an inner room to hide yourself.

And the king of Israel said, take Micaiah and carry him back to

Amon the governor of the city, and to Joash the king's son;

And say, the king orders, put this man in prison and feed him with bread of oppression and with water of oppression until I come in peace.

Then Micaiah replied, if you return at all in peace YHWH has not spoken by me.

And he said, hear O people, every one of you. So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

And the king of Israel said to Jehoshaphat, I will disguise myself and enter into the battle; but you put on your robes. And the king of Israel disguised himself and went into the battle.

But the king of Syria commanded his 32 captains that had rule over his chariots saying, fight neither with small or great, except only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, certainly it is the king of Israel. And they turned aside to fight against him, and Jehoshaphat cried out.

And it came about, when the captains of the chariots perceived that it was not the king of Israel, then they turned back from pursuing him.

And a man drew a fully extended bow and struck the king of Israel between the joints of his harness: therefore he said to the driver of his chariot, turn your hand and carry me out of the army because I am wounded.

And the battle increased that day: and the king was held up in his chariot against the Syrians and died at sunset: and the blood ran out of the wound into the center of the chariot.

And there went a proclamation throughout the army at the going down of the sun saying, every man to his city and every man to his own country.

So the king died and was brought to Samaria; and they buried the king in Samaria.

And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the Word of YHWH that he spoke.

Now the rest of the acts of Ahab and all that he did, and the ivory house that he fashioned, and all the cities that he constructed, are they not written in the scroll of the chronicles of the kings of Israel?

So Ahab rested with his forefathers;

and Ahaziah his son reigned in his stead. And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

Jehoshaphat was 35 years old when he began to reign; and he reigned 25 years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

And he walked in all the ways of Asa his dad;

he turned not aside from it, doing what was right in the eyes of YHWH: but the worship places were not taken away, because the

people offered and burnt incense still in the worship places. And Jehoshaphat made peace with the king of Israel.

Now the rest of the acts of Jehoshaphat, and his might that he showed and how he warred, are they not written in the scroll of the chronicles of the kings of Judah?

And the rest of the male temple prostitutes that remained in the days of his dad Asa, he burnt them up from out of the land.

There was then no king in Edom:

a deputy was king.

Jehoshaphat made ships of Tharshish to go to Ophir for gold:

but they did not sail because the ships were broken at Eziongeber. Then

Ahaziah the son of Ahab said to Jehoshaphat, let my slaves go with your slaves in the ships. But Jehoshaphat would not agree. Finally Jehoshaphat rested with his forefathers and was buried with his ancestors in the city of David his relative: and Jehoram his son reigned in his place. Ahaziah the son of Ahab began to reign over Israel in Samaria the 17th year of Jehoshaphat king of Judah, and reigned two years over Israel.

And he did bad in the sight of YHWH, and walked in the way of his dad and in the way of his mother, and in the way of Jeroboam the son of Nebat who caused Israel to sin:

Because he served Baal and worshiped him, and provoked to anger YHWH Elohim of Israel, according to all that his dad had done.

Chapter 1

Then Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through a lattice in his upper room that was in Samaria, and became ill: and he sent messengers and said to them, go, inquire of Baalzebub the elohim of Ekron whether I will recover of this illness.

But the Angel of YHWH said to Elijah the Tishbite, Get up and go meet the messengers of the king of Samaria and say to them, Is it because there is not an Elohim in Israel that you are going to inquire of Baalzebub elohim of Ekron?

Now therefore YHWH declares, You will not come down from that bed on which you are gone up, but will certainly die, then Elijah departed.

And when the messengers turned back to him, he said to them, why are you now returned?

Then they replied to him, there came a man up to meet us and said to us, go return to the king that sent you and say to him, This is what YHWH declares, is it because there is not an Elohim in Israel that you are sending to inquire of Baalzebub elohim of Ekron?

Therefore, the bed where you have gone up too, you will not come down from it, because you will certainly die.

And he asked them, what kind of man was he that came up to meet you, and told you these words? And they answered him, he was a hairy man, and belted with a girdle of leather around his hips. And he responded, it is Elijah the Tishbite.

Then the king sent to him a captain of 50 with his 50. And he went up to him: and look, he sat on the top of a hill. And he spoke to him, you man of Elohim, the king has commanded, come down.

And Elijah answered and said to the captain of 50, if I am a man of Elohim then let supernatural fire come down from the sky, and consume you and your 50. And there came down supernatural fire from the sky and consumed him and his 50.

Again also he sent to him another captain of 50 with his 50. And he answered and said to him, O man of Elohim, the king has commanded, come down quickly.

And Elijah answered and said to them, if I am a man of Elohim, let supernatural fire come down from the sky and consume you and your 50. And supernatural fire from Elohim came down from the sky and consumed him and his 50.

And he sent again a captain of the third 50 with his 50.

And the third captain of 50 went up, and came and fell on his knees before Elijah and begged him, saying to him, O man of Elohim I beg you, let my life,

and the life of these 50 of your slaves is precious in your sight. See, there came fire down from the sky and burnt up the two captains of the former 50 with their 50: therefore let my life now be precious in your sight. Then the Angel of YHWH replied to Elijah, Go down with him and do not be afraid of him.

And he got up and went down with him to the king. And he replied to him, This is what YHWH declares, inasmuch as you have sent

messengers to inquire of Baalzebub the elohim of Ekron, is it because there is not an Elohim in Israel to inquire [by Urim-Thummim] of His Word? Therefore the bed where you have gone up too, you will not come down from it, because you will certainly die.

So he died according to the Word of YHWH that Elijah had spoken.

And Jehoram reigned in his place in the second year of Jehoram the son of Jehoshaphat king of Judah;

Chapter 2

because he had no son. Now the rest of the acts of Ahaziah that he did, are they not written in the scroll of the chronicles of the kings of Israel? And it came to pass, at YHWH's taking up Elijah in a whirlwind to the heavens, that Elijah goes, and Elisha, from Gilgal,

and Elijah says unto Elisha, `Abide, I pray you, here, for YHWH has sent me unto Beth-El;' and Elisha saith, `YHWH lives, and your soul lives, if I leave you;'

and they go down to Beth-El. And sons of the prophets who [are] in Beth-El come out unto Elisha, and say unto him, `Have you known that to-day YHWH is taking your lord from your head?' and he says, `I also have known -- keep silent.'

And Elijah says to him, `Elisha, abide, I pray you, here, for YHWH has sent me to Jericho;' and he says, `YHWH lives, and your soul lives, if I leave you;'

and they come in to Jericho.

And sons of the prophets who [are] in Jericho come near unto Elisha, and say unto him, `Have you known that to-day YHWH is taking your lord from your head?

' and he says, `I also have known -- keep silent.'Then Elijah said to him, stay here I ask you; because YHWH has sent me to Jordan. And he replied, as YHWH lives and as you live, I will not leave you, and both of them went on. And 50 men from the sons of the prophets went and stood to view off in the distance, and they both stood by the Jordan River.

And Elijah took his mantle (cloak), and wrapped it together and hit the waters, and they were divided here and there, so that they both went over on dry ground.

And it came about, when they were passed over that Elijah said to Elisha, ask what I will do for you before I am taken away from you. And Elisha replied, I ask you, let a double opening of your spirit be upon me.

And he replied, you have asked a difficult thing: but if you see me when I am taken from you, it will be so for you; but if not, it will not be so.

And it came about as they still went on and talked, that lo, there appeared a chariot of fire, and horses of fire, and parted the both of them; and Elijah ascended by a whirlwind into the skies.

And Elisha saw it and he cried, my father, my father, the chariot of Israel and its horsemen!

. And he saw him again no more, and he took hold of his own

clothes and tore them in two pieces. He also picked up the mantle of Elijah that fell from him and returned, and stood by the bank of the Jordan River;

And he took the mantle of Elijah that fell from him, and hit the waters and said, where is YHWH Elohim of Elijah? and when he also had hit the waters, they parted here and there: and Elisha passed over.

And when the sons of the prophets that were viewing at Jericho saw him they said, the spirit of Elijah does rest on Elisha. And they came to meet him and bowed themselves to the ground before him.

And they said to him, look now, there are with your slaves 50 strong men; let them go we ask you, and find your master: unless perhaps the Spirit of YHWH has taken him up, and cast him upon some mountain or into some valley. And he replied, you will not send them.

And when they urged him until he was disconcerted he replied, send them.

So they sent 50 men; and they searched three days but did not find him. And when they came again to him, (for he stayed at Jericho,) he said to them, did I not tell you to refrain from going?

And the men of the city replied to Elisha, see, I ask you, the situation of this city is pleasant as my master sees:

but the water is bad and the ground is barren. And he replied, bring me a new cruse and put salt in it. And they brought it to him.

And he went out to the spring of the waters and cast the salt in

there and said, This is what YHWH declares, I have healed these waters;

there will not be from there any more death or barren land. So the waters were healed to this day, according to the words of Elisha that he spoke.

And he went up from there to Bethel: and as he was going up by the way, there came out little children from the city and mocked him and said to him, go up, you bald head; go up, you bald head.

And he turned around and looked at them, and cursed them in the Name of YHWH.

And there came out two she bears from the woods, and ripped apart 42 children of them. And he went from there to Mount Carmel, and from there he returned to Samaria.

Chapter 3

Now Jehoram the son of Ahab began to reign over Israel in Samaria during the 18th year of Jehoshaphat king of Judah, and reigned twelve years.

And he did bad in the sight of YHWH;

but not like his dad and his mother had done: because he removed the image of Baal that his dad had fashioned. But he followed closely to the sins of Jeroboam the son of Nebat that caused Israel to sin and he departed not from them.

And Mesha king of Moab was a sheep dealer, and rendered to the king of Israel 100,000 lambs, and 100,000 rams, with the wool.

But it came about when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria the same time and numbered all Israel.

And he went and sent to Jehoshaphat the king of Judah saying, the king of Moab has rebelled against me: will you go with me against Moab to battle?

And he replied, I will go up: I am as you are, my people as your people, and my horses as your horses. And he said, which route will we go up? And he answered, the route through the wilderness of Edom.

So the king of Israel went

and the king of Judah, and the king of Edom: and they made a circuit of seven days' journey: and there was no water for the army, and for the cattle that followed them. And the king of Israel said, Alas! That YHWH has called these three kings together, to deliver them into the hand of Moab!

But Jehoshaphat replied, is there not here a prophet of YHWH so that we may inquire of YHWH by him? And one of the king of Israel's slaves answered and said, here is Elisha the son of Shaphat that poured water on the hands of Elijah.

And Jehoshaphat replied, the Word of YHWH is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. Then Elisha said to the king of Israel, what have I to do with you? Go to the prophets of your dad, and to the prophets of your

mother. And the king of Israel replied to him, no, because YHWH has called these three kings together, to deliver them into the hand of Moab.

And Elisha replied, as YHWH of Hosts lives before whom I stand, certainly were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you.

But now bring me a minstrel.

And it came about, when the minstrel played that the hand of YHWH came upon him.

And he said, This is what YHWH declares, make this valley full of ditches.

Because now YHWH declares, you will not see wind, neither will you see rain;

still that valley will be filled with water so that you may drink, both you

and your cattle and your animals. And this is but an insignificant thing in the sight of YHWH: he will deliver the Moabites also into your hand. And you will attack every fenced city and every choice city, and will cut every good tree, and stop all wells of water and mar every good piece of land with stones.

And it came to pass in the morning, at the ascending of the morning offerings, that lo, waters are coming in from the way of Edom, and the land is filled with the waters.

And all Moab have heard that the kings have come up to fight

against them,

and they are called together, from everyone girding on a girdle and upward,

and they stand by the border. And they got up early in the morning, and the sun gleamed upon the water, and the Moabites saw the water on the other side as red as blood: And they said, this is blood: the kings are certainly killed, and they have attacked one another: now therefore, Moab, to the plunder.

And when they came to the camp of Israel, the Israelites got up and attacked the Moabites, so that they fled before them:

but they went on attacking the Moabites, even in their own country. And the cities they broke down, and on every good portion they cast each his stone, and have filled it, and every fountain of water they stopped, and every good tree they cause to fall, until one had left its stones in Kir-Haraseth, until the slingers surrounded and conquered it.

And when the king of Moab saw that the battle was too severe for him, he took with him 700 men that drew swords, to break through even to the king of Edom, but they could not.

Then he took his eldest son that should have reigned in his place, and offered him for a burnt sacrifice upon the wall. And there was great anger against Israel and they departed from him and returned to their own land.

Chapter 4

Now there cried a certain woman of the wives of the sons of the

prophets to Elisha saying, your slave my husband is dead;

and you know that your slave did fear YHWH:

and the creditor has come to take to him my two sons to be slaves. Then Elisha replied to her, what will I do for you? Tell me what you have in the house? And she replied, your maid-servant has nothing in the house, except a flask of oil. Then he said, go borrow yourself vessels from of all your neighbors, even empty vessels and borrow not just a few.

And when you are come in, you will shut the door behind you and upon your sons, and will pour out into all those vessels, and you will set aside what is full.

So she went from him, and shut the door behind her and upon her sons, who brought the borrowed vessels to her and she poured out.

And it came about when the vessels were full, that she said to her son, bring me still another vessel.

But he said to her, there are no more vessels left. And then the oil stopped appearing. Then she came and told the man of Elohim. And he replied, go sell the oil and pay your debt, and you and your sons can live on what is left.

And it fell on a day, that Elisha passed to Shunem where was an older woman;

and she urged him to eat food. And so it has been that as often as he passed by, he would turn in there to eat food. And she said to her husband, see now, I perceive that this is a Holy man of Elohim that passes by us continually.

Let us make a little room I ask you, on the wall;

and let us set for him there a bed and a table, and a stool, and a candlestick:

and it will be, when he comes to us that he will turn in here. And it fell on a day, that he came there and he turned into the room, and lay there.

And he said to Gehazi his slave, call this Shunammite. And when he had called her, she stood before him.

And he said to him, tell her now, look, you have been careful for us with all this care; what is to be done for you? Would you be spoken for to the king, or to the captain of the army? And she answered, I live among my own people.

And he replied, what then is to be done for her? And Gehazi answered, truly she has no children and her husband is old. And he replied, call her; And when he had called her, she stood in the door.

And he said, about this season according to the time of life, you will embrace a son.

And she replied, no, my master, you man of Elohim, do not lie to your maidservant.

But the woman conceived and gendered a son at that season exactly as Elisha had told her, according to the time of life.

And the lad grew up, and the day came that he went out to his dad, to the reapers Then he said to his dad, my head, my head.

And he replied to a servant, Carry him to his mother.

And when he had taken him and brought him to his mother, he sat on her knees until noon, and then died. So she went up and laid him on the bed of the man of Elohim, and shut the door behind him and went out.

And she called to her husband and said, send me I ask you, one of the young men and one of the donkeys so that I may run to the man of Elohim, and return.

And he replied, why will you go to him today?

It is neither new moon, nor Sabbath. And she replied, it will be for our welfare. Then she saddled a donkey and said to her slave, drive and go on; do not restrain riding for me, except I have said so to you.

So she went and came to the man of Elohim to Mount Carmel.

And it came to pass when the man of Elohim saw her in the distance, that he said to Gehazi his slave, look, out there is that Shunammite. Run now, I ask you to meet her and say to her, is it well with you? Is it well with your husband? Is it well with the child? And she answered, it is well.

And when she came to the man of Elohim to the hill, she caught him by the feet:

but Gehazi came near to cast her away. But the man of Elohim said, leave her alone because her life is vexed within her, and YHWH has hidden it from me and has not told me. Then she said, did I desire a son of my master? Did I not say, do not deceive me?

Then he replied to Gehazi, belt up your hips and take my staff in

your hand and go your way:

if you meet anyone, greet him not; and if any greets you, do not answer him back: and lay my staff on the face of the child. And the mother of the child replied, as YHWH lives and as your life exists, I will not leave you. And he got up and followed her.

And Gehazi passed on before them, and laid the staff on the face of the child;

but there was neither voice, nor hearing. Therefore

he went again to meet him and told him saying, the child is not aroused. And when Elisha had come into the house, lo, the child was dead and laid upon his bed. He went in therefore, and shut the door behind them both, and prayed to YHWH.

And he went up and laid upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child became warm.

Then he returned, and walked in the house back and forth;

and went up and stretched himself upon him:

and the child sneezed seven times, and the child opened his eyes. Then he called Gehazi and said, call this Shunammite, so he called her. And when she had come to him he said, take up your son. Then she went in and fell at his feet, and bowed herself to the ground and took up her son and went out.

And Elisha came again to Gilgal: and there was a famine in the

land; and the sons of the prophets were sitting before him: and he said to his slave, set on the great pot, and boil pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a vine of the field, and gathered of it gourds of the field, the fullness of his garment and came in and sliced them into the pot of pottage, although no one knew what they were.

So they poured out for the men to eat.

And it came about as they were eating of the pottage, that they cried out and said, O you man of Elohim, there is death in the pot. And they could not eat of it. But he replied, then bring meal. And he cast it into the pot and he said, pour out for the people so that they may eat. And there came no harm from that pot.

And there came a man from Baalshalisha, and brought the man of Elohim grain from the first-fruits, 20 loaves of barley, and full ears of grain in a sack. And he said, give to the people so that they may eat.

And his servant said, what, should I set this before 100 men?

He replied again, give to the people so that they may eat, because this is what YHWH declares, they will eat and will have ample left over. So he set it before them and they did eat, then they departed, according to the Word of YHWH.

Chapter 5

Now Naaman, captain of the army of the king of Syria was a great man with his master and honorable, and because by him YHWH

had given deliverance to Syria:

he was also a mighty man of valor, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little girl;

and she waited on Naaman's woman. And she said to her mistress, O that my master were before the prophet who is in Samaria; then he would recover from his leprosy. And one went in and told his master saying, such and such said the girl that is from the land of Israel.

And the king of Syria replied, now leave, go and I will send a letter to the king of Israel. So he left, and took with him ten talents [750 pounds] of silver, and 6000 pieces of gold, and ten changes of clothing.

And he brought the letter to the king of Israel saying, now when this letter has come to you, see, I have now sent Naaman my slave to you so that you may recover him of his leprosy.

And it came about, when the king of Israel had read the letter, that he tore his clothes and said, am I Elohim, to kill and to make alive so that this man sends to me to recover a man from his leprosy? Now consider I ask you, and see how he finds a quarrel against me.

And it was so, when Elisha the man of Elohim had heard that the king of Israel had torn his clothes, that he sent to the king saying, why have you torn your clothes?

let him come now to me, and he will know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger to him saying, go and wash in the Jordan River seven times, and your flesh will return to you and you will be clean.

But Naaman was upset and went away and said, look, I thought he will certainly come out to me, and stand and call on the Name of YHWH Elohim, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?

Can I not wash in them and be clean?

So he turned and went away in a rage. But his slave came near and spoke to him and said, my chief, if the prophet had asked you to do some great thing, would you not have done it? How much rather then, when he tells you, wash and be clean? Then he went down and dipped himself seven times in the Jordan River, according to the saying of the man of Elohim: and his flesh returned like the flesh of a little child and he was clean.

And he returned to the man of Elohim, he and all his company, and came and stood before him.

And he said, see, now I know that there is no Elohim in all the earth but in Israel:

now therefore, I ask you, take a blessing from your slave. But he replied, as YHWH lives before whom I stand, I will receive nothing. And he urged him to take it but he refused. Then Naaman said, will

there not then, I ask you, be given to your slave two mules' burden of earth? because your slave will now offer neither burnt-offering nor sacrifice to other elohim, but to YHWH only.

In this thing YHWH pardon your slave, that when my master goes into the house of Rimmon to worship there

and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, YHWH pardon your slave in this thing. And he replied to him, go in peace. So he departed from him a little way.

But Gehazi, the slave of Elisha the man of Elohim said, see, my master has spared Naaman this Syrian, in not receiving at his hands what he brought:

but as YHWH lives, I will run after him and take anything from him he offers. So Gehazi followed after Naaman. And when Naaman saw him running after him, he got down from the chariot to meet him and asked, is all well?

And he replied, all is well. My master has sent me saying, see, even now there are come to me from Mount Ephraim two young men of the sons of the prophets: give to them, I ask you, a talent [75 pounds] of silver, and two changes of clothes.

And Naaman replied, be content and take two talents [150 pounds].

And he urged him and bound two talents [150 pounds] of silver in two bags, with two changes of clothing, and laid them on two of his slaves;

and they carried them before him. And when he came to the hill he

took them from their hand and deposited them in the house:

and he let the men go and they left. But he went in and stood before his master.

And Elisha said to him, where have you come from Gehazi? And he replied, your slave went nowhere.

Chapter 6

And he replied to him, did not my heart go with you when the man turned from off his chariot to meet you;

is it a time to take silver and to take clothing, and olives and vines, flock, herd, and male and female slaves? The leprosy therefore of Naaman will cling to you and to your offspring for the ages.

And he went out from his presence a leper as white as snow.

And the sons of the prophets said to Elisha, look now, the place where we meet with you is too small for us.

Let us go, we ask you, to the Jordan River and take from there every man a beam, and let us construct ourselves a place there where we may meet.

And he answered, you can go. And one said, be content I ask you and go with your slaves.

And he answered, I will go. So he went with them. And when they came to the Jordan River, they cut down trees. But as one was knocking out a beam

then the ax head fell into the water: and he cried and said, Alas,

master! For it was borrowed. Then the man of Elohim replied, where did it fall? And he showed him the place. And he cut down a stick, and cast it in there

and the iron ax floated. Then he said, take it up for yourself. And he put out his hand and took it. Then the king of Syria warred against Israel and took counsel with his slaves saying, In such and such a place will be my camp.

And the man of Elohim sent to the king of Israel saying, beware that you pass not such a place because there the Syrians have come down.

And the king of Israel sent to the place that the man of Elohim told him and warned him of, and saved himself from there, not just once or twice.

Then the mind of the king of Syria was very troubled because of this thing;

and he called his slaves and said to them, will you not reveal to me which of you is for the king of Israel?

But one of his slaves replied, None my lord, O king: but Elisha, the prophet that is in Israel, tells the king of Israel the words that you speak in your bedroom. Then he replied, go and spy where he is so that I may send and capture him. And it was told him saying, look, he is in Dothan. Then he sent horses and chariots, and a great army: and they came by night, and surrounded the city.

And when the slave of the man of Elohim had risen early and gone out, lo, an army surrounded the city both with horses and chariots.

And his slave said to him, alas my master! How will we do? Then he answered, Fear not because they that are with us are more than they that are with them.

And Elisha prayed and asked, YHWH, I pray you, open his eyes so that he may see.

And YHWH opened the eyes of the young man;

and he saw: and lo, the hill was full of horses and chariots of supernatural fire around Elisha. And when they came down to him, Elisha prayed to YHWH and said, strike these people I pray you with blindness. And he struck them with blindness according to the word of Elisha. Then Elisha said to them, this is not the road, neither is this the city: follow me and I will bring you to the man whom you seek. But he led them to Samaria instead.

And it came to pass, when they were come into Samaria that Elisha said, YHWH, open the eyes of these men so that they may see.

And YHWH opened their eyes and they saw; and lo, they were in the middle of Samaria. And the king of Israel said to Elisha when he saw them, my father, will I strike? Will I kill them?

And he answered, you will not strike them:

would you kill those whom you have taken captive with your sword and with your bow?

Set bread and water before them so that they may eat and drink, and go to their master. And he prepared great provisions for them: and when they had eaten and drunk, he sent them away and they went to their master. So the troops of Syria came no more into the

land of Israel. And it came to pass after this, that Benhadad king of Syria gathered all his army and went up, and besieged Samaria.

And there was a great famine in Samaria:

and note, they besieged it until a donkey's head was sold for 80 shekels [2 pounds] of silver, and 1/4th part of a cab [1/2 pint] of dove's dung for five shekels [2 ounces] of silver.

And as the king of Israel was passing by on the wall, there cried a woman to him saying, help my master O king.

And he replied, if YHWH does not help you, how will I help you?

Out of the barn-floor, or out of the winepress?

And the king replied to her, what ails you?

And she answered, this woman said to me, give your son so that we may eat him today, and we will eat my son tomorrow. So we boiled my son and did eat him: and I said to her on the next day, give your son so that we may eat him: but she has hidden her son. And it came to pass, when the king heard the words of the woman that he tore his clothes; and he passed by upon the wall and the people looked, and lo, he had sackcloth on his flesh. Then he said, Elohim do so and more also to me, if the head of Elisha the son of Shaphat will stand on him this day.

But Elisha sat in his house, and the Elders sat with him;

and the king sent a man from before him: but before the messenger came to him, he said to the Elders, see how this son of a murderer has sent to take away my head? Look, when the messenger comes,

shut the door and hold him securely at the door: is not the sound of his master's feet right behind him? And while he still talked with them, see, the messenger came down to him: and he said, look, this bad is from YHWH; do I wait for YHWH anymore?

Chapter 7

Then Elisha said, hear you the Word of YHWH;

This is what YHWH declares, tomorrow about this time will a measure of fine flour be sold for a shekel [2/5th ounce], and two measures of barley for a shekel [2/5th ounce], in the gate of Samaria.

Then the captain whom the king had, by whose hand he had been supported, answered the man of Elohim and said, Lo, YHWH is making windows in the sky, will this thing be? And he replied, lo, you are seeing it with your eyes, but will not eat. And there were four leprous men at the entering in of the gate: and they said one to another, why are we sitting here until we die?

If we say, we will enter into the city, then the famine is in the city, and we will die there:

and if we still sit here, we die also.

Now come, and let us prostrate ourselves before the army of the Syrians: if they save us alive we will live, but if they kill us we will but die anyway.

And they got up in the twilight to go to the camp of the Syrians: and when they were come to the outermost part of the camp of Syria, see, there was no one there. Because Adonai (YHWH) had

caused the army of the Syrians to hear a sound of chariots, and a sound of horses, even the noise of a great army. And they said one to another, lo, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us. Therefore they got up and fled in the twilight and left their tents, and their horses and their donkeys, even the camp as it had been and fled for their lives.

And when these lepers came to the outermost part of the camp, they went into one tent and did eat and drink, and carried out silver, gold, and clothing. And went and hid it; and returned and entered into another tent, and carried out more, and went and hid that too.

Then they said one to another, we are not doing well: this day is a day of good news and we hold our peace. If we wait until the morning light, some mischief will come upon us: now therefore come so that we may go and tell the king's household.

So they came and called to the gatekeeper of the city:

and they told him saying, we came to the camp of the Syrians, and saw that there was no one there, neither voice of man, but horses and donkeys tied, and the tents as they were. And he called the porter; and they told it to the king's inner house.

And the king got up in the night and said to his slaves, I will now show you what the Syrians have done to us. They know that we are hungry; therefore are they gone out of the camp to hide themselves in the fields saying, when they come out of the city, we will catch them alive and get into the city.

And one of his slaves answered and said, let some take I ask you, five of the horses that remain, that are left in the city.

See, they are as the entire multitude of Israel that are left in it (note I say, they are even as the entire multitude of the Israelites that are consumed)

and let us send and see for ourselves. They then took two chariot horses;

and the king sent after the army of the Syrians saying, go and see.

And they went after them to the Jordan River: and lo, all the road was full of garments and vessels that the Syrians had cast away in their hurry.

And the messengers returned and reported to the king. Then the people went out and plundered the tents of the Syrians. So a measure of fine flour was sold for a shekel [2/5th ounce] and two measures of barley for a shekel [2/5th ounce] according to the Word of YHWH.

And the king appointed the master on whose hand he leaned to have the charge of the gate:

and the people trampled on him in the gate and he died, as the man of Elohim had said, who spoke when the king came down to him.

Chapter 8

And it came to pass as the man of Elohim had spoken to the king saying, two measures of barley for a shekel [2/5th ounce] and a measure of fine flour for a shekel [2/5th ounce] will be tomorrow

about this time in the gate of Samaria. And that captain answered the man of Elohim and said, now see, if YHWH should make windows in the sky, might such a thing be? And he replied, note, you will see it with your eyes, but will not eat. And it came to him as said,

and the people trampled him down in the gate and he died. Then Elisha spoke to the woman, whose son he had restored to life saying, get up and go, you and your household and journey wherever you can travel, because YHWH has called for a famine,

and it will also come upon the land for seven years.

And the woman got up, and observed the saying of the man of Elohim: and she went with her household, and journeyed in the land of the Philistines for seven years.

And it came to pass at the end of seven years, that the woman returned from the land of the Philistines:

and she went out to cry for help to the king for her house and for her land. And the king talked with Gehazi the slave of the man of Elohim saying, tell me I ask you, all the great things that Elisha has done.

And it came about, as he was telling the king how he had restored a dead body to life, that see, the woman whose son he had restored to life, cried for help to the king for her house and for her land.

And Gehazi said, my master O king, this is the woman and this is her son whom Elisha restored to life.

And when the king asked the woman, she told him. So the king

appointed to her a certain officer saying, restore all that was hers, and all the fruits of the field since the day that she left the land, even until now. Then Elisha came to Damascus;

and Benhadad the king of Syria was sick; and it was told to him saying, the man of Elohim has come here.

And the king said to Hazael, take a present in your hand, and go, meet the man of Elohim and inquire of YHWH by him saying, will I recover of this disease?

So Hazael went to meet him and took a present with him, even of every good thing of Damascus, 40 camels' burden and came and stood before him and said, your son Benhadad king of Syria has sent me to you saying, will I recover of this disease?

And Elisha replied to him, go say to him, you may certainly recover: but YHWH has revealed to me that he will certainly die. And he kept his gaze on him until he felt ashamed:

and the man of Elohim wept. Then Hazael said, why weep my master? And he answered, because I know the bad that you will do to the children of Israel:

their strongholds will you set on fire, and their young men will you kill with the sword, and will dash their children and rip up their pregnant women.

And Hazael replied, but what, is your slave a dog that he should do this intense thing? And Elisha answered, YHWH has revealed to me that you will be king over Syria.

So he departed from Elisha and came to his master; who said to

him, what did Elisha say to you?

And he answered, he told me that you would certainly recover. And it came about on the next day that he took a thick cloth, and dipped it in water, and spread it over his face, so that he died:

and Hazael reigned

in his place. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

He was 32 years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab:

for the daughter of Ahab was his woman: and he did bad in the sight of YHWH.

And YHWH was not willing to destroy Judah, for the sake of David his slave as he said to him, to give to him a lamp, to his sons all the days.

In his days Edom revolted from under the hand of Judah and appointed a king over themselves. So Joram went over to Zair and all the chariots with him:

and he rose up by night, and attacked the Edomites that surrounded him and the captains of the chariots:

and the people fled into their tents. Still Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time.

And the rest of the acts of Joram and all that he did, are they not written in the scroll of the chronicles of the kings of Judah? And Joram rested with his forefathers and was buried with his ancestors in the city of David: and Ahaziah his son reigned in his place. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. He was 22 years old when Ahaziah began to reign;

and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did bad in the sight of YHWH, as did the house of Ahab, because he was the son in law of the house of Ahab. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.

And king Joram went back to be healed in Jezreel from the wounds that the Syrians had given him at Ramah, when he fought against Hazael king of Syria.

Chapter 9

And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the children of the prophets and said to him, belt up your hips, and take this box of oil in your hand, and go to Ramothgilead:

And when you come there, look out there for Jehu the son of Jehoshaphat the son of Nimshi, and go in and make him get up from among his family, and bring him to an inner room;

Then take the box of oil and pour it on his head and say, This is what YHWH declares, I have anointed you king over Israel.

Then open the door and flee, and do not stay. So the young man, even the young man the prophet, went to Ramothgilead. And when he came, see, the captains of the army were sitting;

and he said, I have an errand for you, O captain.

And Jehu replied, for which of us?

And he said, for you O captain. And he got up and went into the house;

and he poured the oil on his head and said to him, This is what YHWH Elohim of Israel declares, I have anointed you king over the people of YHWH, even over Israel. And you will attack the house of Ahab your master so that I may avenge the blood of my slaves the prophets,

and the blood of all the slaves of YHWH by the hand of Jezebel.

Because the whole house of Ahab will perish:

and I will cut off from Ahab him that pisses against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

And the dogs will eat Jezebel in the territory of Jezreel, and there will be none to bury her.

And he then opened the door and fled. Then Jehu came out to the slaves of his master: and one said to him, is all well? Why did this

mad fellow come to you?

And he replied to them, you know the man and his meditations. And they replied, it is false so tell us now. And he replied, this and that he spoke to me saying, This is what YHWH declares, I have anointed you king over Israel. Then they hurried, and took every man his garment, and put it under him on the top of the stairs and blew with trumpets, saying, Jehu is king.

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram.

(Now Joram had guarded Ramothgilead, he and all Israel, because of Hazael king of Syria.

But king Joram was returned to be healed in Jezreel of the wounds that the Syrians had given him, when he fought with Hazael king of Syria). And Jehu said, if it is in your mind, let not an escaped one go out from the city, to go to declare it in Jezreel. So Jehu rode in a chariot, and went to Jezreel, because Joram lay there.

And Ahaziah king of Judah had come down to visit Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came and said, I see a company. And Joram said, take a horseman and send to meet them, and let him ask, is it peace? So there went one on horseback to meet him and said, the king asks, is it peace? And Jehu said, what have you to do with peace? Turn in behind me.

And the watchman told saying, the messenger came to them but he does not return.

Then he sent out a second on horseback that came to them and said, the king asks, is it peace?

And Jehu answered, what have you to do with peace? Turn in behind me. And the watchman told saying, he came to them and does not return: and the driving is like the driving of Jehu the son of Nimshi, because he drives furiously. Then Joram said, make ready. And his chariot was made ready.

And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot and they went out against Jehu, and met him in the parcel plot of Naboth the Jezreelite.

And it came to pass, when Joram saw Jehu that he asked, is it peace, Jehu?

And he answered, what peace, so long as the prostitution of your mother Jezebel and her sorcery is so abounding?

Then Joram turned his hands and fled, and said to Ahaziah, there is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and struck Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then Jehu said to Bidkar his captain, take up, and cast him in the portion of the field of Naboth the Jezreelite, because remember how that, when I and you rode together after Ahab his dad, YHWH laid this burden upon him;

Certainly I have seen yesterday the blood of Naboth, and the blood of his sons, says YHWH;

and I will repay you in this plot says YHWH.

Now therefore take and cast him into that plot of ground, according to the Word of YHWH. But when Ahaziah the king of Judah saw this, he fled by the road of the garden house.

And Jehu followed after him and said, strike him also in the chariot. And they did so at the going up to Gur that is by Ibleam.

And he fled to Megiddo, and died there.

And his slaves carried him in a chariot to Jerusalem, and buried him in his tomb with his forefathers in the city of David. And in the 11th year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu had come to Jezreel, Jezebel heard of it; and she painted her face and fixed her head, and looked out from a window.

And as Jehu entered in at the gate she said, had Zimri peace, who killed his master?

And he lifted up his face to the window and said, who is on my side?

And there looked out to him two or three eunuchs. And he said, throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trampled her under foot. And when he had come in, he did eat and drink and said, go, see now in this cursed woman and bury her, because she is a king's daughter.

Chapter 10

And they went to bury her: but they found no more of her than the

skull, and the feet, and the palms of her hands.

Therefore they came again and told him. And he replied, this is the Word of YHWH that he spoke by his slave Elijah the Tishbite saying, In the portion of Jezreel will the dogs eat the flesh of Jezebel.

And the corpse of Jezebel will be as dung upon the face of the field in the parcel plot of Jezreel;

so that they will not say, this is Jezebel. And Ahab had 70 sons in Samaria.

And Jehu wrote letters and sent to Samaria, to the rulers of Jezreel, to the Elders and to them that brought up Ahab's children saying, now as soon as this letter comes to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor. And you have seen the best and the most upright of the sons of your master, and have set him on the throne of his father, and fight you for the house of your master. But they were exceedingly afraid and said, look, two kings stood not before him so how then will we stand? And he that was over the house and he that was over the city, the Elders also, and the nurses of the children sent to Jehu saying, we are your slaves. And will do all that you will ask us, we will not make any king: do you what is good in your eyes.

Then he wrote a letter the second time to them saying, if you are mine and if you will listen to my voice, then take off the heads of the males of your master's sons, and come to me to Jezreel by tomorrow this time.

Now the king's sons, being 70 people, were with the older men of the city that had brought them up.

And it came to pass when the letter came to them, that they took the king's sons, and killed 70 people, and put their heads in baskets and sent him them to Jezreel.

And there came a messenger and told him saying, they have brought the heads of the king's sons.

And he replied, pile them in two heaps at the entering in of the gate until the morning.

And it came to pass in the morning that he went out, and stood, and said to all the people, you are righteous:

see, I conspired against my master and killed him:

but who killed all these? Know now that there will fall to the ground nothing from the Word of YHWH that YHWH spoke concerning the house of Ahab. Because YHWH has done what he spoke by his slave Elijah. So Jehu killed all that remained of the house of Ahab in Jezreel, and all his old men, and his kinsmen and his priests, until he left none of his remaining.

And he got up and left and came to Samaria. And as he was at the shearing house in the road, Jehu met with the brothers of Ahaziah king of Judah and said, who are you? And they answered, we are the brothers of Ahaziah; and we go down to greet the children of the king and the children of the queen. And he said, take them alive. And they took them alive and killed them at the cistern of the shearing house, even 42 men; neither left he any of them alive.

And when he had left there, he ran into Jehonadab the son of Rechab coming to meet him:

and he greeted him and said to him, is your heart right, as my heart is with your heart?

And Jehonadab answered, it is.

If it is, give me your hand. And he gave him his hand, and he took him up to him into the chariot. And he said, come with me, and see my zeal for YHWH. So they made him ride in his chariot. And when he came to Samaria, he killed all that remained to Ahab in Samaria, until he had destroyed him, according to the Word of YHWH that he spoke to Elijah. And Jehu gathered all the people together and said to them, Ahab served Baal a little; but Jehu will serve him much.

Now therefore call to me all the prophets of Baal, all his slaves and all his priests;

let none be lacking, because I have a great sacrifice to do to Baal;

whoever will be lacking, he will not live.

But Jehu did this in craftiness, to the intent that he might destroy the worshippers of Baal. Then Jehu said, proclaim a solemn assembly for Baal. And they proclaimed it.

And Jehu sent through all Israel:

and all the worshippers of Baal came, so that there was not a man left that did not come. And they came into the house of Baal, and the house of Baal was full from one end to another. And he said to

him that was over the wardrobe, bring out vestments for all the worshippers of Baal. And he brought them out the vestments. And Jehu went, and Jehonadab the son of Rechab into the house of Baal, and said to the worshippers of Baal, search, and look that there are here with you none of the slaves of YHWH, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt-offerings, Jehu appointed 80 men outside and said, if any of the men who I have brought into your hands escape, he that lets him go, his life will be for the life of him.

And it came about, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in and kill them;

let none come out.

And they killed them with the edge of the sword;

and the guard and the captains cast them out, and went to the city of the house of Baal.

And they brought out the images out of the house of Baal and burnt them.

And they broke down the image of Baal and broke down the house of Baal, and made it a bathroom house to this day.

Thus Jehu destroyed Baal out of Israel. But from the sins of Jeroboam the son of Nebat, who caused Israel to sin, Jehu departed not from them, the golden calves that were in Bethel and that were in Dan.

And YHWH said to Jehu, because you have done well in executing

what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your children to the fourth generation will sit on the throne of Israel.

But Jehu took no heed to walk in the Law of YHWH Elohim of Israel with all his heart, because he departed not from the sins of Jeroboam that caused Israel to sin.

In those days YHWH began to cut Israel short:

and Hazael attacked them in all the territory of Israel; From Jordan eastward, all the land of Gilead, the Gadites, Reubenites,

and the Manassites, from Aroer that is by the Arnon River, even Gilead and Bashan.

Chapter 11

Now the rest of the acts of Jehu and all that he did, and all his might, are they not written in the scroll of the chronicles of the kings of Israel? Then Jehu rested with his forefathers and they buried him in Samaria. And Jehoahaz his son reigned in his place. And the time that Jehu reigned over Israel in Samaria was 28 years. And when Athaliah the mother of Ahaziah saw that her son was dead, she got up and destroyed all the royal offspring.

But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and secretly carried him away from among the king's sons that were executed;

and they hid him and his nurse in a bedroom from Athaliah, so that he was not killed.

And he was with her hidden in the Temple of YHWH for six years.

And Athaliah reigned over the land.

In the seventh year Jehoiada sent and gathered the rulers over hundreds, with the captains and the guard, and brought them to him into the Temple of YHWH.

And cut an alliance with them and took an oath of them in the Temple of YHWH, and revealed to them the king's son.

And he commanded them saying, this is what you will do; one-third part of you that enter in on the Sabbath will even be keepers of the guard of the king's house; And one-third part will be at the gate of Sur; and one-third part at the gate behind the guard: so will you keep the guard of the house, that it is not broken into. And two parts of all you that go out on the Sabbath, even they will keep the guard of the Temple of YHWH around the king. And you will encircle the king around, every man with his weapons in his hand: and he that comes within range then let him be killed: and be you with the king as he goes out and as he comes in.

And the captains over the hundreds did according to all that Jehoiada the priest commanded:

and they took every man his men that were to come in on the Sabbath, with them that should go out on the Sabbath, and came to Jehoiada the priest.

And to the captains over hundreds did the priest give king David's spears and shields, that were in the Temple of YHWH.

And the guard stood, every man with his weapons in his hand

around the king, from the right corner of the Temple to the left corner of the Temple, along by the Altar and the Temple.

And he brought out the king's son, and put the crown on him and gave him the testimony; and they made him king and anointed him; and they clapped their hands and exclaimed, Elohim save the king! And when Athaliah heard the sounds of the guards and of the people, she came to the people into the Temple of YHWH.

And when she looked, lo, the king stood by a pillar, as the custom was, and the chiefs and the trumpeters by the king, and all the people of the land rejoiced and blew with trumpets: and Athaliah tore her clothes and cried, treason, treason!

But Jehoiada the priest commanded the captains of the hundreds, the officers of the army and said to them, bring her out unto the outside of the Temple precincts, and him who is going after her, put to death by the sword.

Because the priest had said, let her not be put to death in the Temple of YHWH.

And they laid hands on her, and she entered the way of the entering in of the horses in the house of the king, and was put to death there. And Jehoiada cut a covenant between YHWH and the king and the people, that they should be YHWH's people; between the king also and the people.

And all the people of the land went into the house of Baal, and broke it down; his altars and his images they broke to pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed guards over the Temple of YHWH.

And he took the rulers over hundreds, and the captains and the guard, and all the people of the land;

and they brought down the king from the Temple of YHWH, and came by the way of the guard gate to the king's house.

And he sat on the throne of the kings.

Chapter 12

And all the people of the land rejoiced and the city was in quietude:

and they executed Athaliah with the sword outside the king's house.

Jehoash was seven years old when he began to reign. In the seventh year of Jehu Jehoash began to reign; and 40 years he reigned in Jerusalem. And his mother's name was Zibiah of Beersheba. And Jehoash did what was right in the sight of YHWH all his days in which Jehoiada the priest instructed him. But the worship places were not taken away: the people still sacrificed and burnt incense in the worship places.

And Jehoas

h said to the priests, all the money of the consecrated things that are brought into the Temple of YHWH, the money from him who is passing over, each the money of his valuation, all the money that it goes up from the heart of a man to bring into the Temple of YHWH, let the priests take it to them, every man from his acquaintance:

and let them repair the cracks of the Temple, wherever any crack will be found. But it was so, that in the 23rd year of king Jehoash the priests had not repaired the cracks of the Temple.

Then king Jehoash called for Jehoiada the priest, and the other priests and said to them, why have you not repaired the cracks of the Temple?

Now therefore receive no more money from your acquaintance, but deliver it for the cracks of the Temple repair. So the priests consented to receive no more money from the people, neither to strengthen the cracks of the Temple.

But Jehoiada the priest took a chest and bored a hole in the lid of it, and set it beside the Altar, on the right side as one comes into the Temple of YHWH.

And the priests that guarded the door put in there all the money that was brought into the Temple of YHWH. And it was so, when they saw that there was much money in the chest, that the king's scribe and the High Priest came up,

and they put it up in bags, and counted the money that was found in the Temple of YHWH.

And they gave the money, being told, into the hands of them that did the work, that had the oversight of the Temple of YHWH:

and they l

aid it out to the carpenters and builders that worked on the Temple of YHWH, and to masons and stonecutters, and to buy timber and cut stone to repair the cracks of the Temple of YHWH, and for all that was laid out for the house to repair it.

But there were not made for the Temple of YHWH bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver

from the money that was brought into the Temple of YHWH:

But they gave that to the workmen and so repaired the Temple of YHWH.

And they did not calculate the funds with the men into whose hand they gave the money to pay those doing the work, because in faithfulness they are dealing.

The trespass money and sin money was not brought into the Temple of YHWH:

it was the priest's. Then Hazael king of Syria went up and fought against Gath and captured it: and Hazael set his face to go up to Jerusalem. Then Jehoash king of Judah took all the consecrated things that Jehoshaphat, Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated.

And his own consecrated things, and all the gold that was found in the treasury of the Temple of YHWH, and in the king's house and sent it to Hazael king of Syria:

and he went away from Jerusalem. And the rest of the acts of Joash and all that he did, are they not written

Chapter 13

in the scroll of the chronicles of the kings of Judah? And his slaves rose and made a conspiracy, and killed Joash in the house of Millo that goes down to Silla. Because Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his slaves, struck him

and he died.

And they buried him with his forefathers in the city of David: and Amaziah his son reigned in his place.

In the 23rd year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned 17 years.

And he did what was bad in the sight of YHWH, and followed the sins of Jeroboam the son of Nebat that caused Israel to sin; he departed not from them.

Then the nostrils of YHWH flared against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days.

And Jehoahaz appeased the face of YHWH, and YHWH listened to him, because he had seen the oppression of Israel, for the king of Aram had oppressed them. (And YHWH gave Israel a deliverer, so that they went out from under the hand of the Syrians:

and the children of Israel lived in their tents, as in the past.

But they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, but walked

in them, and there continued to remain the groves [for idol worship] in Samaria). Neither did he leave of the people to Jehoahaz but 50 horsemen and ten chariots, and 10,000 footmen, because the king of Syria had destroyed them and had made them like the powder from threshing.

Now the rest of the acts of Jehoahaz and all that he did, and his might, are they not written in the scroll of the chronicles of the

kings of Israel? And Jehoahaz rested with his forefathers;

and they buried him in Samaria,

and Joash his son reigned in his place. In the 37th year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned 16 years.

And he did what was bad in the sight of YHWH; he departed not from all the sins of Jeroboam the son of Nebat who caused Israel sin, but he walked in them.

And the rest of the acts of Joash and all that he did, and his might with which he fought against Amaziah king of Judah, are they not written in the scroll of the chronicles of the kings of Israel?

And Joash rested with his forefathers and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel. Now Elisha had fallen ill from the sickness of which he would die. And Joash the king of Israel came down to him, and wept over his face and said, O my father, my father, the chariot of Israel, and its horsemen! Then Elisha said to him, take a bow and arrows. And he took to himself a bow and arrows. And he said to the king of Israel, put your hand on the bow. And he put his hand on it: and Elisha put his hands on the king's hands.

And he said, open the window eastward,

and he opened it. Then Elisha said, shoot, and he shot. And he said, the arrow of YHWH's deliverance,

and the arrow of deliverance from Syria, because you will attack the Syrians in Aphek until you have consumed them.

And he said, take the arrows, and he took them.

And he said to the king of Israel, strike upon the ground. And he struck three times and stopped. Then the man of Elohim was angry with him and said, you should have struck five or six times;

then you would have struck Syria until you had consumed it: whereas now you will attack Syria only three times. Then Elisha died

and they buried him. And the troops of the Moabites invaded the land at the coming in of the year.

And it came about as they were burying a man, that lo, they spied a troop of men so they cast the man into the tomb of Elisha.

And when the man was let down his corpse touched the bones of Elisha and he was restored to life, and stood up on his feet. But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

Chapter 14

And YHWH was gracious to them and had compassion on them, and had respect to them, because of his Covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast them from his presence as yet.

So Hazael king of Syria died; and Benhadad his son reigned in his place.

And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities that he had taken out of the hand of Jehoahaz his father by war.

And three times did Joash beat him and recovered the cities of Israel.

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was 25 years old when he began to reign and reigned 29 years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. And he did what was right in the sight of YHWH, still not like David his forefather: he did according to all things as Joash his dad did. But the worship places were not taken away: as still the people did sacrifice and burn incense at the worship places. And it came about, as soon as the kingdom was confirmed in his hand that he killed his slaves that had killed the king his father.

But the children of the murderers he killed not:

according to what is written in the scroll of the Torah of Moses, where YHWH commanded saying, The fathers will not be put to death for the children, nor the children be put to death for the fathers.

But every human being will be put to death for their own sin.

He killed from Edom in the Valley of Salt 10,000 and took Selah by war, and called the name of it Joktheel to this day.

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel saying, come, and let us look one another in the face.

But Jehoash the king of Israel sent to Amaziah king of Judah saying, the thistle that was in Lebanon sent to the cedar that was in

Lebanon saying, give your daughter to my son for a woman.

And there passed by a wild animal that was in Lebanon, and trampled down the thistle.

You have indeed beaten Edom, and your heart has lifted you up: glory of this and stay at home. Because why should you meddle to your hurt so that you should fall, even you and Judah with you? But Amaziah would not listen, therefore Jehoash king of Israel went up;

and he and Amaziah king of Judah looked one another in the face at Bethshemesh that belongs to Judah. And Judah was beaten before Israel;

and they fled every man to their tents. Then Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, 400 cubits [600 feet].

And he took all the gold and silver, and all the vessels that were found in the Temple of YHWH, and in the treasury of the king's house, and hostages, and returned to Samaria.

Now the rest of the acts of Jehoash that he did, and his might and how he fought with Amaziah king of Judah, are they not written in the scroll of the chronicles of the kings of Israel?

Then Jehoash rested with his forefathers and was buried in Samaria with the kings of Israel;

and Jeroboam his son reigned in his place.

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel 15 years.

And the rest of the acts of Amaziah, are they not written in the scroll of the chronicles of the kings of Judah?

Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they pursued after him to Lachish, and killed him there. And they brought him on horses: and he was buried at Jerusalem with his forefathers

in the city of David.

And all the people of Judah took Azariah, who was 16 years old and appointed him king instead of his dad Amaziah. He built Elath and restored it to Judah, after that the king rested with his ancestors. In the 15th year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned 41 years. And he did what was bad in the sight of YHWH: he did not departed from all the sins of Jeroboam the son of Nebat, who caused Israel to sin.

He restored the borders of Israel from the entering of Hamath to the sea of the plain, according to the Word of YHWH Elohim of Israel that he spoke by the hand of his slave Jonah, the son of Amittai, the prophet that was from Gathhepher.

Because YHWH saw the affliction of Israel, that it was very bitter:

for there was not any shut up, nor any left, nor any helper for Israel. But YHWH had not said that the Name of Israel was to be removed from the land; but he gave them a deliverer in Jeroboam,

the son of Joash.

Now the re

st of the

Chapter 15

acts of Jeroboam and all that he did and his might, how he waged war, and how he recovered Damascus and Hamath that belonged to Judah for Israel, are they not written in the scroll of the chronicles of the kings of Israel?

Then Jeroboam rested with his forefathers, the kings of Israel;

and Zachariah his son reigned in his place.

In the 27th year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

He was 16 years old when he began to reign, and he reigned 52 years in Jerusalem.

And his mother's name was Jecholiah of Jerusalem. And he did what was right in the sight of YHWH, according to all that his dad Amaziah had done;

Except that the worship places were not removed: the people sacrificed and burnt incense still at the worship places. And YHWH scourged the king, so that he was a leper to the day of his death, and lived in a separate house. And Jotham the king's son was over the house, judging the people of the land. And the rest of the acts of Azariah and all that he did, are they not written

in the scroll of the chronicles of the kings of Judah?

So Azariah rested with his forefathers, and they buried him with his ancestors in the city of David:

and Jotham his son reigned in his place.

In the 38th year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

And he did what was bad in the sight of YHWH, as his forefathers had done: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin. And

Shallum the son of Jabesh conspired against him, and struck him before the people and killed him, and reigned in his place.

And the rest of the acts of Zachariah, see, they are written in the scroll of the chronicles of the kings of Israel.

This was the Word of YHWH that he spoke to Jehu saying, Your sons will sit on the throne of Israel to the fourth generation, and so it came to pass.

Shallum the son of Jabesh began to reign

in the 39th year of Uzziah king of Judah;

and he reigned a full month in Samaria. Because Menahem the son of Gadi went up from Tirzah, and came to Samaria, and struck Shallum the son of Jabesh in Samaria, and killed him and reigned in his place. And the rest of the acts of Shallum, and his conspiracy that he plotted, see, they are written in the scroll of the chronicles of the kings of Israel. Then Menahem attacked Tiphsah, and all that

were there, and its borders from Tirzah:

because they opened not to him, therefore he attacked it; and all the women that were pregnant he ripped up. In the 39th year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did what was bad in the sight of YHWH: he departed not all his days from the sins of Jeroboam the son of Nebat, who caused Israel to sin. Then Pul the king of Assyria came against the land: and Menahem gave Pul 1000 talents [37 tons] of silver so that his hand might be with him to strengthen the kingdom in his hand.

And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man 50 shekels of silver [1 1/4th pounds] to give to the king of Assyria.

So the king of Assyria returned and remained not in the land.

And the rest of the acts of Menahem and all that he did, are they not written in the scroll of the chronicles of the kings of Israel?

Then Menahem rested with his fathers;

and Pekahiah his son reigned in his place. In the 50th year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did what was bad in the sight of YHWH: he departed not from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

But Pekah the son of Remaliah, a captain of his conspired against him, and struck him in Samaria, in the palace of the king's house with Argob and Arieh, and with him 50 men of the Gileadites:

and he killed him and reigned in his place.

And the rest of the acts of Pekahiah and all that he did, see, they are written in the scroll of the chronicles of the kings of Israel.

In the 52nd year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned 20 years. And he did what was bad in the sight of YHWH: he departed not from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, Abelbethmaachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and carried them away captive to Assyria.

And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck and killed him, and reigned in his place in the 20th year of Jotham the son of Uzziah.

And the rest of the acts of Pekah and all that he did, see, they are written in the scroll of the chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

He was 25 years old when he began to reign, and he reigned 16 years in Jerusalem.

And his mother's name was Jerusha, the daughter of Zadok.

And he did what was right in the sight of YHWH:

he did according to all that his dad Uzziah had done.

But the worship places were not removed:

the people sacrificed and burnt incense still at the worship places. He built the Upper Gate of the Temple of YHWH. Now the rest of the acts of Jotham and all that he did, are they not written

Chapter 16

in the scroll of the chronicles of the kings of Judah?

In those days YHWH began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. Then Jotham rested with his forefathers and was buried with his ancestors in the city of David his relative: and Ahaz his son reigned in his place. In the 17th year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Ahaz was 20 years old when he began to reign and reigned 16 years in Jerusalem, and did not what was right in the sight of YHWH Elohim, like David his forefather.

But he walked in the ways of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the heathen, who YHWH cast out from before the children of Israel.

And he sacrificed and burnt incense in the worship places, and on the hills, and under every green tree.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to wage war:

and they besieged Ahaz but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath and lived there to this day.

So Ahaz sent messengers to Tiglathpileser king of Assyria saying, I am your slave and your son:

come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel that rise up against me.

Then Ahaz took the silver and gold that was found in the Temple of YHWH, and in the treasury of the king's house, and sent it for a present to the king of Assyria. Then the king of Assyria listened to him, because the king of Assyria went up against Damascus and captured it, and carried its people captive to Kir and killed Rezin.

And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus.

And king Ahaz sent to Uriah the priest a drawing of the altar and its pattern, according to all its workmanship.

And Uriah the priest constructed the altar according to all that king Ahaz had sent from Damascus;

so Urijah the priest had it ready by the time king Ahaz arrived from Damascus. And when the king had returned from Damascus, the king saw the altar: and the king approached the altar and offered on it.

And he burned his burnt-offering and his grain-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar. As to the Bronze Altar that is before YHWH; he brought it near from the front of the house, from between the new altar and the Temple of YHWH, and put it on the side of the new altar, northward.

And king Ahaz commanded him (Uriah the priest)

saying, on the new altar perfume the Burnt-Offering of the morning, and the present of the evening, and the Burnt-Offering of the king, and his present, and the Burnt-Offering of all the people of the land, and their present, and their libations; and all the blood of the Burnt-Offering, and all the blood of the sacrifice, on it you will sprinkle. But the Bronze Altar is for me to inquire by. This Uriah the priest did, according to all that king Ahaz commanded.

And king Ahaz cut off the borders of the bases, and removed the laver from off them;

and took down the sea from off the bronze oxen that were under it, and put it upon a pavement of stones.

And the covered place for the Sabbath that they built in the house, and the entrance of the king outside, he removed from the Temple of YHWH, because of the king of Asshur.

Now the rest of the acts of Ahaz that he did, are they not written

Chapter 17

in the scroll of the chronicles of the kings of Judah?

And Ahaz rested with his forefathers and was buried with his ancestors in the city of David:

and Hezekiah his son reigned in his place. In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did what was bad in the sight of YHWH, but not as the kings of Israel that were before him.

Against him came up Shalmaneser king of Assyria; and Hoshea became his slave, and gave him presents.

And the king of Assyria found conspiracy in Hoshea, because he had sent messengers to So king of Egypt, and brought no tribute to the king of Assyria, as he had done year by year.

Therefore the king of Assyria shut him up and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria and besieged it for three years.

In the ninth year of Hoshea the king of Assyria captured Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

Because so it was, that the children of Israel had sinned against YHWH their Elohim, that had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had reverence to other elohim.

And walked in the statutes of the heathen, who YHWH cast out from before the children of Israel, and which the kings of Israel had introduced in their reigns.

And the children of Israel did secretly those things that were not right against YHWH Elohim, and they built worship places in all their cities, from the Tower of the Watchmen to the fenced city.

And they set up themselves images and groves in every high hill, and under every green tree.

And there they burnt incense in all the worship places, as did the heathen who YHWH carried away before them;

and accomplished bad things to provoke YHWH to anger.

Because they served idols of which YHWH had said to them, You will not do this thing.

Still YHWH testified against Israel, and against Judah, by all the prophets, and by all the seers saying, Turn you from your bad ways and observe my commandments and my statutes, according to all the Law that I commanded your forefathers, and that I sent to you by my slaves the prophets. But they would not hear, but hardened their necks, like the necks of their ancestors that did not believe in YHWH Elohim.

And they rejected his statutes, and his Covenant that he made with their forefathers, and his testimonies that he testified against them.

And they followed vanity, and became utterly vain, and went after the heathen that were around them, concerning which YHWH had charged them that they should not do like them.

And they left all the commandments of YHWH Elohim, and fashioned themselves cast metal images, even two calves, and made a grove and worshiped all the host of stars, and served Baal.

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do bad in the sight of YHWH, to provoke him to anger.

Therefore YHWH was very angry with Israel, and removed them out of his sight:

there were none left except the tribe of Judah only.

Also Judah observed not the commandments of YHWH Elohim, but walked in the statutes of Israel that they instituted.

And YHWH rejected all the offspring of Israel and afflicted them, and delivered them into the hand of plunderers, until he had cast them out of his sight.

Because he tore in pieces Israel from the House of David; and they appointed Jeroboam the son of Nebat king. And Jeroboam drove Israel from following YHWH, and made them sin a great sin. Because the children of Israel walked in all the sins of Jeroboam that he did; they departed not from them; Until YHWH removed Israel out of his sight, as he had said by all his slaves the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought men from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel:

and they possessed Samaria and resided in their cities.

And so it was at the beginning of their living there, that they feared not YHWH: therefore YHWH sent lions among them that killed some of them. Therefore they spoke to the king of Assyria saying, the nations that you have removed, and placed in the cities of Samaria know not the customs of the Elohim of the land. Therefore he has sent lions among them, and look, they kill them because they know not the customs of the Elohim of the land.

Then the king of Assyria commanded saying, carry back there one of the priests who you brought from here;

and let them go and live there and let him teach them the customs of the Elohim of the land.

Then one of the priests who they had carried away from Samaria came and lived in Bethel, and taught them how they should fear YHWH.

But every nation fashioned elohim of their own, and put them in the houses of the worship places that the Samaritans had made, every nation in their cities where they resided.

And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the elohim of Sepharvaim.

So they feared YHWH, and made to themselves of the lowest of them priests of the worship places that sacrificed for them in the houses of their worship places.

They feared YHWH, and served their own elohim, after the custom of the nations who they carried away from there.

To this day they follow after the former customs:

they fear not YHWH, neither follow they after their statutes, ordinances, Law and commandment that YHWH commanded the children of Jacob, who he named Israel;

With which YHWH had made a Covenant-Pledge, and charged them saying, You will not fear other elohim, nor bow yourselves to them, nor serve them, nor sacrifice to them.

But YHWH, who brought you up out of the land of Egypt with great power and a stretched out arm, him will you fear and him will you worship, and to him will you do sacrifice.

And the statutes, ordinances, Law, and the commandment that he wrote for you, you will observe to do daily;

and you will not fear other elohim.

And the Covenant that I have cut out with you, you will not forget;

neither will you fear other elohim.

Chapter 18

But YHWH Elohim you will fear; and he will deliver you out of the hand of all your enemies.

But they did not listen, but they did after their former customs. So these nations feared YHWH, and served their graven images, both their children, and their children's children:

as did their ancestors, so do they to this day. Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. He was 25 years old when he began to reign; and he reigned 29 years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did what was right in the sight of YHWH, according to all that David his forefather did.

He removed the worship places, and broke the images and cut down the groves, and broke in pieces the bronze serpent that Moses had fashioned, because in those days the children of Israel burnt

incense to it:

and he called it Nehushtan (a piece of brass)

. He trusted in YHWH Elohim of Israel;

so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clung to YHWH, and departed not from following him, but observed his commandments that YHWH commanded Moses. And YHWH was with him; and he prospered wherever he went; and he rebelled against the king of Assyria, and did not serve him. He attacked the Philistines, even to Gaza and its borders, from the Tower of the Watchmen to the fenced city.

And it came about in the fourth year of king Hezekiah that was the seventh year of Hoshea son of Elah king of Israel that Shalmaneser king of Assyria came up against Samaria, and besieged it.

And at the end of three years they captured it:

even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria carried away Israel to Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

Because they obeyed not the Voice of YHWH Elohim, but transgressed his Covenant, and all that Moses the slave of YHWH commanded, they neither listened nor performed.

Now in the 14th year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah and captured

them.

Then Hezekiah king of Judah sent to the king of Assyria to Lachish saying, I have offended;

return from me: what you ascribe to me I will bear. And the king of Assyria appointed to Hezekiah king of Judah 300 talents [11 tons] of silver and 30 talents [1 ton] of gold. And Hezekiah gave him all the silver that was found in the Temple of YHWH, and in the treasury of the king's house.

At that time did Hezekiah cut off the gold from the doors of the Temple of YHWH, and from the pillars that Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the Upper Pool that is in the highway of the fuller's field.

And when they had called to the king, there came out to them Eliakim (Elohim sets up)

the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

Then Rabshakeh said to them, speak now to Hezekiah, this is what the great king, the king of Assyria says, what confidence is this wherein you trust?

You say, (but vain words,) I have counsel and strength for the war. Now on whom do you trust so that you rebel against me? Now look,

you trust upon the staff of this bruised reed, even upon Egypt, on which if a man leans, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust on him.

But if you say to me, we trust in YHWH Elohim: is not that he whose worship places and whose altars Hezekiah has removed, and has said to Judah and Jerusalem, You will worship before this Altar in Jerusalem?

Now therefore, I ask you, give pledges to my lord the king of Assyria, and I will deliver you 2000 horses, if you are able on your behalf to set riders on them.

How then will you turn away the face of one captain of the least of my master's slaves, and put your trust in Egypt for chariots and for horsemen?

Now, without YHWH have I come up against this place to destroy it?

YHWH said to me, Go up against this land, and you have destroyed it. Then Eliakim the son of Hilkiah said, and Shebna and Joah, to Rabshakeh, speak I ask you, to your slaves in the Syrian language, because we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

But Rabshakeh replied to them, has my master sent me to your master and to you, to speak these words? Has he not sent me to the men that sit on the wall, that they may eat their own dung, and drink their own piss with you?

Then Rabshakeh stood and cried with a loud voice in the Jews'

language, and spoke saying, hear the word of the great king, the king of Assyria:

This is what the king says, let not Hezekiah deceive you, because he will not be able to deliver you out of his hand.

Neither let Hezekiah make you trust in YHWH saying, YHWH will certainly deliver us, and this city will not be delivered into the hands of the king of Assyria.

Listen not to Hezekiah, for this is what the king of Assyria says, make an agreement with me by a treaty, and come out to me, and then eat you everyone from his own vine and everyone from his fig tree, and drink everyone the waters of his cistern.

Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of oil olive and of honey.

That you may live and not die:

but listen not to Hezekiah, when he persuades you saying, YHWH will deliver us. Has any of the elohim of the nations delivered at all his land out of the hand of the king of Assyria? Where are the elohim of Hamath, and of Arpad? Where are the elohim of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand?

Who are they among all the elohim of the countries, that have delivered their country out of my hand so that YHWH should deliver Jerusalem out of my hand?

But the people held their peace, and answered him not a word,

because the king's commandment was to answer him not.

Then came Eliakim the son of Hilkiah that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

Chapter 19

And it came to pass, when king Hezekiah heard it that he tore his clothes, and covered himself with sackcloth, and went into the Temple of YHWH.

And he sent Eliakim that was over the household, and Shebna the scribe and the Elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

And they said to him, this is what Hezekiah says, this day is a day of trouble and of rebuke, and blasphemy: because the children are come to the birth, and there is not strength to bring them out.

It may be YHWH Elohim will hear all the words of Rabshakeh, who the king of Assyria his master has sent to reproach the living Elohim;

and will reprove the words that YHWH Elohim has heard:

therefore lift up your prayer for the remnant that are left.

So the slaves of king Hezekiah came to Isaiah.

Then Isaiah replied to them, this is what you will tell your master, This is what YHWH declares, be not afraid of the words that you

have heard with which the slaves of the king of Assyria have blasphemed me.

Look, I will send a blast upon him, and he will hear a rumor, and will return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah, because he had heard that he was departed from Lachish.

And when he heard reports of Tirhakah king of Ethiopia, see, he has come out to fight against you: he sent messengers again to Hezekiah saying, this is what you will convey to Hezekiah king of Judah saying, let not your Elohim in whom you trust deceive you saying, Jerusalem will not be delivered into the hand of the king of Assyria. Note, you have heard what the kings of Assyria have done to all lands, by destroying them completely: and will you be delivered?

Have the elohim of the nations delivered them that my fathers have destroyed;

as Gozan, Haran, and Rezeph, and the children of Eden that were in Thelasar?

Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? Then Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the Temple of YHWH, and spread it before YHWH.

And Hezekiah prayed before YHWH and said, O YHWH Elohim of

Israel that lives between the cherubim, you are Elohim, even you alone, of all the kingdoms of the earth;

you have fashioned the universe and earth.

YHWH, bow down your ear and hear:

open, YHWH your eyes and see: and hear the words Sennacherib has sent him to reproach the living Elohim. Of a truth YHWH, the kings of Assyria have destroyed the nations and their lands, And have cast their elohim into the fire, because they were not elohim, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now therefore, O YHWH Elohim, I beseech you, save us out of his hand so that all the kingdoms of the land may know that you are YHWH Elohim, even you only.

Then Isaiah the son of Amoz sent to Hezekiah saying, This is what YHWH Elohim of Israel declares, what you have prayed to me against Sennacherib king of Assyria I have heard.

This is the Word that YHWH has spoken concerning him.

The Virgin Daughter of Zion has despised you and laughed you to scorn; the daughter of Jerusalem has shaken her head at you. Who have you taunted and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high? Even against the Holy One of Israel.

By your messengers you have defied Adonai (YHWH)

and have said, with the multitude of my chariots I am come up to

the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees, and the choice fir trees.

And I will enter into the lodgings of his territory, and into the forest of his Carmel (garden-land). I have excavated and drunk foreign waters, and with the sole of my feet have I dried up all the rivers of besieged places. Have you not heard long ago how I have done it, and from ancient times that I have formed it? Now have I brought it to pass, that you should be to lay waste fenced cities into ruinous heaps.

Therefore their inhabitants were of small power, they were dismayed and confounded;

they were as the grass of the field, and as the green herb, as the grass on the housetops, and scorched corn before it has grown up. But I know your place and you're going out, and you're coming in, and your rage against me.

Because your rage against me and your rioting has come up into my ears, therefore I will put my hook in your nose and my bridle in your lips and I will turn you back by the road by which you came.

And this will be a sign to you, you will eat this year such things as grow of themselves, and in the second year what springs of the same;

and in the third year sow and reap, and plant vineyards and eat its fruits.

And the remnant that is escaped from the House of Judah will still again take root downward, and bear fruit upward.

Because out of Jerusalem will go out a remnant, and they that escape out of Mount Zion:

the zeal of YHWH will do this.

Therefore this is what YHWH declares concerning the king of Assyria, he will not come into this city, nor shoot an arrow there, nor come before it with shield nor cast a bank against it. By the road that he came, by the same will he return and will not come into this city declares YHWH. Because I will defend this city, to save it, for my own sake and for my slave David's sake.

And it came to pass that night, that the Angel of YHWH went out and struck in the camp of the Assyrians 85,000:

and when they got up early in the morning, lo, they were all dead corpses. So Sennacherib king of Assyria left, and went and returned and lived at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his elohim, that Adrammelech and Sharezer his sons struck him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his place.

Chapter 20

In those days was Hezekiah deathly ill.

And the prophet Isaiah the son of Amoz came to him and said to him, This is what YHWH says, set your house in order because you will die, and not live. Then he turned his face to the wall and prayed to YHWH saying,

I beseech you, O YHWH, remember now how I have walked before you in Truth and with a whole heart and have done what is good in your sight. Then Hezekiah wept greatly.

And it came about, before Isaiah had gone out into the middle court, that the Word of YHWH came to him saying, Return and tell Hezekiah the ruler of my people, This is what YHWH says, the Elohim of David your forefather, I have heard your prayer, I have seen your tears:

see, I will heal you and on the third day you will go up to the Temple of YHWH.

And I will add to your time 15 years;

and I will deliver you and this city out of the hand of the king of Assyria. And I will defend this city for my own sake, and for my slave David's sake. Then Isaiah said, take a lump of figs. And they took and laid it on the eruption and he recovered.

And Hezekiah replied to Isaiah, what will be the sign that YHWH will heal me, and that I will go up into the Temple of YHWH on the third day?

Then Isaiah replied, this sign will you have from YHWH, that YHWH will do the thing that he has spoken: will the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees.

And Isaiah the prophet cried to YHWH: and he brought the shadow

ten degrees backward, by which it had gone down in the dial of Ahaz.

At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a gift to Hezekiah: because he had heard that Hezekiah had been sick.

And Hezekiah listened to them and showed them all the house of his precious things, the silver, gold, spices, and the precious ointment, and all the house of his armor.

And all that were found in his treasury: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them. Then Isaiah the prophet came to King Hezekiah and said to him, what did you tell these men? And from where did they come?

And Hezekiah replied, they are come from a far country, even from Babylon.

And he replied, what have they seen in your house?

And Hezekiah answered, all the things that are in my house have they seen: there is nothing among my treasures that I have not shown them. Then Isaiah replied to Hezekiah, Hear the Word of YHWH. See, the days come that all that is in your house, and what your ancestors have laid up in store to this day, will be carried into Babylon: nothing will be left declares YHWH.

And of your sons that will issue from you, which you will gender, will they take away and they will become eunuchs in the palace of the king of Babylon.

Then Hezekiah replied to Isaiah, good is the Word of YHWH that

you have spoken. And he said, is it not good if peace and truth are in my days?

And the rest of the acts of Hezekiah and all his might, and how he constructed a pool and a conduit, and brought water into the city, are they not written in the scroll of the chronicles of the kings of Judah?

Then Hezekiah rested with his forefathers: and Manasseh his son reigned in his place.

Chapter 21

Manasseh was twelve years old when he began to reign, and reigned 55 years in Jerusalem. And his mother's name was Hephzibah.

And he did what was bad in the sight of YHWH, after the abominations of the heathen, who YHWH cast out before the children of Israel.

Because he built up again the worship places that Hezekiah his dad had destroyed; and he reared up altars for Baal and made a grove, as did Ahab king of Israel; and worshiped all the host of the stars and served them.

And he built altars in the Temple of YHWH, of which YHWH said, In Jerusalem will I put my Name.

And he built altars for all the host of the stars in the two courts of the Temple of YHWH.

And he caused his son to pass through the fire and practiced

spiritism, and used enchantments, and dealt with necromancy and soothsayers: he accomplished much evil in the sight of YHWH, to provoke him to anger.

And he placed a graven image from the grove that he had made in the Temple, of which YHWH said to David and Solomon his son, In this Temple and in Jerusalem that I have chosen out of all the tribes of Israel, I will place my Name for the ages.

Neither will I make the feet of Israel move anymore out of the land that I gave their ancestors; only if they will observe to do according to all that I have commanded them, and according to all the Law that my slave Moses commanded them.

But they listened not:

and Manasseh seduced them to do more bad than did the nations who YHWH destroyed before the children of Israel. Then YHWH spoke by his slaves the prophets saying,

Because Manasseh king of Judah has done these abominations, and has done evil above all that the Amorites did that were before him, and has caused Judah also to sin with his idols:

Therefore this is what YHWH Elohim of Israel declares, Look, I am bringing such badness upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle.

And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipes a dish, wiping it, and turning it upside down.

And I will forsake the remnant of my inheritance, and deliver them

into the hand of their enemies; and they will become a prey and a plunder to all their enemies;

Because they have done what was evil in my sight, and have provoked me to anger, since the day their ancestors came out of Egypt, even to this day.

Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another; besides his sin with which he caused Judah to sin, in doing what was evil in the sight of YHWH.

Now the rest of the acts of Manasseh and all that he did, and his sin that he sinned, are they not written in the scroll of the chronicles of the kings of Judah?

Then Manasseh rested with his forefathers and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his place.

Amon was 22 years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

And he did what was bad in the sight of YHWH, as his dad Manasseh did.

And he walked in all the ways that his dad walked in, and served the idols that his dad served and worshiped them:

And he abandoned YHWH Elohim of his ancestors and walked not in the way of YHWH.

Then the slaves of Amon conspired against him and killed the king in his own house.

And the people of the land killed all them that had conspired against king Amon; and the people of the land appointed Josiah his son king in his place.

Now the rest of the acts of Amon that he did, are they not written in the scroll of the chronicles of the kings of Judah?

Then he was buried in his tomb in the garden of Uzza: and Josiah his son reigned in his place.

Chapter 22

Josiah was eight years old when he began to reign, and he reigned 31 years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

And he did what was right in the sight of YHWH, and walked in all the ways of David his forefather, and turned not aside to the right hand or to the left.

And it came to pass in the 18th year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the Temple of YHWH saying,

go up to Hilkiah the High Priest so that he may total the silver that is brought into the Temple of YHWH that the guards of the door have gathered from the people.

And let them deliver it into the hands of the architects of the work, that have the oversight of the Temple of YHWH.

And let them give it to the skilled laborers of the work that is in the Temple of YHWH, to repair the cracks of the Temple, to carpenters, builders, masons, and to buy timber and cut stone to repair the Temple.

But there was no calculating with them of the money that was delivered into their hands, because they worked faithfully. Then Hilkiah the High Priest said to Shaphan the scribe, I have found the scroll of the Law in the Temple of YHWH.

And Hilkiah gave the scroll to Shaphan, and he read it.

And Shaphan the scribe came to the king, and brought the king word back and said, your slaves have gathered the money that was found in the house. And have delivered it into the hands of them that do the work, that have the oversight of the Temple of YHWH. Then Shaphan the scribe showed the king saying, Hilkiah the priest has delivered to me a scroll.

And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the scroll of the Law, that he tore his clothes.

And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a slave of the king's saying,

go you, inquire of YHWH for me and for the people, and for all Judah, concerning the words of this scroll that is found. Because great is the anger of YHWH that is burning against us, because our ancestors have not heeded the words of this scroll, to do according

to all what is written concerning us.

So Hilkiah the priest, and Ahikam, Achbor, Shaphan, and Asahiah, went to Huldah the prophetess, the woman of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she lived in Jerusalem in the college;) and they conversed with her.

And she said to them, This is what YHWH Elohim of Israel declares, tell the man that sent you to me, This is what YHWH declares, see, I will bring bad upon this place and upon its inhabitants, even all the words of the scroll that the king of Judah has read:

Because they have forsaken me, and have burnt incense to other elohim, that they might provoke me to anger with all the works of their hands.

Therefore my anger will be burning against this place and will not be quenched.

But to the king of Judah that sent you to inquire of YHWH, you will tell him, This is what YHWH Elohim of Israel declares, as touching the words that you have heard;

Because your heart was tender, and you have humbled yourself before YHWH, when you heard what I spoke against this place, and against its inhabitants that they should become a desolation and a curse.

And have torn your clothes and wept before me; I also have heard you says YHWH. Note therefore, I will gather you to your forefathers, and you will be gathered into your grave in peace; and your eyes will not see all the bad that I will bring upon this place.

And they brought the king word back. Then the king sent, and they gathered to him all the Elders of Judah and of Jerusalem.

Chapter 23

And the king went up into the Temple of YHWH, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great. And he read in their ears all the Words of the scroll of the Covenant-Pledge that was found in the Temple of YHWH.

And the king stood by a pillar, and made a covenant before YHWH, to walk after YHWH, and to observe his commandments, testimonies and his statutes with all their heart and all their minds, to perform the words of this Covenant that were written in this scroll. And all the people attended to the covenant. Then the king commanded Hilkiah the High Priest,

and the priests of the second order,

and the guards of the door, to bring out of the Temple of YHWH all the vessels that were made for Baal, and for the grove, and for all the host of the stars.

And he burnt them outside Jerusalem in the fields of Kidron, and carried the ashes of them to Bethel. And he exterminated the idolatrous priests, whom the kings of Judah had ordained to burn incense in the worship places in the cities of Judah, and in the areas around Jerusalem. Those also that burnt incense to Baal, to the sun, moon, planets, and to all the host of the stars.

And he brought out the grove from the Temple of YHWH, outside

Jerusalem to the Wadi Kidron, and burnt it at the Wadi Kidron, and stamped it small to powder, and cast the powder upon the graves of the children of the people.

And he broke down the houses of the male temple prostitutes, that were by the Temple of YHWH, where the women wove hangings for the grove.

And he brought all the priests out of the cities of Judah, and defiled the worship places where the priests had burnt incense, from Geba to Beersheba. And broke down the worship places of the gates that were in the entering in of the Gate of Joshua the governor of the city that was on a man's left hand at the gate of the city.

But the priests of the worship places came not up to the Altar of YHWH in Jerusalem, but they did eat of the unleavened bread among their kinsmen.

And he defiled Topheth that is in the valley of the children of Hinnom so that no man might make his son or his daughter to pass through the fire to Molech.

And he took away the horses that the kings of Judah had given to the sun, at the entering in of the Temple of YHWH, by the room of Nathanmelech the eunuch that was in the suburbs, and burnt the chariots of the sun with fire.

And the altars that were on the top of the upper room of Ahaz that the kings of Judah had made,

and the altars that Manasseh had made in the two courts of the Temple of YHWH. The king beat them down and broke them, and

cast the dust of them into the Wadi Kidron. And the worship places that were before Jerusalem that were on the right hand of the Mount of Ruin that Solomon the king of Israel had constructed for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

And he broke in pieces the images and cut down the groves, and filled their places with the bones of men.

Moreover the altar that was at Bethel and the worship place that Jeroboam the son of Nebat, who caused Israel to sin had made, both that altar and the worship place he broke down, and burnt the worship place, and stamped it small to powder, and burnt the grove.

Then as Josiah turned himself, he spied the tombs that were there in the hill country, and sent and took the bones out of the tombs, and burnt them upon the altar, and polluted it, according to the Word of YHWH that the man of Elohim proclaimed, who proclaimed those words.

Then he said, what title is that that I see? And the men of the city told him, it is the tomb of the man of Elohim that came from Judah, and proclaimed these things that you have done against the altar of Bethel.

And he replied, let him alone and let no one move his bones. So they left his bones alone, with the bones of the prophet that came out of Samaria.

And all the houses also of the worship places that were in the cities

of Samaria that the kings of Israel had made to provoke YHWH to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

And he killed all the priests of the worship places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

Then the king commanded all the people saying, observe the Passover to YHWH Elohim, as it is written in the scroll of this Covenant-Pledge.

Certainly there was not instituted such a Passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

But in the 18th year of king Josiah, this Passover was instituted to YHWH in Jerusalem.

Also those who practiced necromancy and the soothsayers, and the images and idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah remove. So that he might perform the Words of the Law that was written in the scroll that Hilkiah the priest found in the Temple of YHWH.

And like to him was there no king before him, that turned to YHWH with all his heart and with all his mind, and with all his might, according to all the Torah of Moses; neither after him arose there any like him.

But YHWH turned not from the fierceness of his great anger, in which his anger was burning against Judah, because of all the grief

that Manasseh had vexed him in. Then YHWH said, I will remove Judah also out of my sight, as I have removed Israel and will cast off this city Jerusalem that I have chosen,

and the Temple of which I said, my Name will be there.

Now the rest of the acts of Josiah and all that he did, are they not written in the scroll of the chronicles of the kings of Judah?

In his days has Pharaoh-Nechoh king of Egypt come up against the king of Asshur, by the river Phrat, and king Josiah went out to meet him, and he put him to death at Megiddo when he saw him.

And his slaves carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him and made him king in his dad's place.

Jehoahaz was 23 years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And he did what was bad in the sight of YHWH, according to all that his ancestors had done.

Then Pharaoh-Nechoh put him in prison at Riblah in the land of Hamath so that he might not reign in Jerusalem; and put the land to a tribute of 100 talents [3 3/4th tons] of silver, and a talent [75 pounds] of gold.

And Pharaoh-Nechoh appointed Eliakim (Elohim raises up) the son of Josiah king in the room of Josiah his dad, and renamed him Jehoiakim (YHWH raises up), and took Jehoahaz away: and he

came to Egypt and died there.

And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his taxation, to give it to Pharaoh-Nechoh.

Jehoiakim was 25 years old when he began to reign; and he reigned 11 years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

And he did what was bad in the sight of YHWH, according to all that his ancestors had done.

Chapter 24

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his slave three years: then he turned and rebelled against him.

Then YHWH sent against him troops of the Chaldeans and troops of the Syrians, and troops of the Moabites, and troops of the children of Ammon, and sent them against Judah to destroy it, according to the Word of YHWH that he spoke by his slaves the prophets.

Certainly at the commandment of YHWH this came upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

And also for the innocent blood that he shed, because he filled Jerusalem with innocent blood so that YHWH would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the scroll of the chronicles of the kings of Judah?

So Jehoiakim rested with his forefathers: and Jehoiachin his son reigned in his place.

And the king of Egypt did not return anymore from his land: because the king of Babylon had taken from the river of Egypt to the river Euphrates all that pertained to the king of Egypt.

Jehoiachin was 18 years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

And he did what was bad in the sight of YHWH, according to all that his dad had done.

At that time the slaves of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar king of Babylon came against the city, and his slaves did besiege it.

Then Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his slaves, and his chiefs, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out from there all the treasures of the Temple of YHWH, and the treasures of the king's house, and cut in pieces all the vessels of gold that Solomon king of Israel had fashioned in the Temple of YHWH, as YHWH had said.

And he carried away all Jerusalem and all the chiefs, and all the

mighty men of valor, even 10,000 captives, and all the craftsmen and smiths: none remained, except the poorest sort of the people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's women and his officers, and the mighty of the land, he carried those into captivity from Jerusalem to Babylon.

And all the men of might, even 7000, and craftsmen and smiths 1000, all that were strong and trained for war, even them the king of Babylon brought captive to Babylon.

Then the king of Babylon appointed Mattaniah his dad's brother king in his place, and changed his name to Zedekiah.

Zedekiah was 21 years old when he began to reign, and he reigned 11 years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And he did what was bad in the sight of YHWH, according to all that Jehoiakim had done.

Because through the anger of YHWH it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Chapter 25

And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army against Jerusalem, and camped against it.

And they built siege-works against it all around. So the city was besieged to the 11th year of king Zedekiah.

And on the ninth day of the fourth month the famine prevailed in the city,

and there was no food for the people of the land. Then the city was broken up and all the men of war escaped by night by the way of the gate between the two walls that are by the king's garden (now the Chaldeans were against the city all around:) but the king went the route toward the plain.

And the army of the Chaldeans pursued after the king and overtook him in the plains of Jericho: and all his army was scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah;

and they gave judgment upon him. And they killed the sons of Zedekiah before his eyes, and then put out the eyes of Zedekiah, and bound him with shackles of brass and carried him to Babylon.

And in the fifth month, on the seventh day of the month that is the 19th year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a slave of the king of Babylon to Jerusalem:

And he burnt the Temple of YHWH, and the king's house

and all the houses of Jerusalem, and every great man's house he burnt with fire. Then all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Jerusalem all

around.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude did Nebuzaradan the captain of the guard carry away.

But the captain of the guard left of the poor of the land to be vine-dressers and tillers of the soil.

And the pillars of bronze that were in the Temple of YHWH, and the bases, and the Bronze Sea that was in the Temple of YHWH, did the Chaldeans break in pieces, and carried the bronze of it to Babylon.

And the pots, shovels, snuffers, spoons, and all the vessels of bronze with which they ministered, they took away.

And the fire-pans, and the bowls that are wholly of silver, has the chief of the executioners taken.

The two pillars, one sea, and the bases that Solomon had fashioned for the Temple of YHWH; the bronze of all these vessels were without weight.

The height of the one pillar was 18 cubits [27 feet], and the capital upon it was bronze. And the height of the capital was three cubits [4 1/2 feet]; and the lattice-work, and pomegranates upon the capital round about, all of bronze: and the second pillar had the same, with the lattice-work.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three guards of the door:

And out of the city he took an officer that was set over the men of war, and five men from them that were in the king's attendance that were found in the city, and the principal scribe of the army that mustered the people of the land, and 60 men from the people of the land that were found in the city:

And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:

And the king of Babylon struck and killed them at Riblah in the land of Hamath. So Judah was carried away out of their land.

And as for the people that remained in the land of Judah, who Nebuchadnezzar king of Babylon had left, even over them he appointed Gedaliah the son of Ahikam, the son of Shaphan, ruler.

And when all the captains of the armies, they and their men heard that the king of Babylon had appointed Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

Then Gedaliah adjured to them and to their men, and said to them, fear not to be the slaves of the Chaldeans: live in the land, and serve the king of Babylon and it will be well with you.

But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring came, and ten men with him and struck Gedaliah so that he died, and the Jews and the Chaldeans that were with him at Mizpah.

And all the people, both small and great, and the captains of the armies, got up and went to Egypt because they were afraid of the Chaldees.

And it came about in the 37th year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the 27th day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

And changed his prison garments: and he did eat food continually before him all the days of his life.

And his allowance was a continual allowance given him from the king, a daily rate for every day, all the days of his life. [The End of the Former Prophets] The Book of Chronicles

The Book of Chronicles

Chapter 1

Adam, Sheth, Enosh,

Kenan, Mahalaleel, Jered,

Henoch, Methuselah, Lamech,

Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

And the sons of Gomer; Ashchenaz, Riphath, and Togarmah.

And the sons of Javan; Elishah, Tarshish, Kittim, and Dodanim.

The sons of Ham; Cush, Mizraim, Put, and Canaan.

And the sons of Cush; Seba, Havilah, Sabta, Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

And Cush gendered Nimrod: he began to be mighty upon the land.

And Mizraim gendered Ludim, Anamim, Lehabim, and Naphtuhim, Pathrusim, and Casluhim, (of whom came the Philistines,)

and Caphthorim.

And Canaan gendered Zidon his firstborn, and Heth,

The Jebusite also,

and the Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite,

and the Hamathite.

The sons of Shem; Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, Meshech.

And Arphaxad gendered Shelah, and Shelah gendered Eber. And to Eber were born two sons: the name of the one was Peleg; because in his days the land was divided:

and his brother's name was Joktan.

And Joktan gendered Almodad, Sheleph, Hazarmaveth, and Jerah,

Hadoram also, and Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan.

Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram;

the same is Abraham. The sons of Abraham;

Isaac, and Ishmael.

These are their generations:

The firstborn of Ishmael, Nebaioth;

then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are

the sons of Ishmael.

Now the sons of Keturah, Abraham's concubine:

she gendered Zimran, and Jokshan, Medan, Midian, Ishbak, and Shuah.

And the sons of Jokshan;

Sheba, and Dedan.

And the sons of Midian; Ephah, Epher, Henoch, Abida, and Eldaah. All these are the sons of Keturah.

And Abraham gendered Isaac. The sons of Isaac; Esau and Israel.

The sons of Esau; Eliphaz, Reuel, Jeush, Jaalam, and Korah.

The sons of Eliphaz; Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek.

The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

And the sons of Seir; Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

And the sons of Lotan; Hori, Homam: and Timna was Lotan's sister.

The sons of Shobal; Alian, Manahath, Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

The sons of Anah; Dishon. And the sons of Dishon; Amram, Eshban, Ithran, and Cheran.

The sons of Ezer; Bilhan, Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his place.

And when Jobab was dead, Husham of the land of the Temanites reigned in his place.

And when Husham was dead, Hadad the son of Bedad, which struck Midian in the field of Moab, reigned in his place: and the name of his city was Avith.

And when Hadad was dead, Samlah of Masrekah reigned in his place.

And when Samlah was dead, Shaul of Rehoboth by the river reigned in his place.

And when Shaul was dead, Baalhanan the son of Achbor reigned in his place.

And when Baalhanan was dead, Hadad reigned in his place: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Hadad died also. And the chiefs of Edom were; chief Timnah, chief Aliah, chief Jetheth, chief Aholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram. These are the chiefs of Edom.

These are the sons of Israel;

Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

The sons of Judah;

Chapter 2

Er, Onan, and Shelah: which three were born to him of the daughter of Shua the Canaanitess.

And Er, the firstborn of Judah, was bad in the sight of YHWH; and he killed him. And Tamar his daughter in law gendered him Pharez and Zerah. All

the sons of Judah were five. The sons of Pharez; Hezron, and Hamul.

And the sons of Zerah; Zimri, Ethan, Heman, Calcol, and Dara: five of them in all. And

the sons of Carmi; Achar (Achan), the troubler of Israel, who transgressed in the thing Devoted to Destruction.

And the sons of Ethan;

Azariah. The sons also of Hezron, that were born to him; Jerahmeel, Ram, and Chelubai.

And Ram gendered Amminadab;

and Amminadab gendered Nahshon, prince of the children of Judah;

And Nahshon gendered Salma, and Salma gendered Boaz, And Boaz

gendered Obed, and Obed gendered Jesse, And Jesse gendered his firstborn Eliab, and Abinadab the 2nd, and Shimma the 3rd, Nethaneel the 4th, Raddai the 5th, Ozem the 6th, David the 7th:

Whose sisters were Zeruiah, and Abigail.

And the sons of Zeruiah;

Abishai, Joab, and Asahel, three.

And Abigail gendered Amasa:

and the father of Amasa was Jether the Ishmeelite.

And Caleb the son of Hezron gendered children of Azubah his woman, and of Jerioth:

her sons are these;

Jesher, Shobab, and Ardon.

And when Azubah was dead, Caleb took to him Ephrath that gendered him Hur.

And Hur gendered Uri, and Uri gendered Bezaleel.

And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was 60 years old; and she gendered him Segub.

And Segub gendered Jair, who had 23 cities in the land of Gilead.

And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and its towns, even 60 cities. All these belonged to the sons of Machir the father of Gilead.

And after that Hezron was dead in Calebephratah, then Abiah Hezron's woman gendered him Ashur the father of Tekoa.

And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, Oren, Ozem, and Ahijah.

Jerahmeel had also another woman, whose name was Atarah; she was the mother of Onam.

And the sons of Ram the firstborn of Jerahmeel were, Maaz, Jamin, and Eker.

And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

And the name of the woman of Abishur were Abihail, and she gendered him Ahban, and Molid.

And the sons of Nadab; Seled, and Appaim: but Seled died without children.

And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

Now Sheshan had no sons, but daughters. And Sheshan had a slave, an Egyptian, whose name was Jarha.

And Sheshan gave his daughter to Jarha his slave to wife; and she

gendered him Attai.

And Attai gendered Nathan, and Nathan gendered Zabad,

And Zabad gendered Ephlal, and Ephlal gendered Obed,

And Obed gendered Jehu, and Jehu gendered Azariah,

And Azariah gendered Helez, and Helez gendered Eleasah,

And Eleasah gendered Sisamai, and Sisamai gendered Shallum,

And Shallum gendered Jekamiah, and Jekamiah gendered Elishama.

Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, that was the father of Ziph; and the sons of Mareshah the father of Hebron.

And the sons of Hebron; Korah, Tappuah, Rekem,

and Shema. And Shema gendered Raham, the father of Jorkoam: and Rekem gendered Shammai.

And the son of Shammai was Maon: and Maon was the father of Bethzur.

And Ephah, Caleb's concubine, gendered Haran, and Moza, and Gazez: and Haran gendered Gazez.

And the sons of Jahdai; Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

Maachah, Caleb's concubine, gendered Sheber, and Tirhanah.

She gendered also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was Achsah.

These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim,

Salma the father of Bethlehem, Hareph the father of Bethgader.

And Shobal the father of Kirjathjearim had sons; Haroeh, and half of the Manahethites.

And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

And the families of the scribes that lived at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

Chapter 3

Now these were the sons of David that were born to him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the 2nd Daniel, of Abigail the Carmelitess:

The 3rd, Absalom the son of Maachah the daughter of Talmai king of Geshur: the 4th, Adonijah the son of Haggith:

The 5th, Shephatiah of Abital: the 6th, Ithream by Eglah his

woman.

These six were born to him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned 33 years.

And these were born to him in Jerusalem; Shimea, Shobab, Nathan, and Solomon, four, of Bathshua the daughter of Ammiel

Ibhar also, and Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet, nine.

These were all the sons of David, besides the sons of the concubines and Tamar their sister.

And Solomo

n's son was Rehoboam, Abia his son,

Asa his son, Jehoshaphat his son,

Joram his son, Ahaziah his son, Joash his son,

Amaziah his son, Azariah his son, Jotham his son,

Ahaz his son, Hezekiah his son, Manasseh his son,

Amon his son, Josiah his son.

And the sons of Josiah were, the firstborn Johanan, the 2nd Jehoiakim, the 3rd Zedekiah, the 4th Shallum.

And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

And the sons of Jeconiah; Assir, Salathiel his son,

Malchiram also, and Pedaiah, Shenazar, Jecamiah, Hoshama, and Nedabiah.

And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, Hananiah, and Shelomith their sister:

And Hashubah, Ohel, Berechiah, Hasadiah, Jushabhesed, five.

And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, Igeal, Bariah, Neariah, Shaphat, six.

And the sons of Neariah; Elioenai, Hezekiah, Azrikam, three.

And the sons of Elioenai were, Hodaiah, Eliashib, Pelaiah, Akkub, Johanan, Dalaiah, Anani, seven.

Chapter 4

The sons of Judah; Pharez, Hezron, Carmi, Hur, and Shobal.

And Reaiah the son of Shobal gendered Jahath; and Jahath gendered Ahumai, and Lahad. These are the families of the Zorathites.

And these were of the father of Etam; Jezreel, Ishma, Idbash: and the name of their sister was Hazelelponi:

And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.

And Ashur the father of Tekoa had two women, Helah

and Naarah. And Naarah gendered him Ahuzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah.

And the sons of Helah were, Zereth, Jezoar, Ethnan.

And Coz gendered Anub, and Zobebah, and the families of Aharhel the son of Harum.

And Jabez was more honorable than his kinsmen: and his mother called his name Jabez saying, because I gendered him with sorrow.

And Jabez called on the Elohim of Israel saying, oh that you would bless me indeed, and enlarge my coast and that your hand might be with me, and that you would keep me from bad, that it may not grieve me! And Elohim granted him what he requested.

And Chelub the brother of Shuah gendered Mehir that was the father of Eshton.

And Eshton gendered Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah.

And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

And Meonothai gendered Ophrah: and Seraiah gendered Joab, the father of the valley of Charashim; for they were craftsmen.

And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

And the sons of Jehaleleel; Ziph, Ziphah, Tiria, and Asareel.

And the sons of Ezra were, Jether, Mered, Epher, Jalon: and she gendered Miriam, Shammai, and Ishbah the father of Eshtemoa.

And his woman Jehudijah gendered Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh that Mered took.

And the sons of his woman Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

And the sons of Shimon were, Amnon, Rinnah, Benhanan, and Tilon. And the sons of Ishi were, Zoheth, and Benzoheth.

The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that labored in fine linen, of the house of Ashbea,

And Jokim, and the men of Chozeba, Joash, Saraph, who had the dominion in Moab, and Jashubilehem. And these things are ancient.

These were the potters, and those that lived among plants and hedges: there they lived with the king for his work.

The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

Shallum his son, Mibsam his son, Mishma his son.

And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

And Shimei had 16 sons and six daughters; but his kinsmen had not many children, neither did all their family multiply, like to the

children of Judah.

And they lived at Beersheba, Moladah, Hazarshual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Bethmarcaboth, Hazarsusim, Bethbirei, and Shaaraim.

These were their cities to the reign of David.

And their villages were, Etam, Ain, Rimmon, Tochen, Ashan, five cities:

and all their villages that were all around the same cities, unto Baal. These were their habitations,

and their genealogy.

And Meshobab, and Jamlech, and Joshah the son of Amaziah, And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, And Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah, And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

These mentioned by their names were princes in their families:

and the house of their fathers increased greatly.

And they went to the entrance of Gedor, even to the East side of the valley, to seek pasture for their flocks.

And they found fat pasture and good, and the land was wide, and quiet, and peaceable;

for they of Ham had lived there of old.

And these written by name came in the days of Hezekiah king of Judah, and struck their tents, and the habitations that were found there, and Devoted them to Destruction to this day, and lived in their rooms:

because there was pasture there for their flocks.

And some of them, even of the sons of Simeon, 500 men, went to Mount Seir, having for their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.

And they struck the rest of the Amalekites that were escaped, and lived there to this day. Now the sons of Reuben the firstborn of Israel, (for he was the firstborn;

but inasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel:

Chapter 5

and the genealogy is not to be reckoned after the birthright. Because Judah prevailed above his kinsmen, and of him came the chief ruler; but the birthright was Joseph's:)

The sons of Reuben, the firstborn of Israel were, Hanoch, Pallu, Hezron, and Carmi.

The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia his son, Baal his son, Beerah his son, who Tilgathpilneser king of Assyria carried away captive:

he was prince of the Reubenites.

And his kinsmen by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baalmeon:

And eastward he inhabited to the entering in of the uninhabited land from the river Euphrates:

because their cattle were multiplied in the land of Gilead.

And in the days of Saul they made war with the Hagarites, who fell by their hand:

and they lived in their tents throughout all the East territory of Gilead.

And the children of Gad lived opposite them, in the land of Bashan to Salchah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

And their kinsmen of the house of their fathers were, Michael, Meshullam, Sheba, Jorai, Jachan, Zia, Heber, seven.

These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

And they lived in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

All these were reckoned by genealogies in the days of Jotham king

of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were 44,760 that went out to the war.

And they made war with the Hagarites, with Jetur, Nephish, and Nodab.

And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: because they cried to Elohim in the battle, and he was entreated of them; because they put their trust in him.

And they took away their cattle; of their camels 50,000, and of sheep 250,000, and of donkeys 2000, and of men 100,000. Because there fell down many killed, because the war was of Elohim.

And they lived in their place until the exile.

And the children of the half tribe of Manasseh lived in the land: they increased from Bashan to Baalhermon and Senir, and to Mount Hermon.

And these were the heads of the house of their fathers, even Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty men of valor, famous men, and heads of the house of their forefathers.

And they transgressed against the Elohim of their ancestors, and went a whoring after the elohim of the people of the land, whom Elohim destroyed before them.

And the Elohim of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, Habor, and Hara, and to the river Gozan, to this day.

The sons of Levi; Gershon, Kohath, and Merari.

And the sons of Kohath; Amram, Izhar, Hebron, and Uzziel. And the children of Amram; Aaron, Moses, and Miriam.

Chapter 6

The sons also of Aaron; Nadab, Abihu, Eleazar, and Ithamar.

Eleazar gendered Phinehas, Phinehas gendered Abishua, And Abishua gendered Bukki, and Bukki gendered

Uzzi, And Uzzi gendered Zerahiah, and Zerahiah gendered Meraioth, Meraioth gendered Amariah, and Amariah gendered Ahit

ub, And Ahitub gendered Zadok, and Zadok gendered Ahimaaz, And Ahimaaz gendered Azariah, and Azariah gendered Johanan, And Johanan gendered Azariah, (he it is that executed the priest's office in the Temple that Solomon built in Jerusalem:

) And Azar

iah gender

ed Amariah, and Amariah gendered Ahitub,

And Ahitub gendered Zadok, and Zadok gendered Shallum, And Shallum gendered Hilkiah, and Hilkiah gendered Azariah, And

Azariah gendered Seraiah, and Seraiah gendered Jehozadak.

And Jehozadak went into captivity, when YHWH carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The sons of Levi;

Gershom, Kohath, and Merari.

And these are the names of the sons of Gershom;

Libni, and Shimei.

And the sons of Kohath were, Amram, Izhar, Hebron, and Uzziel.

The sons of Merari;

Mahli, and Mushi.

And these are the families of the Levites according to their fathers.

Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

The sons of Kohath;

Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

And the sons of Elkanah; Amasai, and Ahimoth. As for Elkanah:

the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son,

Elkanah his son.

And the sons of Samuel;

the firstborn Vashni, and Abiah.

The sons of Merari;

Mahli, Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah his son.

And these are they whom David set over the service of song in the House of YHWH, after that the Ark had a Resting Place.

And they ministered before the Dwelling Place of the Tabernacle at the Appointed Place with singing, until Solomon had built the Temple of YHWH in Jerusalem:

and then they waited on their office according to their order.

And these are they that waited with their children.

Of the sons of the Kohathites:

Heman a singer, the son of Joel, the son of Shemuel,

The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

The son of Zuph,

the son of Elkanah, the son of Mahath, the son of Amasai, The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,

The son of Michael, the son of Baaseiah, the son of Malchiah,

The son of Ethni, the son of Zerah, the son of Adaiah,

The son of Ethan, the son of Zimmah, the son of Shimei,

The son of Jahath, the son of Gershom, the son of Levi.

And their kinsmen the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

The son of Amzi, the son of Bani, the son of Shamer,

The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their kinsmen also the Levites were appointed to all manner of service of the Tabernacle of the House of Elohim.

But Aaron and his sons offered upon the Altar of the whole Burnt-Offering, and on the Altar of Incense, and were appointed for all the work of the Most Holy Place, and to make a covering for Israel, according to all that Moses the slave of Elohim had commanded.

And these are the sons of Aaron;

Eleazar his son, Phinehas his son, Abishua his son,

Bukki his son, Uzzi his son, Zerahiah his son,

Meraioth his son, Amariah his son, Ahitub his son,

Zadok his son, Ahimaaz his son.

Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

And they gave them Hebron in the land of Judah, and its suburbs all around it.

But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh.

And to the sons of Aaron they gave the cities of Judah, namely Hebron, the City of Refuge, and Libnah with its suburbs, and Jattir, and Eshtemoa, with its suburbs,

And Hilen with its suburbs, Debir with its suburbs,

And Ashan with its suburbs, and Bethshemesh with its suburbs:

And out of the tribe of Benjamin; Geba with its suburbs, and Alemeth with its suburbs, and Anathoth with its suburbs. All their cities throughout their families were 13 cities.

And to the sons of Kohath, that were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, 13 cities.

To the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

And the children of Israel gave to the Levites these cities with their suburbs.

And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities that are called by their names.

And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

And they gave to them, of the Cities of Refuge, Shechem in Mount Ephraim with its suburbs; they gave also Gezer with its suburbs,

And Jokmeam with its suburbs, and Bethhoron with its suburbs,

And Aijalon with its suburbs, and Gathrimmon with its suburbs:

And out of the half tribe of Manasseh; Aner with its suburbs, and Bileam with its suburbs, for the family of the remnant of the sons of Kohath.

To the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with its suburbs, and Ashtaroth with its suburbs

And out of the tribe of Issachar; Kedesh with its suburbs, Daberath

with its suburbs,

And Ramoth with its suburbs, and Anem with its suburbs:

And out of the tribe of Asher; Mashal with its suburbs, and Abdon with its suburbs,

And Hukok with its suburbs, and Rehob with its suburbs:

And out of the tribe of Naphtali; Kedesh in Galilee with its suburbs, and Hammon with its suburbs, and Kirjathaim with its suburbs.

To the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with its suburbs, Tabor with its suburbs:

And on the other side Jordan by Jericho, on the East side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with its suburbs, and Jahzah with its suburbs,

Kedemoth also with its suburbs, and Mephaath with its suburbs:

And out of the tribe of Gad; Ramoth in Gilead with its suburbs, and Mahanaim with its suburbs,

And Heshbon with its suburbs, and Jazer with its suburbs.

Chapter 7

Now the sons of Issachar were, Tola, Puah, Jashub, Shimron, four.

And the sons of Tola; Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David 22,600.

And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, Obadiah, Joel, Ishiah, five: all of them chief men.

And with them, by their generations, after the house of their forefathers, were bands of soldiers for war, 36,000 men: because they had many wives and sons.

And their kinsmen among all the families of Issachar were valiant men of might, reckoned in all by their genealogies 87,000.

The sons of Benjamin; Bela, Becher, Jediael, three.

And the sons of Bela; Ezbon, Uzzi, Uzziel, Jerimoth, Iri, five; heads of the house of their forefathers, mighty men of valor; and were reckoned by their genealogies 22,034.

And the sons of Becher; Zemira, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abiah, Anathoth, and Alameth. All these are the sons of Becher.

And the number of them, after their genealogy by their generations, heads of the house of their forefathers, mighty men of valor, was 20,200.

The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.

All these the sons of Jediael, by the heads of their forefathers, mighty men of valor, were 17,200 soldiers, fit to go out for war and battle. Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher. The sons of Naphtali; Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah. The sons of Manasseh; Ashriel, whom she gendered:

(but his concubine the Aramitess gendered Machir the father of Gilead:

And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. And Maachah the woman of Machir gendered a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And

the sons of Ulam;

Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

And his sister Hammoleketh gendered Ishod, Abiezer, and Mahalah.

And the sons of Shemida were, Ahian, Shechem, Likhi, and Aniam. And the sons of Ephraim;

Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land killed, because they came down to take away their cattle.

And Ephraim their father mourned many days, and his kinsmen came to comfort him.

And when he went in to his wife, she conceived and gendered a son, and he called his name Beriah, because it went bad with his house.

(And his daughter was Sherah, who built Bethhoron the lower, and

the upper, and Uzzensherah)

. And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son.

And their possessions and habitations were, Bethel and its towns, and eastward Naaran, and westward Gezer, with its towns;

Shechem also and its towns, to Gaza and its towns:

And by the borders of the children of Manasseh, Bethshean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns.

In these lived the children of Joseph the son of Israel.

The sons of Asher;

Imnah, Isuah, Ishuai, Beriah, and Serah their sister.

And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. And Heber gendered Japhlet, Shomer, Hotham, and Shua their sister. And

the sons of Japhlet; Pasach, Bimhal, and Ashvath. These are the children of Japhlet.

And the sons of Shamer; Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem;

Zophah, Imna, Shelesh, and Amal. The sons of Zophah; Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

And the sons of Jether; Jephunneh, Pispah, and Ara.

And the sons of Ulla; Arah, Haniel, and Rezia. All these were the children of Asher, heads of their forefather's house, choice and mighty men of valor, chief of the princes.

And the number throughout the genealogy of them that were apt to the war and to battle was 26,000 men.

Now Benjamin gendered Bela his firstborn, Ashbel the 2nd, and Aharah the 3rd, Nohah the 4th, and Rapha the 5th.

And the sons of Bela were, Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram.

And these are the sons of Ehud:

these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

And Naaman, Ahiah, and Gera, he removed them, and gendered Uzza, and Ahihud.

Chapter 8

And Shaharaim gendered children in the country of Moab, after he had sent them away;

Hushim and Baara were his wives.

And he gendered of Hodesh his wife, Jobab, Zibia, Mesha, Malcham, Jeuz, Shachia, and Mirma.

These were his sons, heads of the forefathers.

And of Hushim he gendered Abitub, and Elpaal.

The sons of Elpaal;

Eber, Misham, Shamed, who built Ono, and Lod, with its towns:

Beriah also, and Shema, who were heads of the forefathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

And Ahio, Shashak, Jeremoth, Zebadiah, Arad, Ader, Michael, Ispah, and Joha, the sons of Beriah;

And Zebadiah, Meshullam, Hezeki, Heber, Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

And Jakim, Zichri, Zabdi, Elienai, Zilthai, Eliel, Adaiah, Beraiah, and Shimrath,

the sons of Shimhi;

And Ishpan, Heber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphedeiah, and Penuel, the sons of Shashak;

And Shamsherai, Shehariah, Athaliah, Jaresiah, Eliah, and Zichri, the sons of Jeroham.

These were heads of the fathers, by their generations, chief men.

These lived in Jerusalem.

And at Gibeon lived the father of Gibeon;

whose wife's name was Maachah:

and his firstborn son Abdon, and Zur, Kish, Baal, Nadab, Gedor,

Ahio, and Zacher.

And Mikloth gendered Shimeah.

And these also lived with their kinsmen in Jerusalem, opposite them.

And Ner gendered Kish, and Kish gendered Saul, and Saul gendered Jonathan, Malchishua, Abinadab, and Eshbaal.

And the son of Jonathan was Meribbaal;

and Meribbaal gendered Micah.

And the sons of Micah were, Pithon, Melech, Tarea, and Ahaz.

And Ahaz gendered Jehoadah;

and Jehoadah gendered Alemeth, Azmaveth, Zimri;

and Zimri gendered Moza, And Moza gendered Binea:

Rapha was his son, Eleasah his son, Azel his son:

And Azel had six sons, whose names are these, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan.

All these were the sons of Azel.

And the sons of Eshek his brother were, Ulam his firstborn, Jehush the 2nd, and Eliphelet the 3rd.

And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, 150.

All these are of the sons of Benjamin.

So all Israel were reckoned by genealogies;

and behold, they were written in the Book of Kings of Israel and Judah, who were carried away to Babylon for their transgression.

Now the first inhabitants that lived in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

And in Jerusalem lived of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

And of the Shilonites;

Chapter 9

Asaiah the firstborn, and his sons.

And of the sons of Zerah; Jeuel, and their kinsmen, 690. And of the sons of Benjamin;

Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

And their kinsmen, according to their generations, 956. All these men were chief of the fathers in the house of their fathers.

And of the priests;

Jedaiah, Jehoiarib, Jachin, and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the House of Elohim;

And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

And their kinsmen, heads of the house of their fathers, 1,760;

very able men for the work of the service of the House of Elohim.

And of the Levites;

Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

And Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that lived in the villages of the Netophathites. And the porters were, Shallum, Akkub, Talmon, Ahiman,

and their kinsmen: Shallum was the chief.

Who until then waited in the King's Gate eastward: they were porters in the companies of the children of Levi.

And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his kinsmen, of the house of his father, the Korahites, were over the work of the service, guards of the gates of the Tabernacle:

and their fathers, being over the camp of YHWH, were guards of the entry.

And Phinehas the son of Eleazar was the ruler over them in time past, and YHWH was with him.

And Zechariah the son of Meshelemiah was porter of the entrance of the Tabernacle at the Appointed Place.

All these that were chosen to be porters in the gates 212. These were reckoned by their genealogy in their villages, who David and Samuel the seer did appoint in their set office. So they and their children had the oversight of the gates of the House of YHWH, namely, the house of the Tabernacle by watches.

In four quarters were the porters, toward the East, West, North, and South.

And their kinsmen that were in their villages, were to come after seven days from time to time with them.

Because these Levites, the four chief porters, were in their set office, and were over the chambers and treasury of the House of Elohim.

And they lodged all around the House of Elohim, because the charge was upon them, and the opening of it every morning pertained to them.

And certain of them had the charge of the ministering vessels, that they should bring them in and out by number.

Some of them also were appointed to oversee the vessels, and all the instruments of the Sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

And some of the sons of the priests made the ointment of the spices.

And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

And other of their kinsmen, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.

And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: because they were employed in that work day and night.

These chief fathers of the Levites were chief throughout their generations;

these lived at Jerusalem. And in Gibeon lived the father of Gibeon, Jehiel, whose wife's name was Maachah:

And his firstborn son Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth. And Mikloth gendered Shimeam.

And they also lived with their kinsmen at Jerusalem, opposite their kinsmen. And Ner gendered Kish; and Kish gendered Saul; and Saul gendered Jonathan, Malchishua, Abinadab, and Eshbaal.

And the son of Jonathan was Meribbaal: and Meribbaal gendered Micah.

And the sons of Micah were, Pithon, Melech, Tahrea, and Ahaz. And Ahaz gendered Jarah;

and Jarah gendered Alemeth, and Azmaveth, and Zimri; and Zimri gendered Moza;

And Moza gendered Binea;

and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names are these, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan:

these were the sons of Azel. Now the Philistines fought against Israel;

and the men of Israel fled from before the Philistines, and fell down killed in Mount Gilboa.

And the Philistines followed hard after Saul, and after his sons;

and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul.

And the battle went hard against Saul, and the archers hit him and he was wounded by the archers.

Then Saul said to his armor-bearer, draw your sword and thrust me through with it;

Chapter 10

unless these uncircumcised come and torture me. But his armor-bearer would not; because he was much afraid. So Saul took a sword and fell on it.

And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died. So Saul died, and his three sons, and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead,

then they forsook their cities and fled:

and the Philistines came and lived in them.

And it came to pass on the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa.

And when they had stripped him, they took his head, and his armor and sent into the land of the Philistines all around, to bear the news to their idols and to the people.

And they put his armor in the house of their elohim, and fastened his head in the temple of Dagon.

And when all Jabeshgilead heard all that the Philistines had done to Saul, They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

So Saul died for his transgression that he committed against YHWH, even against the Word of YHWH, which he observed not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

And inquired [through Urim-Thummim] not of YHWH:

therefore he killed him, and turned the kingdom to David the son of Jesse.

Then all Israel gathered themselves to David to Hebron saying, look, we are your bone and your flesh.

And moreover in times past, even when Saul was king, you were he that led out and brought in Israel:

and YHWH Elohim said to you, You will feed my people Israel, and you will be ruler over my people Israel.

Therefore all the Elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before YHWH;

Chapter 11

and they anointed David king over Israel, according to the Word of YHWH by Samuel.

And David and all Israel went to Jerusalem that is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, you will not come here. Nevertheless David took the stronghold of Zion that is the City of David.

And David said, whoever kills the Jebusites first will be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

And David lived in the stronghold; therefore they called it the City of David. And he built the city all around, even from Millo all around: and Joab repaired the rest of the city.

So David grew greater and greater: because YHWH of Hosts was with him.

These also are the chief of the mighty men who David had, who strengthened themselves with him in his kingdom and with all Israel, to make him king according to the Word of YHWH concerning Israel.

And this is the number of the mighty men who David had;

Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against 300 killed by him at one time.

And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.

He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

And they set themselves in the middle of that parcel, and delivered it, and killed the Philistines; and YHWH saved them by a great deliverance.

Now three of the 30 captains went down to the rock to David, into the Cave of Adullam;

and the army of the Philistines encamped in the Valley of Rephaim. And David was then in the stronghold, and the Philistines' garrison was then at Bethlehem.

And David longed and said, oh that one would give me drink from the water of the well of Bethlehem, that is at the gate!

And the three broke through the army of the Philistines, and drew water out of the well of Bethlehem, that was by the gate and took it, and brought it to David: but David would not drink of it, but poured it out to YHWH.

And said, my Elohim forbid it me, that I should do this thing:

will I drink the blood of these men that have put their lives in jeopardy? For with the jeopardy of their lives they brought it.

Therefore he would not drink it. These things did these three mighty men. And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against 300, he killed them and had a name among the three.

Of the three, he was more honorable than the two; because he was their captain: but he attained not to the first three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he killed two lion-like men of Moab:

also he went down and killed a lion in a pit on a snowy day. And he killed an Egyptian, a man of great stature, five cubits tall [7 1/2 feet]; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out

of the Egyptian's hand, and killed him with his own spear. These things did

Benaiah the son of Jehoiada, and had the name among the three mighty men. Behold, he was honorable among the 30, but attained not to the first three:

and David set him over his guard.

Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the Netophathite,

Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, that pertained to the children of Be

njamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash,
Abiel the Arbathite, Azmaveth the Baharumi

te, Eliahba the Shaalbonite, The sons of

Hashem the Gizonite, Jonathan the son of Shage the Harar

ite, Ahiam the son of Sacar the Hararite,

Eliphal the son of Ur, Hepher the Mecherathite, Ahijah the Pelonit

e, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of
Nathan, Mibhar the son of Hagge

ri, Zelek the Ammonite, Naharai the Berothite, th

e armor-bearer of Joab the son of Zeruiah, Ira th

e Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai

, Adina the son of Shiza the Reubenite, a captain of the R

eubenites, and 30 with him, Hanan the son of

Maachah, and Joshaphat the Mithnite, Uzzia

the Ashterathite, Shama and Jehiel the sons of Hothan

the Aroerite, Jediael the son of Shimri, and Joha his brother, the
Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of
Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jasiel the
Mesobaite.

Now these are they that came to David to Ziklag, while he still kept
himself close because of Saul the son of Kish:

and they were among the mighty men, helpers of the war.

They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's kinsmen of Benjamin.

The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite;

and Jeziel, and Pelet, the sons of Azmaveth;

and Berachah, and Jehu the Antothite, And Ismaiah the Gibeonite, a mighty man among the 30, and over the 30;

and Jeremi

ah, Jahaziel, Johanan, Josabad the Gederathite, Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, Elkanah, Jesiah, Azareel, Joezer, Jashobeam, the Korhites, And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

Chapter 12

And of the Gadites there separated themselves to David into the stronghold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the gazelles upon the mountains;

Ezer the 1st, Obadiah the 2nd, Eliab the 3rd, Mishmannah the 4th, Jeremiah the 5th, Attai the 6th, Eliel the 7th, Johanan the 8th, Elzabad the 9th, Jeremiah the 10th, Machbanai the 11th.

These were of the sons of Gad, captains of the army:

one of the least was over 100, and the greatest over 1000.

These are they that went over Jordan in the first month, when it had overflowed all its banks;

and they put to flight all them of the valleys, both toward the East, and toward the West.

And there came of the children of Benjamin and Judah to the stronghold to David.

And David went out to meet them, and answered and said to them, If you are come peaceably to me to help me, my heart will be knit to you.

But if you are coming to betray me to mine enemies, seeing there is no wrong in my hands, may the Elohim of our fathers look at this and rebuke.

Then the spirit came upon Amasai, who was chief of the captains, and he said, we are yours David, and on your side, you son of Jesse:

peace, peace be to you, and peace be to your helpers;

because your Elohim helps you.

Then David received them, and made them captains of the band.

And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle:

but they helped them not:

because the lords of the Philistines upon advisement sent him away saying, he will fall to his master Saul to the jeopardy of our heads.

As he went to Ziklag, there fell to him of Manasseh, Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zilthai, captains of the thousands that were of Manasseh.

And they helped David against the band of the rovers:

because they were all mighty men of valor, and were captains in the army. Because at that time day by day there came to David to help him, until it was a great army, like the army of Elohim.

And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the Word of YHWH.

The children of Judah that carried shield and spear were 6,800, ready armed to the war.

Of the children of Simeon, mighty men of valor for the war, 7,100. Of the children of Levi 4,600.

And Jehoiada was the leader of the Aaronites, and with him were 3,700; And Zadok, a young man mighty of valor, and of his father's house 22 captains. And of

the children of Benjamin, the relatives of Saul, 3000: for until now the greatest part of them had guarded the watch of the house of Saul. And

of the children of Ephraim 20,800, mighty men of valor, famous throughout the house of their forefathers. And of the half tribe of

Manasseh 18,000, that were expressed by name, to come and make David king. And

of the children of Issachar, that were men that had understanding of the times, to know what Israel ought to do;

the heads of them were 200;

and all their kinsmen were at their commandment. Of Zebulun, such as went out to battle, expert in war, with all instruments of war, 50,000 that could keep rank: they were not double minded.

And of Naphtali 1000 captains, and with them with shield and spear 37,000.

And of the Danites expert in war, 28,600. And of Asher, such as went out to battle, expert in war, 40,000. And on the other side of Jordan, of the Reubenites, and the Gadites,

and of the half tribe of Manasseh, with all types of instruments of war for the battle, 120,000.

All these men of war, that could keep rank, came with a whole heart to Hebron, to make David king over all Israel:

and all the rest also of Israel were of one mind to make David king.

And there they were with David three days, eating and drinking: because their kinsmen had prepared for them.

And also those near to them, to Issachar, Zebulun, and Naphtali, are bringing in bread on donkeys, camels, and on mules and oxen, food of fine flour, fig-cakes and grape-cakes, wine, oil, oxen, and sheep in abundance, for gladness is in Israel.

And David consulted with the captains of thousands and hundreds, and with every leader.

And David

said to all the company of Israel, if it seems good to you, and that it is of YHWH our Elohim, let us send abroad to our kinsmen everywhere, that are left in all the land of Israel, and with them also to the priests and Levites that are in their cities and suburbs, that they may gather themselves to us:

And let us bring around the Ark of our Elohim to us:

because we inquired [by Urim-Thummim] not at it in the days of Saul. And all the company said that they would do so: because the thing was right in the eyes of all the people. So David gathered all Israel together, from Shihor of Egypt even to the entering of Hemath, to bring the Ark of Elohim from Kirjathjearim.

Chapter 13

And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, that belonged to Judah, to bring up from there the Ark of Elohim YHWH, that resides between the cherubim, whose Name is called on it. And they carried the Ark of Elohim in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

And David and all Israel played before Elohim with all their might, and with singing, and with lyres, and with bagpipes (skin-bags)

, and with tambourines, and with cymbals, and with trumpets.

And when they came to the threshing-floor of Chidon, Uzza put out his hand to hold the Ark;

because the oxen stumbled. And the nostrils of YHWH flared against Uzza, and he struck him because he put his hand to the Ark: and there he died before Elohim.

And David was displeased, because YHWH had made a breach upon Uzza:

therefore that place is called Perezuzza to this day.

Then David was afraid of Elohim that day saying, how will I bring the Ark of Elohim home to me? So David did not bring the Ark home to himself to the City of David, but carried it aside into the house of Obededom the Gittite.

And the Ark of Elohim remained with the family of Obededom in his house three months.

And YHWH blessed the house of Obededom, and all that he had. Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

And David perceived that YHWH had confirmed him king over Israel, because his kingdom was lifted up on high, because of his people Israel.

And David took more wives at Jerusalem:

and David gendered more sons and daughters. Now these are the names of his children that he had in Jerusalem;

Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpalet,

Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphalet.

Chapter 14

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David.

And David heard of it, and went out against them. And the Philistines came and spread themselves in the Valley of Rephaim.

And David inquired [by Urim-Thummim] of Elohim saying, will I go up against the Philistines? And will you deliver them into my hand?

And YHWH replied to him, Go up; because I will deliver them into your hand. So they came up to Baalperazim;

and David struck them there.

Then David said, Elohim has broken in upon my enemies by my hand like the breaking forth of waters:

therefore they called the name of that place Baalperazim.

And when they had left their elohim there, David gave a commandment and they were burnt with fire.

And the Philistines yet again spread themselves abroad in the valley.

Therefore David inquired again of Elohim; and Elohim said to him, Go not up after them; turn away from them, and come upon them opposite the balsam trees.

And it will be, when you will hear a sound of going in the tops of the balsam trees, that then you will go out to battle: because Elohim has gone forth before you to strike the army of the Philistines. David therefore did as Elohim commanded him:

and they struck the army of the Philistines from Gibeon even to Gazer.

And the fame of David went out into all lands; and YHWH brought the fear of him upon all nations.

And David made himself houses in the City of David, and prepared a Standing Place for the Ark of Elohim, and pitched for it a tent.

Then David commanded, none are to carry the Ark of Elohim except the Levites, because on them has YHWH fixed to carry the Ark of Elohim, and to serve Him - unto the age.

Then David gathered all Israel together to Jerusalem, to bring up the Ark of YHWH to its Standing Place, that he had prepared for it. And David assembled the children of Aaron

and the Levites: Of the sons of Kohath;

Chapter 15

Uriel the chief, and his kinsmen 120: Of the sons of Merari; Asaiah the chief, and his kinsmen 220: Of the sons of Gershom;

Joel the chief, and his kinsmen 130: Of the sons of Elizaphan; Shemaiah the chief, and his kinsmen 200: Of the sons of Hebron; Eliel the chief, and his kinsmen 80: Of the sons of Uzziel; Amminadab the chief, and his kinsmen 112.

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

And said to them, you are the chief

of the fathers

of the Levites:

consecrate yourselves, both you and your kinsmen, that you may bring up the Ark of YHWH Elohim of Israel to the place that I have prepared for it.

Because at the first it was not you, YHWH our Elohim made a breach upon us, because we sought him not according to the ordinance. So the priests and the Levites consecrated themselves to bring up the Ark of YHWH Elohim of Israel. And the children

of the Levites carried the Ark of Elohim upon their shoulders with the bar-poles, as Moses commanded according to the Word of YHWH.

And David spoke to the chief of the Levites to appoint their kinsmen to be the singers with instruments of music, bagpipes (skin-bags)

and lyres and cymbals, sounding, by lifting up the voice with joy.

So the Levites appointed Heman the son of Joel;

and of his kinsmen, Asaph the son of Berechiah;

and of the sons of Merari their kinsmen, Ethan the son of Kushaiah;

And with them their kinsmen of the second [order], Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obededom, and Jeiel the porters.

So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of bronze; And Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, Benaiah, with bagpipes (skin-bags)

on Alamoth; and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, and Azaziah, with lyres, on the octave, to oversee. And Chenaniah, chief of the Levites, was for song:

he instructed about the song, because he was skillful. And Berechiah and Elkanah were doorkeepers for the Ark. And Shebaniah, Jehoshaphat, Nethaneel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, did blow with the trumpets before the Ark of Elohim:

and Obededom and Jehiah were porters for the Ark.

So David, and the Elders of Israel, and the captains over thousands, went to bring up the Ark of the Covenant of YHWH out of the house of Obededom with joy.

And it came to pass, when Elohim helped the Levites that carried the Ark of the Covenant of YHWH, that they offered seven young bulls and seven rams. And David was clothed with a robe of fine linen, and all the Levites that carried the Ark, and the singers,

and Chenaniah the master of the song with the singers:

David also had upon him the Ephod of linen.

So all Israel brought up the Ark of the Covenant of YHWH with shouting, and with sound of the ram's horn, and with trumpets, and with cymbals, making a noise with bagpipes (skin-bags)

and lyres.

And it came to pass, as the Ark of the Covenant of YHWH came to the City of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

So they brought the Ark of Elohim, and set it in the middle of the tent that David had pitched for it: and they offered whole Burnt-Offerings and Peace-Offerings before Elohim.

And when David had made an end of offering the whole Burnt-Offerings and the Peace-Offerings, he blessed the people in the Name of YHWH.

And he apportioned to everyone of Israel, both man and woman, to everyone a loaf of bread, and a good piece of meat, and a flagon of wine. And he appointed certain of the Levites to minister before the Ark of YHWH, and to record, and to thank and praise YHWH Elohim of Israel:

Chapter 16

Asaph the chief, and next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obededom: and Jeiel with bagpipes and with lyres;

but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the Ark of the

Covenant of Elohim.

Then on that day David delivered first this psalm to thank YHWH into the hand of Asaph and his kinsmen.

Give thanks to YHWH, call upon his Name, make known his deeds among the people. Sing to him, sing psalms to him, talk of all his wondrous works. Glory in his Holy Name:

let the heart of them rejoice that seek YHWH. Inquire of YHWH and his strength, seek his presence continually. Remember his marvelous works that he has done, his wonders, and the judgments of his mouth;

O you offspring of Israel his slave, you children of Jacob, his chosen ones. He is YHWH our Elohim;

his judgments are in all the earth. Be mindful always of his Covenant; the Word that he commanded to a thousand generations;

Even of the Covenant that he cut out with Abraham, and of his oath to Isaac;

And has confirmed the same to Jacob for a law, and to Israel for an Age-Lasting Covenant, saying, To you I will give the land of Canaan, the lot of your inheritance;

When you were but few, even a few, and foreigners in it.

And when they went from nation to nation, and from one kingdom to another people;

He has not suffered any to oppress them, and rebuked on their account kings:

saying, Touch not my anointed, and do my prophets no harm.

Sing to YHWH all the earth;

show forth from day to day his salvation.

Declare his glory among the nations; his marvelous works among all nations.

Because great is YHWH, and greatly to be praised: he also is to be feared above all elohim.

Because all the elohim of the people are idols:

but YHWH fashioned the cosmos. Glory and honor are in his presence;

strength and gladness are in his Standing-Place.

Give to YHWH, you clans of the people, give to YHWH glory and strength. Give to YHWH the glory due to his Name:

bring an offering, and come before him:

worship YHWH in the glory of Holiness. Tremble before him, all the earth:

the world also will be established, that it be not dislodged.

Let the cosmos be glad, and let the earth rejoice: and let people say among the nations, YHWH becomes King.

Let the sea roar and its fullness thereof: let the fields rejoice and all that is therein.

Then will the trees of the forest sing out at the presence of YHWH, because he comes to Judge the earth.

O give thanks to YHWH; because he is good;

because his goodness lasts for the ages.

And say, save us O Elohim of our salvation, and gather us together and deliver us from the nations so that we may give thanks to your Holy Name, and glory in your praise.

Blessed is YHWH Elohim of Israel for the ages of ages. And all the people said, so be it, and praised YHWH.

So he left there before the Ark of the Covenant of YHWH Asaph and his kinsmen, to minister before the Ark continually, as every day's work required:

And Obededom with their kinsmen, 68;

Obededom also the son of Jeduthun and Hosah to be porters:

And Zadok the priest, and his kinsmen the priests, before the Tabernacle of YHWH in the High Place that was at Gibeon, To offer whole Burnt-Offerings to YHWH upon the Altar of the Burnt-Offering continually morning and evening, and to do according to all that is written in the Torah of YHWH that he commanded Israel;

And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to YHWH, because his goodness lasts for the ages;

And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments

of Elohim.

And the sons of Jeduthun were porters.

And all the people departed every person to their house:

and David returned to bless his house. Now it came to pass as David sat in his house, that David said to Nathan the prophet, look, I live in a house of cedars, but the Ark of the Covenant of YHWH remains under curtains.

Then Nathan said to David, do all that is in your heart; because Elohim is with you.

And it came to pass the same night, that the Word of Elohim came to Nathan saying, Go and tell David my slave, This is what YHWH declares, You will not build me a Temple to live in:

Because I have not lived in a Temple since the day that I brought up Israel to this day;

Chapter 17

but have gone from tent to tent, and from one Dwelling Place to another. Wherever I have walked with all Israel, spoke I a word to any of the judges of Israel, whom I commanded to feed my people saying, Why have you not built me a House of cedars?

Now therefore so will you say to my slave David, This is what YHWH of Hosts declares, I took you from the pasture of sheep, even from following the sheep, that you should be ruler over my people Israel:

And I have been with you wherever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men that are in the earth.

Also I will appoint a Standing Place for my people Israel, and will plant them, and they will live in their place, and will be moved no more;

neither will the children of wickedness waste them anymore, as at the beginning, and since the time that I commanded judges to be over my people Israel.

Moreover I will subdue all your enemies.

Furthermore I tell you that YHWH will build you a house.

And it will come to pass, when your days are expired that you must go to be with your forefathers, that I will raise up your offspring after you that will be of your sons;

and I will establish his kingdom. He will build me a Temple, and I will establish his throne for the ages. I will be his father, and he will be my son:

and I will not take my goodness away from him, as I took it from him that was before you: But I will settle him in my House and in my Kingdom for the ages: and his throne will be established for the ages.

According to all these words, and according to all this vision, so did Nathan speak to David. And David the king came and sat before YHWH and said, who am I, O YHWH Elohim, and what is my house, that you have brought me here?

And yet this was a small thing in your eyes, O Elohim;

because you have also spoken of your servant's house for a great while to come, and have regarded me according to the estate of a man of high degree, O YHWH Elohim.

What can David speak more to you for the honor of servant? because you know your slave. O YHWH, for your servant's sake, and

according to your own mind, you have done all this greatness in making known all these great things.

O YHWH, there is none like you, neither is there any Elohim besides you, according to all that we have heard with our ears.

And what one nation in the earth is like your people Israel, who Elohim went to ransom to be his own people, to make yourself a Name of greatness and respect, by driving out nations from before your people, who you have rescued out of Egypt?

Yes, you did appoint your people Israel to yourself for a people unto the age, and you O YHWH, have been to them for Elohim.

Therefore now YHWH, let the thing that you have spoken concerning your slave and concerning his house be established for the ages, and do as you have said.

Let it even be established so that your Name may be magnified for the ages saying, YHWH of Hosts is the Elohim of Israel, even an Elohim to Israel:

and let the house of David your slave be established before you.

Because you, O my Elohim, have told your slave that you will build him a Temple:

therefore your slave has found in his heart to pray before you. And now YHWH, you are Elohim, and have promised this goodness to your slave: Now therefore

let it please you to bless the house of your slave, that it may be before you for the ages: because you blessed O YHWH, and it will be blessed for the ages.

Now after this it came to pass, that David struck the Philistines and subdued them, and captured Gath and its towns out of the hand of the Philistines. And he struck Moab;

and the Moabites became David's slaves, and brought tribute.

And David struck Hadarezer king of Zobah to Hamath, as he went to establish his dominion by the river Euphrates. And David took from him 1000 chariots, and 7000 horsemen, and 20,000 footmen:

Chapter 18

David also hamstrung all the chariot horses, but reserved of them 100 chariots. And when the Syrians of Damascus came to help Hadarezer king of Zobah, David killed of the Syrians 22,000 men.

Then David put garrisons in Syria of Damascus; and the Syrians became David's slaves and brought gifts. So YHWH preserved David wherever he went.

And David took the shields of gold that were on the slaves of Hadarezer, and brought them to Jerusalem.

Likewise from Tibhath, and from Chun, cities of Hadarezer, David brought very much bronze in which Solomon fashioned the Bronze Sea, and the pillars, and the vessels of bronze.

Now when Tou king of Hamath heard how David had beaten all the army of Hadarezer king of Zobah;

He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer and beaten him;

(because Hadarezer had war with Tou;

) and with him all types of vessels of gold, silver, and brass. These also king David dedicated to YHWH, with the silver and the gold that he brought from all these nations;

from Edom and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

Moreover Abishai the son of Zeruiah killed of the Edomites in the Valley of Salt 18,000. And he put garrisons in Edom; and all the Edomites became David's slaves. So YHWH preserved David wherever he went.

So David reigned over all Israel, and executed judgment and justice among all his people. And Joab the son of Zeruiah was over the army; and Jehoshaphat the son of Ahilud, recorder. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests;

and Shavsha was scribe;

And Benaiah son of Jehoiada is over the Cherethite and the

Pelethite, and the elder sons of David are in the hand of the king.

Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his place.

And David said, I will show kindness to Hanun the son of Nahash, because his dad showed kindness to me.

And David sent messengers to comfort him concerning his dad.

So the slaves of David came into the land of the children of Ammon to Hanun, to comfort him.

Chapter 19

But the princes of the children of Ammon said to Hanun, do you think that David does honor your dad, that he has sent comforters to you?

Are not his slaves coming to you for to search and to overthrow, and to spy out the land? Therefore Hanun took David's slaves and shaved them, and cut off their garments in the middle half by their buttocks, and sent them away. Then there went certain ones, and told David how the men were humiliated.

And he sent to meet them: because the men were greatly ashamed. And the king said, remain at Jericho until your beards are grown, and then return.

And the sons of Ammon saw that they had made themselves abhorred by David, and Hanun and the sons of Ammon sent 1000 talents of silver [37 tons], to hire for themselves from Aram-Naharaim, and from Aram-Maachah, and from Zobah, chariots and

horsemen.

So they hired 32,000 chariots, and the king of Maachah and his people; who came and camped before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

And when David heard of it, he sent Joab and all the army of the mighty men. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in formation against the Syrians.

And the rest of the people he delivered to the hand of Abishai his brother,

and they set themselves in formation against the children of Ammon. And he said, If the Syrians are too strong for me, then you will help me: but if the children of Ammon are too strong for you, then I will help you.

Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our Elohim: and let YHWH do what is good in his sight. So Joab

and the people that were with him drew near before the Syrians to the battle; and they fled before him.

And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the

city. Then Joab came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river:

and Shophach the captain of the army of Hadarezer went before them. And it was told David;

and he gathered all Israel and passed over Jordan, and came upon them, and set the battle in formation against them. So when David had put the battle in formation against the Syrians, they fought with him. But the Syrians fled before Israel; and David killed of the Syrians 7000 men that fought in chariots, and 40,000 footmen, and killed Shophach the captain of the army.

And when the slaves of Hadarezer saw that they were put to the worse before Israel, they made peace with David and became his slaves: neither would the Syrians help the children of Ammon anymore.

And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army and wasted the country of the children of Ammon, and came and besieged Rabbah.

But David remained at Jerusalem.

And Joab struck Rabbah and destroyed it. And David took the crown of their king from off his head, and found it to weigh a talent of gold [75 pounds], and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much booty

out of the city. And he brought out the people that were in it, and cut them with saws, and with sharp instruments of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

Chapter 20

And it came to pass after this, that there arose war at Gezer with the Philistines;

at which time Sibbechai the Hushathite killed Sippai, that was of the children of the Rephaim (giants): and they were subdued. And there was war again with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. And still again there was war at Gath, where was a man of great stature, whose fingers and toes were 24, six on each hand, and six on each foot:

and he also was the son of the Rephaim (giants)

. But when he defied Israel, Jonathan the son of Shimea David's brother killed him.

These were born to the Rephaim (giants) in Gath;

and they fell by the hand of David, and by the hand of his slaves. Then Satan stood up against Israel and provoked David to number Israel. And David said to Joab and to the rulers of the people, go, number Israel from Beersheba even to Dan;

and bring the number of them to me so that I may know it.

But Joab answered, YHWH make his people a hundred times so

many more as they are:

Chapter 21

but my master the king, are they not all my master's slaves? Why then does my master require this thing?

Why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel, and came to Jerusalem.

Then Joab gave the sum of the number of the people to David. And all they of Israel were 1,100,000 men that drew sword: and Judah was 470,000 men that drew sword. But Levi and Benjamin he counted not among them:

because the king's word was detestable to Joab. And Elohim was displeased with this thing; therefore he struck Israel.

And David said to Elohim, I have sinned greatly because I have done this thing: but now I beseech you, pass over the depravity of your slave; because I have done very foolishly.

And YHWH spoke to Gad, David's seer, saying, Go and tell David saying, This is what YHWH declares, I offer you three things:

choose one of them so that I may do it to you.

So Gad came to David and said to him, This is what YHWH declares, You choose either three years' famine or three months to be destroyed before your foes, while the sword of your enemies overtake you. Or else three days the sword of YHWH, even the plague in the land,

and the Angel of YHWH destroying throughout all the coasts of Israel.

Now therefore advise yourself what word I will bring again to him that sent me.

And David replied to Gad, I am in a great distress:

let me fall now into the hand of YHWH; because very great is his compassion: but let me not fall into the hand of man. So YHWH sent a plague upon Israel: and there fell of Israel 70,000 men. And Elohim sent an angel to Jerusalem to destroy it: and as he was destroying, then YHWH looked, and he repented himself of the bad, and said to the angel that destroyed, It is enough, stay now your hand. And the Angel of YHWH stood by the threshing-floor of Ornan the Jebusite.

And David lifted up his eyes, and saw the Angel of YHWH stand between the land and the skies, having a drawn sword in his hand stretched out over Jerusalem.

Then David and the Elders of Israel, who were clothed in sackcloth, fell upon their faces.

And David said to Elohim, is it not I who commanded the people to be numbered? Even I it is that has sinned and done bad; but as for these sheep, what have they done? Let your hand, I pray O YHWH my Elohim, be on me and on my father's house; but not on your people that they should be plagued. Then the Angel of YHWH commanded Gad to say to David, that David should go up, and set up an Altar to YHWH in the threshing-floor of Ornan the Jebusite.

And David went up at the saying of Gad that he spoke in the Name of YHWH.

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

And as David came to Ornan, Ornan looked and saw David and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, grant me the place of this threshing-floor so that I may build an Altar here to YHWH:

you will grant it me for its full price: that the plague may be restrained from the people.

And Ornan said to David, take it to yourself, and let my master the king do what is good in his eyes:

lo, I give you the oxen also for whole Burnt-Offerings, and the threshing instruments for wood, and the wheat for the Grain-Offering;

I give it all. But king David replied to Ornan, no; but I will acquire it for its full price: because I will not take what is yours for YHWH, nor offer whole Burnt-Offerings without cost.

So David gave to Ornan for the place 600 shekels [15 lbs.] of gold by weight. And David built there an Altar to YHWH, and offered whole Burnt-Offerings and Peace-Offerings, and called upon YHWH;

and he answered him from the skies by fire upon the Altar of whole Burnt-Offering. Then YHWH commanded the angel; and he put up his sword back into its sheath.

At that time when David saw that YHWH had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

Because the Tabernacle of YHWH that Moses fashioned in the uninhabited land,

and the Altar of the whole Burnt-Offering, were

at that season in the High Place at Gibeon. But David could not go before it to inquire [by Urim-Thummim] of Elohim: because he was afraid because of the sword of the Angel of YHWH. Then David said, this is the House of YHWH Elohim, and this is the Altar of the whole Burnt-Offering for Israel. And David commanded to gather together the sojourners that were in the land of Israel; and he set masons to cut and hew stones to build the Temple of Elohim. And David prepared iron in abundance

for the nails for the doors of the gates, and for the binders;

and bronze in abundance without weight;

Chapter 22

Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

And David said, Solomon my son is young and tender, and the Temple that is to be built for YHWH must be exceedingly magnified, of fame and of glory throughout all countries:

I will therefore now make preparation for it.

So David prepared abundantly before his death. Then he called for

Solomon his son, and charged him to build the Temple for YHWH Elohim of Israel.

And David said to Solomon, my son, as for me, it was in my mind to build a Temple to the Name of YHWH Elohim: But the Word of YHWH came to me saying, You have shed blood abundantly and have made great wars:

you will not build a Temple to my Name, because you have shed much blood upon the land in my sight.

Look, a son will be born to you, who will be a man of rest; and I will give him rest from all his enemies all around:

because his name will be Solomon, and I will give peace and quietness to Israel in his days. He will build a Temple for my Name; and he will be my son, and I will be his Father;

and I will establish the throne of his kingdom over Israel for the ages. Now my son, YHWH be with you; and prosper you, and build the Temple of YHWH Elohim, as he has said of you.

Only YHWH give you insight and understanding, and give you charge concerning Israel so that you may observe the Torah of YHWH Elohim. Then you will prosper, if you take heed to institute the statutes and judgments that YHWH charged Moses with concerning Israel:

be strong and of good courage; fear not or be dismayed.

Now behold, in my trouble I have prepared for the Temple of YHWH 100,000 talents [3,750 tons] of gold, and 1,000,000 talents [37,500 tons] of silver;

and of bronze and iron without weight, because it is in abundance. Timber also and stone have I prepared, and you may add to it.

Moreover there are workmen with you in abundance, cutters and workers of stone and timber, and all types of craftsmen for every kind of work. Of the gold, silver, bronze, and the iron, there is no number. Get up therefore and be working, and YHWH is with you. David also commanded all the princes of Israel to help Solomon his son, saying, is not YHWH your Elohim with you?

And has he not given you rest on every side? Because he has given the inhabitants

of the land into my hand; and the land is subdued before YHWH, and before his people. Now set your heart and your mind to seek YHWH Elohim;

arise therefore, and build the Holy Place of YHWH Elohim, to bring the Ark of the Covenant of YHWH, and the Holy vessels of Elohim, into the Temple that is to be built to the Name of YHWH.

So when David was old and full of days, he made Solomon his son king over Israel.

And he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of 30 years and upward: and their number by their census, man by man, was 38,000. Of which, 24,000 were set to oversee the work of the Temple of YHWH;

Chapter 23

and 6000 were officers and judges: Moreover 4000 were porters;

and 4000 praised YHWH with the instruments that I made said David, to praise with.

Then David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari. Of the Gershonites were, Laadan and Shimei. The sons of Laadan;

the chief was Jehiel, Zetham, and Joel, three. The sons of Shimei; Shelomith, Haziel, Haran, three. These were the chief of the fathers of Laadan.

And the sons of Shimei were, Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei.

And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons;

therefore they were in one reckoning, according to their father's house.

The sons of Kohath; Amram, Izhar, Hebron, Uzziel, four.

The sons of Amram; Aaron and Moses:

and Aaron was separated so that he should consecrate the Most Holy things, he and his sons for the ages, to burn incense before YHWH, to minister to him and to bless in his Name for the ages.

Now concerning Moses the man of Elohim, his sons were named of the tribe of Levi.

The sons of Moses were, Gershom, and Eliezer. Of

the sons of Gershom, Shebuel was the chief. And the sons of Eliezer

were, Rehabiah the chief. And Eliezer had no other sons; but the sons of Rehabiah were very many. Of the sons of Izhar; Shelomith the chief. Of the sons of Hebron; Jeriah the 1st, Amariah the 2nd, Jahaziel the 3rd, and Jekameam the 4th.

Of the sons of Uzziel; Michah the 1st, and Jesiah the 2nd.

The sons of Merari; Mahli, and Mushi.

The sons of Mahli; Eleazar, and Kish. And Eleazar died and had no sons, but daughters:

and their kinsmen the sons of Kish carried them. The sons of Mushi; Mahli, Eder, Jeremoth, three. These were the sons of Levi after the house

of their forefathers; even the chief

of the fathers, as they were counted by number of names by their census, that did the work for the service

of the House of YHWH, from the age of 20 years and upward.

Because David said, YHWH Elohim of Israel has given rest to his people, that they may live in Jerusalem for the ages:

And also to the Levites;

they will no more carry the Tabernacle, nor any vessels of it for its service.

Because by the last words of David the Levites were numbered from 20 years old and above:

Because their office was to wait on the sons of Aaron for the service of the Temple of YHWH, in the courts, and in the chambers, and in the cleansing of all Holy things, and the work of the service of the Temple of Elohim;

Both for the shewbread, and for the fine flour for Grain-Offering, and for the unleavened cakes, and for what is baked in the pan, and for what is fried, and for all types of measure and size;

And to stand every morning to thank and praise YHWH, and likewise at sunset;

And to offer all whole Burnt-Offerings to YHWH on the Sabbaths, in the new moons, and on the set festivals, by number, according to the order commanded to them, continually before YHWH:

And that they should observe the charge of the Tabernacle at the Appointed Place, and the charge of the Holy Place, and the charge of the sons of Aaron their kinsmen, in the service of the Temple of YHWH.

Now these are the divisions of the sons of Aaron.

The sons of Aaron; Nadab, Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their dad, and had no children: therefore Eleazar and Ithamar executed the priest's office.

And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

Chapter 24

And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and so were they divided.

Among the sons of Eleazar there were 16 chief men of the house of their forefathers, and eight among the sons of Ithamar according to the house of their forefathers.

So were they divided by lot, one sort with another; for the governors of the Sanctuary, and governors of the House of Elohim, were of the sons of Eleazar, and of the sons of Ithamar.

And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the forefathers of the priests and the Levites.

One principal household being taken for Eleazar, and one taken for Ithamar.

Now the 1st lot came forth to Jehoiarib, the 2nd to Jedaiah, The 3rd to Harim, the 4th to Seorim, The 5th to Malchijah, the 6th to Mijamin, The 7th to Hakkoz, the 8th to Abijah, The 9th to Jeshua, the 10th to Shecaniah, The 11th to Eliashib, the 12th to Jakim, The 13th to Huppah, the 14th to Jeshebeab, The 15th to Bilgah, the 16th to Immer, The 17th to Hezir, the 18th to Aphses, The 19th to Pethahiah, the 20th to Jehezekel, The 21st to Jachin, the 22nd to Gamul, The 23rd to Delaiah, the 24th to Maaziah.

These were the orderings of them in their service to come into the Temple of YHWH, according to their ordinance, under Aaron their father, as YHWH Elohim of Israel had commanded him.

And the rest of the sons of Levi were these:

Of the sons of Amram;

Shubael:

of the sons of Shubael;

Jehdeiah.

Concerning Rehabiah:

of the sons of Rehabiah, the first was Isshiah.

Of the Izharites;

Shelomoth:

of the sons of Shelomoth; Jahath.

And the sons of Hebron; Jeriah the 1st, Amariah the 2nd, Jahaziel the 3rd, Jekameam the 4th.

Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. The sons of Merari were Mahli and Mushi:

the sons of Jaaziah; Beno. The sons of Merari by Jaaziah; Beno, Shoham, Zaccur, and Ibri.

Of Mahli came Eleazar, who had no sons. Concerning Kish: the son of Kish was Jerahmeel. The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons

of the Levites after the house of their forefathers.

These likewise cast lots opposite their kinsmen the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief

of the fathers of the priests and the Levites, even the principal fathers opposite their younger kinsmen.

Moreover David and the captains of the host separated to the service of

the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with lyres, with bagpipes (skin-bag)

, and with cymbals:

and the number of the workmen according to their service was:

Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah,

the sons of Asaph under the hands of Asaph that prophesied according to the order of the king.

Of Jeduthun: the sons of Jeduthun;

Chapter 25

Gedaliah, Zeri, Jeshaiah, Hashabiah, Mattithiah, six, under the hands

of their father Jeduthun, who prophesied with a lyre, to give thanks and to praise YHWH. Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamtiezer, Joshbekashah, Mallothi, Hothir, and

Mahazioth: All these were the sons of Heman the king's seer in the Words of Elohim, to lift up the horn.

And Elohim gave to Heman 14 sons and three daughters. All these were under the hands of their father for song in the Temple of YHWH, with cymbals, bagpipes (skin-bag)

, and lyres, for the service of the Temple of Elohim, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their kinsmen that were instructed in the songs of YHWH, even all that were talented, was 288.

And they cast lots, watch against watch, as well the small as the great, the teacher as the scholar. Now the 1st lot came forth for Asaph to Joseph:

the 2nd to Gedaliah, who with his kinsmen and sons were twelve: The 3rd to Zaccur, he, his sons, and his kinsmen were twelve: The 4th to Izri, he, his sons and his kinsmen were twelve:

The 5th to Nethaniah, he, his sons and his kinsmen were twelve: The 6th to Bukkiah, he, his sons and his kinsmen were twelve: The 7th to Jesharelah, he, his sons and his kinsmen were twelve:

The 8th to Jeshaiah, he, his sons and his kinsmen were twelve:

The 9th to Mattaniah, he, his sons and his kinsmen were twelve: The 10th to Shimei, he, his sons and his kinsmen were twelve:

The 11th to Azareel, he, his sons and his kinsmen were twelve:

The 12th to Hashabiah, he, his sons and his kinsmen were twelve:

The 13th to Shubael, he, his sons and his kinsmen were twelve:

The 14th to Mattithiah, he, his sons and his kinsmen were twelve:

The 15th to Jeremoth, he, his sons and his kinsmen were twelve:

The 16th to Hananiah, he, his sons and his kinsmen were twelve:

The 17th to Joshbekashah, he, his sons and his kinsmen were twelve:

The 18th to Hanani, he, his sons and his kinsmen were twelve:

The 19th to Mallothi, he, his sons and his kinsmen were twelve:

The 20th to Eliathah, he, his sons and his kinsmen were twelve:

The 21st to Hothir, he, his sons and his kinsmen were twelve:

The 22nd to Giddalti, he, his sons and his kinsmen were twelve: The 23rd to Mahazioth, he, his sons and his kinsmen were twelve:

The 24th to Romamtiezer, he, his sons and his kinsmen were twelve:

Concerning the divisions of the porters:

Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the 2nd, Zebadiah the 3rd, Jathniel the 4th, Elam the 5th, Jehohanan the 6th, Elioenai the 7th.

Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the 2nd, Joah the 3rd, and Sacar the 4th, and Nethaneel the 5th, Ammiel the 6th, Issachar the 7th, Peulthai the 8th:

because Elohim blessed him.

Also to Shemaiah his son were sons born, that ruled throughout the house of their father:

for they were mighty men of valor.

The sons of Shemaiah;

Othni, Rephael, Obed, Elzabad, whose kinsmen were strong men, Elihu, and Semachiah.

Chapter 26

All these of the sons of Obededom: they

and their sons and their kinsmen, able men for strength for the service, were 62 of Obededom.

And Meshelemiah had sons and kinsmen, strong men, 18.

Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

Hilkiah the 2nd, Tebaliah the 3rd, Zechariah the 4th: all the sons and kinsmen of Hosah were 13.

Among these were the divisions of the porters, even among the chief men, having watches opposite another, to minister in the Temple of YHWH.

And they cast lots, as well the small as the great, according to the house of their forefathers, for every gate.

And the lot eastward fell to Shelemiah. Then for Zechariah his son,

a wise counselor, they cast lots; and his lot came out northward.

To Obededom southward; and to his sons the house of Asuppim.

To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, watch against watch.

Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two by two.

At Parbar westward, four at the causeway, and two at Parbar. These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

And of the Levites, Ahijah was over the treasures of the House of Elohim, and over the treasures of the Sacred things.

As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

The sons of Jehieli;

Zetham, and Joel his brother, that were over the treasures of the House of YHWH. Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. And his kinsmen by Eliezer;

Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

That Shelomith and his kinsmen were over all the treasures of the Sacred things that David the king, and the chief fathers, the

captains over thousands and hundreds, and the captains of the host had consecrated.

Out of the spoils won in battles did they consecrate to maintain the Temple of YHWH.

And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had consecrated;

and whoever had consecrated anything, it was under the hand of Shelomith, and of his kinsmen.

Of the Izharites, Chenaniah and his sons were for the external business over Israel, for officers and judges.

And of the Hebronites, Hashabiah

and his kinsmen, men of valor, 1,700, were officers among them of Israel on this side Jordan westward in all the business of YHWH, and in the service of the king.

Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers.

In the 40th year of the reign of David they were demanded of, and there were found among them mighty men of valor at Jazer of Gilead.

And his kinsmen, men of valor, were 2,700 chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to Elohim, and affairs

of the king.

Now the children of Israel after their number, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses that came in and went out month by month throughout all the months of the year, of every course were 24,000.

Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were 24,000. Of the children of Perez was the chief of all the captains of the host for the first month.

And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were 24,000. The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest:

Chapter 27

and in his course were 24,000. This is that Benaiah, who was mighty among the 30, and above the 30: and in his course was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were 24,000.

The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were 24,000. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were 24,000. The seventh captain for the seventh month was Helez the Pelonite,

of the children of Ephraim:

and in his course were 24,000. The eighth captain for the eighth

month was Sibbecai the Hushathite, of the Zarhites:

and in his course were 24,000. The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites:

and in his course were 24,000. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites:

and in his course were 24,000. The 11th captain for the 11th month was Benaiah the Pirathonite, of the children of Ephraim:

and in his course were 24,000. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel:

and in his course were 24,000. Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri:

of the Simeonites, Shephatiah the son of Maachah: Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: Of Judah, Elihu, one of the kinsmen of David:

of Issachar, Omri the son of Michael: Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: Of Dan, Azareel the son of Jeroham.

These were the princes of the tribes of Israel. But David took not the number of them from 20 years old and under:

because YHWH had said he would increase Israel like to the stars of the cosmos. Joab the son of Zeruiah began to number, but he did not finish, because there fell anger for it against Israel;

neither was the number put in the account

of the chronicles of king David. And over the king's treasures was Azmaveth the son of Adiel:

and over the storehouses in the fields, in the cities, and in the villages, and in the towers, was Jehonathan the son of Uzziah:

And over them that did the work

of the field for tillage

of the ground was Ezri the son of Chelub: And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: And over the olive trees and the sycamore trees that were in the low plains was Baalhanan the Gederite:

and over the cellars of oil was Joash:

And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

Over the camels also was Obil the Ishmaelite:

and over the donkeys was Jehdeiah the Meronothite: And over the flocks was Jaziz the Hagerite. All these were the rulers of the property that was King David's. Also Jonathan David's uncle was a counselor, a wise man and a scribe: and Jehiel the son of Hachmoni

was with the king's sons: And Ahithophel was the king's counselor:

and Hushai the Archite was the king's companion: And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar:

and the general of the king's army was Joab.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the property and possessions of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

Then David the king stood up upon his feet and said, hear me, my kinsmen and my people:

As for me, I had in my heart to build a House of Rest for the Ark of the Covenant of YHWH, and for the footstool of our Elohim, and had made ready for the building:

But Elohim said to me, You will not build a Temple for my Name, because you have been a man of war, and have shed blood.

But YHWH Elohim of Israel chose me before all the house of my father to be king over Israel for the ages.

Because he has chosen Judah to be the ruler;

and of the house of Judah, the house of my father;

Chapter 28

and among the sons of my father he liked me to make me king over

all Israel: And of all my sons, (for YHWH has given me many sons,) he has chosen Solomon my son to sit upon the throne of the kingdom of YHWH over Israel. And he said to me, Solomon your son, he will build my house and my courts:

because I have chosen him to be my son, and I will be his Father. Moreover I will establish his kingdom for the ages, if he is constant to do my commandments and my judgments, as at this day.

Now therefore in the sight of all Israel the company of YHWH, and in the audience of our Elohim, keep and seek for all the commandments of YHWH your Elohim.

That you may possess this good land, and leave it for an inheritance for your children after you for the ages. And you, Solomon my son, you know the Elohim of your dad, and serve him with a whole heart and with a willing mind. Because YHWH searches all hearts, and understands all the imaginations of the thoughts: if you seek him, he will be found of you; but if you forsake him, he will cast you off for the ages. Take heed now; because YHWH has chosen you to build a house for the Sanctuary: be strong and do it. Then David gave to Solomon his son the pattern of the porch,

and of its

houses, a

nd of its treasuries, and of its upper chambers, and of its inner parlors, and of the place of the Covering-Lid, And the pattern of all that he had by the spirit, of the courts of the Temple of YHWH, and of all the chambers all around, of the treasuries of the Temple of Elohim, and of the treasuries of the Sacred things:

Also for the courses of the priests and the Levites, and for all the work of the service of the Temple of YHWH, and for all the vessels of service in the Temple of YHWH.

He gave of gold by weight for things of gold, for all instruments of all types of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for its lamps:

and for the candlesticks of silver by weight, both for the candlestick and also for its lamps, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: Also pure gold for the three-pronged fork,

and the bowls, cups: and for the golden basins he gave gold by weight for every basin;

and likewise silver by weight for every basin of silver: And for the Altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the Ark of the Covenant of YHWH.

All this said David, YHWH caused me to understand in writing by his hand upon me, even all the works of this pattern. And David said to Solomon his son, be strong and of good courage, and do it. Fear not, or be dismayed: because YHWH Elohim, even my Elohim, will be with you; He will not fail you nor forsake you, until you have finished all the work for the service of the Temple of YHWH. And behold, the courses of the priests and the Levites,

even they will be with you for all the service of the Temple of Elohim.

And there will be with you for all types of workmanship every willing skillful man, for any kind of service:

also the princes and all the people will be wholly at your command.

Furthermore David the king said to all the company, Solomon my son, who alone Elohim has chosen, is still young and tender, and the work is great: because the palace is not for man, but for YHWH Elohim.

Now I have prepared with all my might for the Temple of my Elohim the gold for things to be made of gold, and the silver for things of silver, and the bronze for things of bronze, the iron for things of iron, and wood for things of wood;

onyx stones, and stones to be set, glistering stones, and of different colors, and all types of precious stones, and marble stones in abundance.

Moreover, because I have set my affection to the Temple of my Elohim, I have of my own proper good, of gold and silver that I have given to the House of my Elohim, over and above all that I have prepared for the Holy House, Even 3000 talents [110 tons] of gold, of the gold of Ophir, and 7000 talents [260 tons] of refined silver, to overlay the walls of the houses:

Chapter 29

The gold for things of gold, and the silver for things of silver, and for all types of work to be fashioned by the hands of artificers.

And who then is willing to consecrate his service this day to YHWH? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly. And gave for the service of the Temple of Elohim of gold 5000 talents [190 tons] and 10,000 drams [185 lbs.

], and of silver 10,000 talents [375 tons], and of bronze 18,000 talents [675 tons], and 100,000 talents [3,750 tons] of iron. And they with whom precious stones were found gave them to the treasury of the House of YHWH, by the hand of Jehiel the Gershonite.

Then the people rejoiced, for that they offered willingly, because with a whole heart they offered willingly to YHWH:

and David the king also rejoiced with great joy. Therefore David blessed YHWH before all the company: and David said, blessed are you, YHWH Elohim of Israel our Father, for the ages of the ages.

Yours O YHWH, is the greatness, and the power, and the glory, and the victory, and the majesty: because all that is in the cosmos and in the earth is yours;

yours is the kingdom O YHWH, and you are exalted as head above all. Both riches and honor come of you, and you reign over all; and in your hand is power and might; and in your hand it is to make great, and to give strength to all.

Now therefore, our Elohim, we thank you, and praise your glorious Name. But who am I, and what is my people, that we should be able to offer so willingly after this sort?

For all things come from you, and of your own we have given you. Because we are newcomers before you, and sojourners, as were all our forefathers:

our days on the earth are as a shadow, and there is no expectation. O YHWH Elohim, all this store that we have prepared to build you a Temple for your Holy Name comes of your hand, and is all

your own. I know also, my Elohim, that you examine the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things:

and now I have seen with joy your people that are present here, to offer willingly to you.

O YHWH, Elohim of Abraham, Isaac, and Israel, our forefathers, keep this to the age for the imagination of the thoughts of the heart of your people, and prepare their heart to you;

And give to Solomon my son a complete heart, to observe your commandments, testimonies, and statutes, and to do all these things, and to build the Temple for which I have made provision.

And David said to all the company, now bless YHWH your Elohim.

And all the company blessed YHWH Elohim of their forefathers, and bowed down their heads, and worshiped YHWH, and the king.

And they sacrificed sacrifices to YHWH, and offered whole Burnt-Offerings to YHWH, on the next day following, even 1000 young bulls, 1000 rams, and 1000 lambs, with their Drink-Offerings, and sacrifices in abundance for all Israel:

And did eat and drink before YHWH on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him to YHWH to be the chief governor, and Zadok to be priest.

Then Solomon sat on the throne of YHWH as king instead of David his dad, and prospered; and all Israel obeyed him. And all the princes and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king.

And YHWH magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

So David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was 40 years; seven years he reigned in Hebron, and 33 years he reigned in Jerusalem. And he died in a good old age, full of days, riches, and honor:

and Solomon his son reigned in his place. Now the acts of David the king, first and last, note, they are written in the Book of Samuel the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer, with all his reign, his power, and the circumstances that transpired, on Israel, and on all the kingdoms of the lands.

And Solomon the son of David was strengthened in his kingdom, and YHWH Elohim was with him, and magnified him exceedingly.

Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the forefathers.

So Solomon, and all the company with him, went to the High Place that was at Gibeon;

because there was the Tabernacle at the Appointed Place of Elohim, which Moses the slave of YHWH had fashioned in the uninhabited land.

But the Ark of Elohim had David brought up from Kirjathjearim to the place that David had prepared for it:

because he had pitched a tent for it at Jerusalem.

Moreover the bronze Altar, that Bezaleel the son of Uri, the son of Hur, had fashioned, he put before the Tabernacle of YHWH:

and Solomon and the company inquired about it.

Chapter 1

And Solomon went up there to the bronze Altar before YHWH, which was at the Tabernacle at the Appointed Place, and offered 1000 whole Burnt-Offerings upon it.

In that night did Elohim appear to Solomon and said to him, Ask what I will give you. And Solomon replied to Elohim, you have shown great kindness to David my dad, and have made me to reign in his place.

Now, O YHWH Elohim, let your promise to David my dad be established: because you have made me king over a people like the dust of the earth in multitude.

Give me now Wisdom and knowledge so that I may go out and

come in before this people: because who can judge this your people, that is so great?

And Elohim replied to Solomon, Because this was in your heart, and you have not asked riches, wealth or honor, neither the life of your enemies, neither yet have asked long life;

but have asked Wisdom and knowledge for yourself so that you may judge my people, over whom I have made you king: Wisdom and knowledge is granted to you;

and I will give you riches, and wealth and honor, such as none of the kings have had that have been before you, neither will there any after you have the like.

Then Solomon came from his journey to the High Place that was at Gibeon to Jerusalem, from before the Tabernacle at the Appointed Place, and reigned over Israel.

And Solomon gathered chariots and horsemen:

and he had 1,400 chariots and 12,000 horsemen that he placed in the chariot cities, and with the king at Jerusalem.

And the king made silver and gold at Jerusalem as plenteous as stones and cedar trees made he as the sycamore trees that are in the lowland for abundance. And Solomon had horses brought out of Egypt and linen yarn: the king's merchants received the linen yarn at a price.

and they came up, and brought out from Egypt a chariot for 600 shekels [15 lbs.] of silver, and a horse for 150 [3 3/4th lbs.], and so for all the kings of the Hittites, and the kings of Aram - by their

hand they brought out.

And Solomon determined to build a Temple for the Name of YHWH, and a house for his kingdom.

And Solomon conscripted 70,000 men to bear burdens and 80,000 to cut stone in the mountain, and 3,600 to oversee them. And Solomon sent to Huram the king of Tyre saying, as you did deal with David my dad, and did send him cedars to build him a house to live in, even so deal with me.

Behold, I build a Temple to the Name of YHWH Elohim, to consecrate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the whole Burnt-Offerings morning and evening, on the Sabbaths, and on the new moons, and in the appointed seasons of YHWH our Elohim.

This is appointed for the ages to Israel.

And the Temple that I build is great: because great is our Elohim above all elohim. But who is able to build him a Temple, seeing the skies and cosmos of the universe cannot contain him?

Chapter 2

Who am I then, that I should build him a Temple, save only to burn sacrifice before him?

Send me now therefore a man skilled to work in gold, silver, bronze, iron, and in purple, crimson, and blue, and knowing to engrave engravings with the wise men who are with me in Judah and in Jerusalem, who David my dad prepared.

Send me also cedar trees, fir trees, and algum trees, out of Lebanon:

because I know that your slaves have skill to cut timber in Lebanon; and note, my slaves will be with your slaves, even to prepare me timber in abundance: because the Temple that I am about to build will be great and wonderful.

And note, I will give to your slaves, the cutters that cut timber, 20,000 measures [125,000 bushels] of beaten wheat, and 20,000 measures [125,000 bushels] of barley, and 20,000 baths [115,000 gallons] of wine, and 20,000 baths [115,000 gallons] of oil.

Then Huram the king of Tyre answered in writing, which he sent to Solomon, because YHWH has loved his people, he has made you king over them.

Huram said moreover, blessed is YHWH Elohim of Israel, that fashioned the cosmos and earth, who has given to David the king a wise son, endued with prudence and understanding, that might build a Temple for YHWH, and a house for his kingdom.

And now I have sent a skilled man, endued with understanding, of Huram my dad's, The son of a woman of the daughters of Dan, and his dad was a man of Tyre, skillful to work in gold, silver, bronze, iron, stone, timber, in purple, in blue, and in fine linen, and in crimson.

Also to engrave any kind of engraving, and to find out every device that will be put to him, with your skilled men, and with the skilled men of master David your dad.

Now therefore the wheat, barley, oil, and the wine that my master

has spoken of, let him send to his slaves:

And we will cut wood out of Lebanon, as much as you will need:

and we will bring it to you in floats by sea to Joppa; and you will carry it up to Jerusalem. And Solomon numbered all the sojourners that were in the land of Israel, after the numbering with which David his dad had numbered them;

and they were found to be 153,600.

And he set 70,000 of them to be bearers of burdens, and 80,000 to be cutters in the mountain, and 3,600 overseers to set the people a work. Then Solomon began to build the Temple of YHWH in Jerusalem on Mount Moriah, where appeared YHWH to David his dad, in the place that David had prepared in the threshing-floor of Ornan the Jebusite. And he began to build on the second day of the second month, in the fourth year of his reign.

Now these are the things in which Solomon was instructed for the building of the House of Elohim.

The length by cubits after the first measure was 60 cubits [90 feet], and its width 20 cubits [30 feet].

And the porch that was in the front of the House, the length of it was according to the width of the house, 20 cubits [30 feet], and its height was 120 [180 feet]:

and he overlaid it within with pure gold. And the greater house he wainscoted with fir tree, which he overlaid with fine gold, and set on it palm trees and chains. And he garnished the Temple with precious stones for beauty: and the gold was gold of Parvaim. He

overlaid also the Temple, its beams, posts, and its walls and doors with gold;

Chapter 3

and engraved cherubim on the walls.

And he made the Most Holy Place, its length was according to its width of the House, 20 cubits [30 feet], and its width 20 cubits [30 feet]: and he overlaid it with fine gold, amounting to 600 talents [23 tons]. And the weight of the nails was 50 shekels [1 1/4th lbs.

] of gold. And he overlaid the upper chambers with gold. And in the Most Holy Place he fashioned two cherubim of image work, and overlaid them with gold.

And the wings of the cherubim were 20 cubits [30 feet] long: one wing of the one cherub was five cubits [7 1/2 feet], reaching to the wall of the House:

and the other wing was also five cubits [7 1/2 feet], reaching to the wing of the other cherub. And one wing of the other cherub was five cubits [7 1/2 feet], reaching to the wall of the house:

and the other wing was five cubits [7 1/2 feet] also, joining to the wing of the other cherub.

The wings of these cherubim spread themselves out 20 cubits [30 feet]: and they stood on their feet, and their faces were inward.

And he made the veil of blue, purple, and crimson, and fine linen, and designed cherubim on it. Also he made before the house two pillars of 35 cubits high [52 feet],

and the capital that was on the top of each of them was five cubits [7 1/2 feet]. And he fashioned chains, as in the Holy of Holies, and put them on the heads of the pillars;

and made 100 pomegranates, and put them on the chains. And he reared up the pillars before the Temple, one on the right hand,

and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover he made an Altar of bronze, 20 cubits [30 feet] its length and width of it, and ten cubits [15 feet] its height.

Also he made a cast metal sea of ten cubits [15 feet] from brim to brim, does encompass it all around, and five cubits [7 1/2 feet] its height; and a line of 30 cubits [45 feet] did encompass it all around.

And under it was the similitude of oxen that did encompass it all around:

ten to a cubit [1 1/2 feet], encompassing the sea all around. Two rows of oxen were cast, when it was cast.

It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East: and the sea was set above upon them, and all their back parts were inward. And the thickness of it was a hand-width [3 inches], and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received

and held 3000 baths [17,500 gallons].

Chapter 4

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them:

such things as they offered for the whole Burnt-Offering they washed in them; but the sea was for the priests to wash in.

And he made ten candlesticks of gold according to their form, and set them in the Temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the Temple, five on the right side, and five on the left.

And he made 100 basins of gold. Furthermore he made the Court of the Priests,

and the Great Court, and doors for the court, and overlaid the doors of them with bronze. And he set the sea on the right side of the east end, opposite the south. And Huram fashioned the pots, shovels, and basins. And Huram finished the work that he was to make for king Solomon for the House of Elohim; To wit, the two pillars, and the pommels, and the capitals that were on the top of the two pillars, and the two wreaths to cover the two pommels of the capitals that were on the top of the pillars; And 400 pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the capitals that were upon the pillars.

He made also bases, and lavers he fashioned upon the bases;

One sea, and twelve oxen under it.

The pots also, and the shovels, and the three-pronged fork, and all their instruments, did Huram his father fashion for king Solomon for the Temple of YHWH of bright bronze.

In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

So Solomon fashioned all these vessels in great abundance:

for the weight of the bronze could not be found out.

And Solomon fashioned all the vessels that were for the Temple of Elohim, the golden Altar also, and the tables on which the shewbread was set;

Moreover the candlesticks with their lamps, that they should burn after the manner before the Holy of Holies, of pure gold; And the flowers, and the lamps, and the tongs,

he made of gold, and that in perfections of gold;

And the snuffers, basins, spoons, and the censers of pure gold:

and the entry of the Temple, the inner doors for the Most Holy Place, and the doors of the house of the Temple, were of gold.

So all the work that Solomon fashioned for the Temple of YHWH was finished: and Solomon brought in all the things that David his dad had consecrated;

and the silver, gold, and all the instruments he put among the treasures of the House of Elohim.

Then Solomon assembled the Elders of Israel, and all the heads of the tribes, the chief of the forefathers of the children of Israel to Jerusalem, to bring up the Ark of the Covenant of YHWH out of the City of David that is Zion.

Therefore all the men of Israel assembled themselves to the king in the festival that was in the seventh month. And all the Elders of Israel came;

and the Levites took up the Ark.

And they brought up the Ark, and the Tabernacle at the Appointed Place, and all the Sacred vessels that were in the Tabernacle, these did the priests and the Levites bring up.

Chapter 5

Also king Solomon, and all the company of Israel that were assembled to him before the Ark, sacrificed sheep and oxen that could not be told nor numbered for multitude.

And the priests brought in the Ark of the Covenant of YHWH unto its Standing Place, to the Holy of Holies in the Temple, into its Most Holy Place, even under the wings of the cherubim:

Because the cherubim spread out their wings over the Standing Place of the Ark, and the cherubim covered the Ark and its carrying poles.

And they drew out the bar-poles from the Ark, that its ends of the poles were seen from the Ark before the Holy of Holies;

but they were not seen outside. And there it is to this day. There was nothing in the Ark except the two tablets that Moses put in it at Horeb, when YHWH cut out a Covenant with the children of Israel, when they came out of Egypt.

And it came to pass, when the priests were come out of the Holy

Place: (because all the priests that were present were consecrated, and did not then guard by their course: Also the Levites that were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons

and their kinsmen, being arrayed in white linen, having cymbals and bagpipes (skin-bags)

and lyre, stood at the East end of the Altar, and with them 120 priests sounding with trumpets:

) It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking YHWH;

and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised YHWH saying, for he is good;

for his goodness is for the ages: that then the Temple was filled with the cloud-mass, even the Temple of YHWH; So that the priests could not stand to minister by reason of the cloud-mass:

because the glory of YHWH had filled the House of Elohim. Then Solomon said, YHWH has said that he would live in the dark cloud. But I have built a Temple of residence for you, and an Established Place for your dwelling for the ages. And the king turned his face, and blessed the whole company of Israel:

and all the company of Israel stood. And he said, blessed is YHWH Elohim of Israel, who has with his hands fulfilled what he spoke with his mouth to my dad David saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a House in

so that my Name might be there. Neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem so that my Name might be there;

Chapter 6

and have chosen David to be over my people Israel.

Now it was in the heart of David my dad to build a Temple for the Name of YHWH Elohim of Israel.

But YHWH said to David my dad, Inasmuch as it was in your mind to build a Temple for my Name, you did well in that it was in your mind:

Notwithstanding you will not build the Temple; but your son that will come out of your loins, he will build the Temple for my Name.

YHWH therefore has performed his Word that he has spoken: because I am risen up in the room of David my dad, and am set on the throne of Israel, as YHWH promised, and have built the Temple for the Name of YHWH Elohim of Israel.

And in it have I put the Ark, in which is the Covenant of YHWH, that he cut out with the children of Israel.

And he stood before the Altar of YHWH in the presence of all the company of Israel, and spread out his hands:

Because Solomon had made a bronze scaffold, of five cubits long and wide [7 1/2 feet] and three cubits high [4 1/2 feet], and had set it in the middle of the court.

And on it he stood, and kneeled down upon his knees before all the company of Israel, and spread out his hands toward the skies, and said, O YHWH Elohim of Israel, there is no Elohim like you in the cosmos or in the earth;

which observes Covenant, and shows goodness to your slaves, that walk before you with all their hearts:

You that have observed with your slave David my dad what you have promised him; and spoke with your mouth, and have fulfilled it with your hand, as it is this day.

Now therefore, O YHWH Elohim of Israel, observe with your slave David my dad what you have promised him saying, There will not fail you a man in my sight to sit upon the throne of Israel.

Yet so that your children take heed to their way to walk in my Law, as you have walked before me. Now then, O YHWH Elohim of Israel, let your Word be verified that you have spoken to your slave David.

But will Elohim in very deed live with men on the earth? Behold, the skies and the cosmos of the universe cannot contain you; how much less this Temple that I have built!

Have respect therefore to the prayer of your slave, and to his supplication, O YHWH Elohim, to listen to the cry and the prayer that your slave prays before you:

That your eyes may be open upon this Temple day and night, upon this Standing Place in which you have said that you would put your Name there; to listen to the prayer that your slave prays toward this

Standing Place. Listen therefore to the supplications of your slave, and of your people Israel that they will make toward this Standing Place:

hear from your Standing Place, even from the cosmos;

and when you hear, forgive. If a man sin against his neighbor, and an oath is laid upon him to make him adjure, and the oath comes before your Altar in this Temple;

Then hear from the cosmos, and do, and judge your slaves, to give back to the wicked, to put his way on his head, and to declare righteous the righteous, to give to him according to his righteousness.

And if your people Israel are put to the worse before the enemy, because they have sinned against you; and will return and confess your Name, and pray and make supplication before you in this Temple;

Then hear from the cosmos, and pardon the sin of your people Israel, and bring them back to the land that you gave to them and to their forefathers.

When the sky is shut up, and there is no rain, because they have sinned against you; still if they pray toward this Standing Place, and confess your Name, from their sin they turn back because you do afflict them.

Then hear from the cosmos and pardon the sin of your slaves, and of your people Israel, when you have taught them the good way in which they should walk;

and send rain upon your land, that you have given to your people for an inheritance. If there is famine in the land, if there is plague, if there is blight, or mildew, swarms or locust;

if their enemies besiege them in the cities of their land; whatever disease or whatever sickness there is:

Then what prayer or what supplication will be made from any person, or of all your people Israel, when everyone will know their own disease and their own grief, and will spread out their hands in this Temple:

Then hear from the cosmos in your Established Place, and pardon, and render to everyone according to all their ways, whose heart you know; (because you only know the hearts of the children of mankind:) That they may fear you, to walk in your ways, so long as they live in the land that you gave to our forefathers.

Moreover concerning the foreigner that is not of your people Israel, but has come from a far country for your Great Name's sake, and your mighty hand, and your stretched out arm;

if they come and pray in this Temple;

Then hear from the cosmos, even from your Established Place, and do according to all that the foreigner calls to you for. So that all people of the earth may know your Name, and fear you, as do your people Israel, and may know that this Temple that I have built is called by your Name.

If your people go out to war against their enemies by the way that you will send them, and they pray to you toward this city that you

have chosen, and the Temple that I have built for your Name;

Then hear from the cosmos their prayer and their supplication, and maintain their cause. If they sin against you, (for there is no man that sins not,)

and you are angry with them, and deliver them over before their enemies, and they carry them away captives to a land far off or near; if they remember in the land where they are taken captive, and are regretful and make supplication to you in the land of their captivity saying, we have sinned, we have committed depravity, and have acted wrongly.

If they return to you with all their heart and with all their mind in the land of their captivity, where they have been carried captive, and pray toward their land that you gave to their forefathers, and toward the city that you have chosen, and toward the Temple that I have built for your Name:

Then hear from the cosmos, even from your Established Place, their prayer and their supplications, and maintain their cause, and pardon your people that have sinned against you.

Now, my Elohim, let I beseech you, your eyes be open, and let your ears be attentive to the prayers that are made in this Standing Place.

Now therefore arise O YHWH Elohim, into your Resting Place, you, and the Ark of your strength:

let your priests O YHWH Elohim, be clothed with salvation, and let your saints rejoice in goodness. O YHWH Elohim, turn not away the

face of your anointed: remember the faithfulness of David your slave.

Now when Solomon had made an end of praying, supernatural fire came down from the skies, and consumed the whole Burnt-Offering and the sacrifices; and the glory of YHWH filled the Temple.

And the priests could not enter into the Temple of YHWH, because the glory of YHWH had filled YHWH's House.

And when all the children of Israel saw how the supernatural fire came down, and the glory of YHWH upon the Temple, they bowed themselves with their faces to the ground upon the pavement, and worshiped and praised YHWH saying, for he is good;

because his goodness is for the ages. Then the king and all the people offered sacrifices before YHWH.

Chapter 7

And king Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep: so the king and all the people consecrated the Temple of Elohim.

And the priests waited on their offices: the Levites also with instruments of music of YHWH that David the king had made to praise YHWH, because his goodness is for the ages, when David praised by their ministry;

and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon consecrated the middle of the court that was before the Temple of YHWH.

Because there he offered whole Burnt-Offerings, and the fat of the Peace-Offerings, because the bronze Altar that Solomon had fashioned was not able to receive the whole Burnt-Offerings, and the tribute, and the fat.

Also at the same time Solomon observed the Festival seven days, and all Israel with him, a very great company, from the entering in of Hamath to the river of Egypt. And in the eighth day they made a solemn assembly: because they instituted the consecration of the Altar seven days,

and the Festival seven days.

And on the 23rd day of the seventh month he sent the people away to their tents, glad and merry in heart for the goodness that YHWH had shown to David, and to Solomon, and to Israel his people. So Solomon finished the Temple of YHWH, and the king's house:

and all that came into Solomon's mind to make in the Temple of YHWH,

and in his own house, he prosperously effected. And YHWH appeared to Solomon by night and said to him, I have heard your prayer, and have chosen this Standing Place to myself for a House of Sacrifice. If I shut up the sky so that there is no rain, or if I command the locusts to devour the land, or if I send plagues among my people;

If my people that are called by my Name will humble themselves, and pray, and seek my presence, and turn from their wicked ways;

then I will hear from the cosmos, and will forgive their sin and will

heal their land. Now my eyes will be open and my ears attentive to the prayer that is made in this Standing Place.

Because now I have chosen and consecrated this Temple so that my Name may be there for the ages: and my eyes and my heart will be there evening and morning.

And as for you, if you will walk before me, as David your dad walked, and do according to all that I have commanded you, and will observe my statutes and my judgments;

Then I will establish the throne of your kingdom, according as I have cut out (pledged) with David your dad saying, there will not fail you a man to be ruler in Israel.

But if you turn away, and forsake my statutes and my commandments that I have set before you, and will go and serve other elohim, and worship them;

Then I will pluck them up by the roots out of my land that I have given them;

and this Temple, which I have consecrated for my Name, I will cast out of my sight, and will make it to be a proverb and a byword among all nations. And this House, which is high, will be an astonishment to everyone that passes by it;

so that he will say, why has YHWH done so to this land, and to this Temple?

And it will be answered, because they forsook YHWH Elohim of their forefathers that brought them out of the land of Egypt, and laid hold on other elohim and worshiped them, and served them:

therefore has he brought all this calamity upon them. And it came to pass at the end of 20 years, in which Solomon had built the Temple of YHWH, and his own house, that the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to live there.

And Solomon went to Hamathzobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities that he built in Hamath.

Also he built Bethhoron the upper, and Bethhoron the lower, fenced cities, with walls, gates, and bars;

Chapter 8

And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

As for all the people that were left of the Hittites, Amorites, Perizzites, Hivites, and the Jebusites that were not of Israel, but of their children, who were left after them in the land, who the children of Israel consumed not, those did Solomon make to pay tribute until this day.

But of the children of Israel did Solomon make no slaves for his work;

but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

And these were the chief of king Solomon’s officers, even 250 that

ruled over the people.

And Solomon brought up the daughter of Pharaoh out of the City of David to the house that he had built for her.

Because he said, my wife will not live in the house of David king of Israel, because those places are sacred, there the Ark of YHWH has come.

Then Solomon offered whole Burnt-Offerings to YHWH on the Altar of YHWH that he had built before the porch.

Even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the appointed seasons, three times in the year, even in the Festival of Unleavened Bread, and in the festival of weeks, and in the festival of tabernacles.

And he appointed, according to the order of David his dad, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required.

The porters also by their courses at every gate:

because so had David the man of Elohim commanded.

And they departed not from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared from the day of the foundation of the Temple of YHWH, and until it was finished. So the Temple of YHWH was completed.

Then Solomon went to Eziongeber, and to Eloth, at the seaside in the land of Edom. And Huram sent him by the hands of his slave ships, and slaves that had knowledge of the sea;

and they went with the slaves of Solomon to Ophir, and took from there 450 talents [17 tons] of gold, and brought them to king Solomon. And when the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great company, and camels that carried spices, and gold in abundance, and precious stones.

And when she had come to Solomon, she communed with him of all that was in her mind.

And Solomon answered her all her questions:

and there was nothing hidden from Solomon that he told her not.

Chapter 9

And when the queen of Sheba had seen the Wisdom of Solomon and the house that he had built, And the food of his table, and the sitting of his slaves, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the Temple of YHWH; there was no more spirit in her. Then she said to the king, it was a true report that I heard in my own land of your acts and of your Wisdom: But I believed not their words, until I came and my eyes had seen it:

and, look, the one half of the greatness of your Wisdom was not told me:

because you exceeded the fame that I heard.

Happy are your men, and happy are these your slaves that stand continually before you, and hear your Wisdom. Let YHWH your Elohim be blessed who has delighted in you, to put you on his throne to be king for YHWH your Elohim; in the love of your Elohim to Israel, to establish it to the age. He has put you over them for king, to do judgment and righteousness.

And she gave the king 120 talents [4 1/2 tons] of gold, and of spices great abundance, and precious stones:

neither was there any such spice as the queen of Sheba gave king Solomon.

And the slaves also of Huram, and the slaves of Solomon that brought gold from Ophir, brought algum trees and precious stones.

And the king made of the algum trees terraces to the House of YHWH, and to the king's palace, and lyres and bagpipes (skin-bags) for the singers: and there were none such seen before in the land of Judah.

And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what she had brought to the king. So she returned, and went back to her own land, she and her slaves.

Now the weight of gold that came to Solomon in one year was 666 talents [25 tons] of gold; besides what merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made 200 shields of beaten gold: 600 shekels [7 1/2 lbs.] of beaten gold went to one shield. And 300 shields he made of beaten gold: 300 shekels [3 3/4th lbs.] of gold went to one shield.

And the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with pure gold.

And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

And twelve lions stood there on the one side and on the other upon the six steps.

There was not the like made in any kingdom.

And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon.

Because the king's ships went to Tarshish with the slaves of Huram:

the ships of Tarshish came once every three years bringing gold, silver, ivory, and apes and peacocks. And king Solomon surpassed all the kings of the earth in riches and Wisdom.

And all the kings of the earth desired the presence of Solomon, to hear his Wisdom that Elohim had put in his mind.

And they brought every man his present, vessels of silver, and vessels of gold, and garments, weapons, spices, horses, and mules, a rate year by year. And Solomon had 4000 stalls for horses and chariots, and 12,000 horsemen;

who he bestowed in the chariot cities, and with the king at

Jerusalem. And he reigned over all the kings from the river even to the land of the Philistines, and to the border of Egypt.

And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.

And they brought to Solomon horses out of Egypt, and out of all lands.

Now the rest of the acts of Solomon, first and last, are they not written in the Book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

And Solomon reigned in Jerusalem over all Israel 40 years. And Solomon slept with his forefathers,

and he was buried in the City of David his dad:

and Rehoboam his son reigned in his place. And Rehoboam went to Shechem: because to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, where he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

And they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam saying, your dad made our yoke grievous:

now therefore ease somewhat the grievous servitude of your dad, and his heavy yoke that he put upon us, and we will serve you.

And he replied to them, come back to me after three days.

So the people departed.

Chapter 10

Then king Rehoboam took counsel with the old men that had stood before Solomon his dad while he still lived saying, what counsel do you give me to return answer to these people?

And they spoke to him saying, if you are kind to this people, and please them, and speak good words to them, they will be your servants for your lifetime.

But he forsook the counsel that the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

And he said to them, what advice do you give that we may return answer to these people that have spoken to me saying, ease somewhat the yoke that your dad did put upon us?

And the young men that were brought up with him spoke to him saying, so will you answer the people that spoke to you saying, your dad made our yoke heavy, but make it somewhat lighter for us;

so will you reply to them, my little finger will be thicker than my dad's hips.

Because whereas my dad put a heavy yoke upon you, I will put more to your yoke:

my dad disciplined you with whips, but I will discipline you with scorpions.

So Jeroboam and all the people came to Rehoboam on the third day, as the king commanded saying, come back to me on the third day.

And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, And answered them after the advice of the young men saying, my dad made your yoke heavy, but I will add to it: my dad disciplined you with whips, but I will discipline you with scorpions.

So the king listened not to the people: because the cause was of Elohim so that YHWH might perform his Word that he spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

And when all Israel saw that the king would not listen to them, the people answered the king saying, what portions have we in David?

And we have no inheritance in the son of Jesse:

everyone to your tents O Israel: and now, David, see to your own house. So all Israel went to their tents. But as for the children of Israel that lived in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones so that he died. But king Rehoboam made speed to get himself up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David to this day.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin 180,000 chosen men, who were

warriors, to fight against Israel, so that he might bring the kingdom back to Rehoboam.

But the Word of YHWH came to Shemaiah the man of Elohim saying, speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin saying, This is what YHWH declares, You will not go up or fight against your kinsmen:

return every man to his house:

because this thing is done by me.

Chapter 11

And they obeyed the Words of YHWH, and returned from going against Jeroboam. And Rehoboam lived in Jerusalem, and built cities for defense in Judah. He built even Bethlehem, Etam, Tekoa, Bethzur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron that are in Judah and in Benjamin fenced cities.

And he fortified the strongholds, and put captains in them, and stores of food, and of oil and wine.

And in every several city he put shields and spears, and made them exceedingly strong, having Judah and Benjamin on his side.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

Because the Levites left their suburbs and their possession, and came to Judah and Jerusalem:

because Jeroboam and his sons had cast them off from executing the priest's office to YHWH:

And he ordained himself priests for the high places, and for the satyr, and for the calves that he had fashioned.

And after them out of all the tribes of Israel such as set their hearts to seek YHWH Elohim of Israel came to Jerusalem, to sacrifice to YHWH Elohim of their forefathers.

So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years:

because for three years they walked in the way of David and Solomon.

Then Rehoboam took himself Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

Which gendered him children;

Jeush, Shamariah, and Zaham.

And after her he took Maachah the daughter of Absalom;

which gendered him Abijah, Attai, Ziza, and Shelomith.

And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines:

(because he took 18 wives, and 60 concubines; and gendered 28 sons, and 60 daughters). Then Rehoboam made Abijah the son of Maachah the chief, to be ruler among his kinsmen:

because he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, to every fenced city:

and he gave them food in abundance.

And he desired many wives.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the Torah of YHWH and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against YHWH, with 1,200 chariots, and 60,000 horsemen:

and the people were without number that came with him out of Egypt; the Lubims, Sukkiims, and the Ethiopians.

And he took the fenced cities that pertained to Judah, and came to Jerusalem.

Chapter 12

Then Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said to them, This is what YHWH declares, You have forsaken me, and therefore I have also left you in the hand of Shishak.

Whereupon the princes of Israel and the king humbled themselves;

and they said, YHWH is righteous. And when YHWH saw that they humbled themselves, the Word of YHWH came to Shemaiah saying,

They have humbled themselves;

therefore I will not destroy them, but I will grant them some deliverance;

and my anger will not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they will be his slaves; that they may know my service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the House of YHWH, and the treasures of the king's house;

he took all: he carried away also the shields of gold that Solomon had fashioned. In place of which king Rehoboam fashioned shields of bronze, and appointed them to the hands of the chief of the guard, that guarded the entrance of the king's house.

And when the king entered into the House of YHWH, the guard came and fetched them, and brought them back into the guard chamber.

And when he humbled himself, the anger of YHWH turned from him so that he would not destroy him altogether:

and also in Judah things went well. So king Rehoboam strengthened himself in Jerusalem and reigned:

because Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem, the city that YHWH had chosen out of all the tribes of Israel, to put his Name there. And his mother's name was Naamah an Ammonitess.

And he did bad, because he prepared not his heart to inquire of

YHWH.

Now the acts of Rehoboam, first and last, are they not written in the Book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

Then Rehoboam slept with his forefathers, and was buried in the City of David: and Abijah his son reigned in his place. Now in the 18th year of king Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam.

And Abijah set the battle in formation with an army of valiant men of war, even 400,000 chosen men: Jeroboam also set the battle in formation against him with 800,000 chosen men, being mighty men of valor.

And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, hear me, you Jeroboam and all Israel;

Chapter 13

Is it not for you to know that YHWH, Elohim of Israel, has given the kingdom to David over Israel for the age, to him and to his sons - a Covenant of Salt?

Still Jeroboam the son of Nebat, the slave of Solomon the son of David, is risen up, and has rebelled against his master.

And there are gathered to him vain men, the children of Belial

(worthless), and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

And now you think to withstand the Kingdom of YHWH in the hand of the sons of David;

and you are a great multitude, and there are with you golden calves that Jeroboam fashioned for you as elohim.

Have you not cast out the priests of YHWH, the sons of Aaron and the Levites, and have made yourself priests after the customs of the nations of other lands?

So that whoever comes to consecrate himself with a young bull and seven rams, the same may be a priest of them that are not Elohim. But as for us, YHWH is our Elohim, and we have not forsaken him;

and the priests that minister to YHWH, are the sons of Aaron and the Levites that attend to their business: And they sacrifice to YHWH every sunrise and every sunset whole Burnt-Offerings and spice incense.

The shewbread also they set in order upon the clean table; and the candlestick of gold with its lamps, to burn every evening: because we observe the charge of YHWH our Elohim; but you have forsaken him. And behold, Elohim himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you.

O children of Israel, fight not against YHWH Elohim of your forefathers; because you will not prosper. But Jeroboam caused an ambush to come around behind them: so they were before Judah,

and the ambush was behind them. And when Judah looked back, lo, the battle was before and behind:

and they cried to YHWH, and the priests sounded with the trumpets. Then the men of Judah gave a shout:

and as the men of Judah shouted, it came to pass, that Elohim struck Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and Elohim delivered them into their hand. And Abijah and his people killed them with a great slaughter:

so there fell down killed of Israel 500,000 chosen men.

So the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied on YHWH Elohim of their forefathers.

And Abijah pursued after Jeroboam, and captured cities from him, Bethel with its towns, and Jeshanah with its towns, and Ephrain with its towns. Neither did Jeroboam recover strength again in the days of Abijah: and YHWH struck him, and he died. But Abijah grew mighty and married 14 women, and gendered 22 sons and 16 daughters.

And the rest of the acts of Abijah, and his ways and his sayings, are written in the story of the prophet Iddo.

So Abijah slept with his forefathers, and they buried him in the City of David:

and Asa his son reigned in his place.

In his days the land was quiet ten years. And Asa did what was good and right in the eyes of YHWH his Elohim:

Because he took away the altars of the foreign elohim, and the high places, and broke down the images, and cut down the groves:

And commanded Judah to inquire of YHWH Elohim of their forefathers, and to institute the Torah

and the commandment. Also he took away out of all the cities of Judah the high places and the images:

Chapter 14

and the kingdom was quiet before him. And he built fenced cities in Judah: because the land had rest and he had no war in those years; because YHWH had given him rest.

Therefore he said to Judah, let us build these cities and make around them walls, towers, gates and bars, while the land is still before us;

because we have sought YHWH Elohim, we have inquired of him, and he has given us rest on every side.

So they built and prospered.

And Asa had an army that carried shields and spears, out of Judah 300,000; and out of Benjamin, that carried shields and drew bows, 280,000:

all these were mighty men of valor. And there came out against them Zerah the Ethiopian with an army of millions and 300

chariots;

and came to Mareshah. Then Asa went out against him, and they set the battle in formation in the Valley of Zephathah at Mareshah.

And Asa cried to YHWH Elohim and said, YHWH, it is nothing with you to help, whether with many or with them that have no power: help us O YHWH Elohim; because we trust on you, and in your Name we go against this multitude. O YHWH, you are our Elohim; let not man prevail against you. So YHWH struck the Ethiopians before Asa, and before Judah;

and the Ethiopians fled. And Asa and the people that were with him pursued them to Gerar: and the Ethiopians were overthrown so that they could not recover themselves;

because they were destroyed before YHWH, and before his Host;

and they carried away very much booty. And they struck all the cities all around Gerar; because the fear of YHWH came upon them: and they plundered all the cities; because there was exceedingly much booty in them. They struck also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And the Spirit of Elohim came upon Azariah the son of Oded:

And he went out to meet Asa and said to him, hear me Asa, and all Judah and Benjamin; YHWH is with you, while you are with him; and if you inquire of him, he will be found of you; but if you forsake him, he will forsake you.

Now for a long season Israel has been without the true Elohim, and

without a teaching priest, and without Torah. But when they in their trouble did turn to YHWH Elohim of Israel, and sought him, he was found of them.

And in those times there was no peace to him that went out, nor to him that came in, but great vexations were on all the inhabitants of the countries.

Chapter 15

And nation was destroyed of nation, and city of city:

because Elohim did vex them with all adversity. Be you strong therefore and let not your hands be weak: because your work will be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the detestable idols out of all the land of Judah and Benjamin, and out of the cities that he had taken from Mount Ephraim, and renewed the Altar of YHWH that was before the porch of YHWH.

And he gathered all Judah and Benjamin, and the sojourners with them out of Ephraim and Manasseh, and out of Simeon:

because they fell to him out of Israel in abundance, when they saw that YHWH Elohim was with him.

So they gathered themselves together at Jerusalem in the third month, in the 15th year of the reign of Asa.

And they offered to YHWH the same time, of the plunder that they had brought, 700 oxen and 7000 sheep.

And they entered into a Covenant to inquire of YHWH Elohim of their forefathers with all their heart and with their entire mind; That whoever would not inquire of YHWH Elohim of Israel should be put to death, whether small or great, whether man or woman. And they adjured to YHWH with a loud voice, and with shouting and with trumpets, and with ram's horn. And all Judah rejoiced at the oath: because they had adjured with their entire mind, and sought him with their whole desire;

and he was found of them:

and YHWH gave them rest all around.

And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove:

and Asa cut down her idol, and stamped it, and burnt it at the Wadi of Kidron.

But the high places (cultic platforms)

were not taken away out of Israel: nevertheless the heart of Asa was whole all his days.

And he brought into the Temple of Elohim the things that his dad had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war to the 35th year of the reign of Asa.

In the 36th year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

Then Asa brought out silver and gold out of the treasury of the House of YHWH and of the king's house, and sent to Benhadad king of Syria, that lived at Damascus saying, there is a league between me and you, as there was between my dad and your dad:

look, I have sent you silver and gold;

go, break your league with Baasha king of Israel so that he may depart from me.

Chapter 16

And Benhadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, and Dan, and Abelmaim, and all the storage cities of Naphtali. And it came to pass, when Baasha heard it, that he quit the building of Ramah, and let his work cease.

Then Asa the king took all Judah;

and they carried away the stones of Ramah, and its timber that Baasha was building with; and he built with it Geba and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said to him, because you have relied on the king of Syria, and not relied on YHWH Elohim, therefore is the army of the king of Syria escaped out of your hand.

Were not the Ethiopians and the Lubims a huge army, with very many chariots and horsemen? Still, because you did rely on YHWH, he delivered them into your hand. Because the eyes of YHWH run to and fro throughout the whole land, to show himself strong in the behalf of them whose heart is whole toward him. But you have

done foolishly: therefore from now on you will have wars.

Then Asa was angry with the seer, and put him in a prison compound;

because he was in a rage with him because of this thing. And Asa oppressed some of the people at that same time.

And behold, the acts of Asa, first and last, lo, they are written in the Book of the Kings of Judah and Israel.

And Asa in the 39th year of his reign became diseased in his feet, until his disease was exceedingly great: still in his disease he inquired not to YHWH, but to the physicians.

Then Asa slept with his forefathers, and died in the 41st year of his reign. And they buried him in his own tomb that he had made for himself in the City of David, and laid him in the bed that was filled with sweet smells and different kinds of spices prepared by the apothecaries' art:

and they burnt a very great burning for him.

And Jehoshaphat his son reigned in his place, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his dad had captured.

And YHWH was with Jehoshaphat, because he walked in the first ways of his ancestor David, and sought not to Baalim;

But inquired of Elohim of his Father, and walked in his commandments, and not after the deeds of Israel. Therefore YHWH

established the kingdom in his hand; and all Judah brought to Jehoshaphat presents;

Chapter 17

and he had riches and honor in abundance.

And his heart was lifted up in the ways of YHWH: moreover he removed the high places and groves out of Judah.

Also in the third year of his reign he sent to his princes, even to Benhail, Obadiah, Zechariah, Nethaneel, and to Michaiah, to teach in the cities of Judah.

And with them he sent Levites, even Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, Levites;

and with them Elishama and Jehoram, priests. And they taught in Judah, and had the Book of the Torah of YHWH with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of YHWH fell upon all the kingdoms of the lands that were all around Judah so that they made no war against Jehoshaphat.

Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, 7,700 rams, and 7,700 he-goats. And Jehoshaphat grew exceedingly great; and he built in Judah castles, and cities of storage. And he had much business in the cities of Judah: and the men of war, mighty men of valor were in Jerusalem. And these are the numbers of them

according to the house of their forefathers: Of Judah, the captains of thousands; Adnah the chief,

and with him mighty men of valor 300,000.

And next to him was Jehohanan the captain, and with him 280,000.

And next to him was Amasiah the son of Zichri, who willingly offered himself to YHWH;

and with him 200,000 mighty men of valor. And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield 200,000.

And next to him was Jehozabad, and with him 180,000 ready and prepared for the war.

These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat had riches and honor in abundance, and became related by marriage with Ahab. And after a number of years he went down to Ahab to Samaria.

And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead.

And Ahab king of Israel said to Jehoshaphat king of Judah, will you go with me to Ramothgilead?

And he answered him, I am as you are, and my people as your people; and we will be with you in the war.

And Jehoshaphat said to the king of Israel, inquire, I ask you at the Word of YHWH today.

Therefore the king of Israel gathered together of the prophets 400 men, and said to them, will we go to Ramothgilead to battle or will I forbear?

Chapter 18

And they said, go up; because Elohim will deliver it into the king's hand.

But Jehoshaphat said, is there not here a prophet of YHWH besides these that we might inquire of him? And the king of Israel said to Jehoshaphat, there is still one man, by whom we may inquire of YHWH:

but I hate him; because he never prophesied good to me, but always bad: the same is Micaiah the son of Imla. But Jehoshaphat replied, let not the king say so. Then the king of Israel called for one of his officers and said, fetch quickly Micaiah the son of Imla. And the king of Israel

and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a threshing-floor at the entering in of the gate of Samaria;

and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah had made him horns of iron and said, so says YHWH, with these you will push Syria until they are consumed. And all the prophets prophesied so saying, go up to Ramothgilead and prosper: because YHWH will deliver it into the

hand of the king.

And the messenger that went to call Micaiah spoke to him saying, see, the words of the prophets declare good to the king with one consent;

let your word therefore I ask you, be like one of theirs, and speak you good. But Micaiah replied, as YHWH lives, even what my Elohim declares, that I will speak. And when he had come to the king, the king said to him, Micaiah, will we go to Ramothgilead to battle, or will I forbear? And he replied, go up and prosper,

and they will be delivered into your hand.

But the king replied to him, how many times will I adjure you that you say nothing but the Truth to me in the Name of YHWH?

Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and YHWH said, These have no master; let them return therefore every man to his house in peace.

And the king of Israel said to Jehoshaphat, did I not tell you that he would not prophesy good to me, but bad?

Again he said, Therefore hear the Word of YHWH;

I saw YHWH sitting upon his throne, and all the Host of the cosmos standing on his right hand and on his left. And YHWH said, Who will entice Ahab king of Israel so that he may go up and fall at Ramothgilead?

And one spoke saying after this manner and another saying after that manner.

Then there came out a spirit, and stood before YHWH, and said, I will entice him. And YHWH said to him, how? And he replied, I will go out and be a lying spirit in the mouth of all his prophets. And he replied, you will entice him, and you will also prevail:

go out and do so. Now therefore, behold, YHWH has put a lying spirit in the mouth of these your prophets, and YHWH has spoken bad against you.

Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek and said, which way went the Spirit of YHWH from me to speak to you?

And Micaiah replied, Behold, you will see on that day when you will go into an inner chamber to hide yourself.

Then the king of Israel said, take Micaiah and carry him back to Amon the governor of the city, and to Joash the king's son; And say, this is what the king commands, put this man in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. Then Micaiah replied, if you certainly return in peace, then YHWH has not spoken by me.

And he said, listen, all you people.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

And the king of Israel said to Jehoshaphat, I will disguise myself and will go to the battle; but you put on your robes.

So the king of Israel disguised himself; and they went to the battle.

Now the king of Syria had commanded the captains of the chariots that were with him saying, fight not with small or great, except only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, it is the king of Israel. Therefore they surrounded him to fight:

but Jehoshaphat cried out and YHWH helped him; and Elohim moved them to depart from him.

Because it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a man had drawn with a bow, in his simplicity, and struck the king of Israel between the joints

and the coat of mail, and he said to the charioteer, turn your hand, and you have brought me out of the camp, because I have become sick.

And the battle increased that day:

but the king of Israel propped himself up in his chariot against the Syrians until sunset: and about the time of its setting he died. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, should you help the ungodly, and love them that hate YHWH?

And for this against you is anger from before YHWH, Nevertheless there are good things found in you, in that you have taken away the

groves out of the land, and have prepared your heart to inquire of Elohim. And Jehoshaphat lived at Jerusalem:

and he went out again through the people from Beersheba to Mount Ephraim, and brought them back to YHWH Elohim of their forefathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, And said to the judges, take heed what you do:

Chapter 19

because you judge not for man, but for YHWH, who is with you in the judgment.

Therefore now let the fear of YHWH be upon you; take heed and do it: because there is no wrong with YHWH Elohim, nor respect of persons, nor taking of gifts.

Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, because for the judgment of YHWH, and for disputes, when they returned to Jerusalem.

And he charged them saying, so will you do in the fear of YHWH, faithfully, and with a whole heart.

And whatever cause will come to you of your kinsmen that live in their cities, between blood and blood, between law and commandment, statutes and judgments, you will even warn them that they trespass not against YHWH, and so anger comes upon you, and upon your kinsmen.

This do, and you will not trespass.

And behold, Amariah the chief priest is over you in all matters of YHWH;

and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites will be officers before you. Deal courageously, and YHWH will be with the good.

It came to pass after this also, that the children of Moab and the children of Ammon, and with them others besides the Ammonites, came against Jehoshaphat to battle.

Then there came some that told Jehoshaphat saying, there comes a great multitude against you from beyond the sea on this side Syria;

and behold, they are in Hazazontamar, that is Engedi. And Jehoshaphat feared, and set himself to inquire of YHWH, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of YHWH: even out of all the cities of Judah they came to seek YHWH. Then Jehoshaphat stood in the company of Judah and Jerusalem, in the Temple of YHWH, before the new court, and said, O YHWH Elohim of our forefathers, are not you Elohim in the cosmos?

Chapter 20

And rule you not over all the kingdoms of the nations?

and in your hand is there not power and might, so that none are able to withstand you? Are you not our Elohim, who did drive out the inhabitants of this land before your people Israel, and gave it to the descendants of Abraham your friend for the ages?

And they lived there, and have built you a Sanctuary for your Name

saying, if, when bad comes upon us, as the sword, judgment, plague or famine, we stand before this Temple, and in your presence, (because your Name is in this House,)

and cry to you in our affliction, then you will hear and help.

And now, look, the children of Ammon and Moab and Mount Seir, who you would not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not;

Observe, I say, how they reward us, to come to cast us out of your possession that you have given us to inherit.

O our Elohim, will you not judge them?

because we have no might against this great company that comes against us; neither know we what to do:

but our eyes are on you. And all Judah stood before YHWH, with their little ones, their women and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of YHWH in the midst of the company;

And he said, listen all Judah, and you inhabitants of Jerusalem, and king Jehoshaphat, This is what YHWH declares to you, Be not afraid nor dismayed by reason of this great multitude;

because the battle is not yours, but Elohim's.

Tomorrow go down against them: behold, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the wilderness of Jeruel.

You will not need to fight in this battle: set yourselves, stand still, and see the salvation of YHWH with you, O Judah and Jerusalem:

fear not nor be dismayed; tomorrow go out against them: because YHWH will be with you. Then Jehoshaphat bowed his head with his face to the ground:

and all Judah and the inhabitants of Jerusalem fell before YHWH, worshipping YHWH. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise YHWH Elohim of Israel with a loud voice on higher ground.

And they rose early in the morning, and went out into the wilderness of Tekoa.

And as they went out, Jehoshaphat stood and said, hear me O Judah, and you inhabitants of Jerusalem; believe in YHWH Elohim, so will you be established; believe his prophets, so you will prosper.

And when he had consulted with the people, he appointed singers to YHWH, and that should praise the beauty of Holiness, as they went out before the army, and to say, praise YHWH; because his goodness is for the ages. And when they began to sing and to praise, YHWH set ambushes against the children of Ammon, Moab, and Mount Seir, which were come against Judah;

and they were struck down.

Because the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to kill and destroy them:

and when they had made an end of the inhabitants of Seir, everyone helped to destroy another.

And when Judah came toward the watch tower in the wilderness, they looked to the multitude, and behold, there were dead bodies fallen to the ground and none escaped. And when Jehoshaphat and his people came to remove the booty of them, they found among them in abundance both riches with the dead bodies, and precious jewels that they stripped off

for themselves, more than they could carry away. And they were three days in gathering of the plunder because it was so much. And on the fourth day they assembled themselves in the Valley of Berachah; for there they blessed YHWH: therefore the name of the same place was called, The Valley of Berachah to this day.

Then they returned, every man of Judah and Jerusalem and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy;

because YHWH had made them to rejoice over their enemies. And they came to Jerusalem with bagpipes (skin-bags) and lyres and trumpets to the Temple of YHWH. And the fear of Elohim was on all the kingdoms of those countries, when they had heard that YHWH fought against the enemies of Israel. So the realm of Jehoshaphat was quiet:

because his Elohim gave him rest all around. Then Jehoshaphat reigned over Judah: he was 35 years old when he began to reign, and he reigned 25 years in Jerusalem.

And his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his dad, and departed not from it, doing what was right in the sight of YHWH. But the high places were not taken away:

for as yet the people had not prepared their hearts to the Elohim of their forefathers.

Now the rest of the acts of Jehoshaphat, first and last, note, they are written in the Book of Jehu the son of Hanani, who is mentioned in the Book of the Kings of Israel.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.

Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat saying, because you have joined yourself with Ahaziah, YHWH has broken your works.

And the ships were broken so that they were not able to go to Tarshish.

Now Jehoshaphat slept with his forefathers, and was buried with his ancestors in the City of David. And Jehoram his son reigned in his place. And he had kinsmen the sons of Jehoshaphat, Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah:

all these were the sons of Jehoshaphat king of Israel.

And their dad gave them great gifts of silver, gold, and of precious things, with fenced cities in Judah:

but the kingdom gave he to Jehoram; because he was the firstborn. Now when Jehoram was risen up to the kingdom of his dad, he strengthened himself, and killed all his brothers with the sword,

and also of the princes of Israel.

Chapter 21

Jehoram was 32 years old when he began to reign,

and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: because he had the daughter of Ahab to wife: and he did what was bad in the eyes of YHWH.

But YHWH would not destroy the house of David, because of the Covenant that he had cut out with David, and as he promised to give a light to him and to his sons for the ages. In his days the Edomites revolted from under the rule of Judah, and made themselves a king.

Then Jehoram went out with his princes, and all his chariots with him: and he rose up by night, and struck the Edomites that compassed him in, and the captains of the chariots.

So the Edomites revolted from under the hand of Judah to this day.

The same time also did Libnah revolt from under his hand; because he had forsaken YHWH Elohim of his forefathers.

Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit cult prostitution, and compelled Judah also.

And there came a writing to him from Elijah the prophet saying, This is what YHWH Elohim of David your forefather declares, Because you have not walked in the ways of

Jehoshaphat your father, nor in the ways of Asa king of Judah, but have walked in the way of the kings of Israel, and have made Judah and its inhabitants of Jerusalem to go a whoring, like the prostitution of the house of Ahab, and also have killed your brothers of your dad's house, that were better than yourself:

Look, with a great plague will YHWH strike your people, and your children, and your wives, and all your goods:

And you will have great sickness by disease of your bowels, until your bowels fall out by reason of the sickness day by day.

Moreover YHWH stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

And they came up into Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, except Jehoahaz, the youngest of his sons. And after all this YHWH struck him in his bowels with an incurable disease.

And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness:

so he died of a malignant disease. And his people made no burning for him, like the burning of his ancestors.

He was 32 years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired.

But they buried him in the City of David, but not in the tombs of the kings. And the inhabitants of Jerusalem made Ahaziah his youngest son king in his place:

because the band of men that came with the Arabians to the camp had killed all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

He was 42 years old when Ahaziah began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab:

because his mother was his counselor to do wickedly. Therefore he did bad in the sight of YHWH like the house of Ahab: because they were his counselors after the death of his dad to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead:

Chapter 22

and the Syrians struck Joram.

And he returned to be healed in Jezreel because of the wounds that were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

And the destruction of Ahaziah was of Elohim by coming to Joram:

because when he was come, he went out with Jehoram against Jehu the son of Nimshi, who YHWH had anointed to cut off the house of Ahab.

And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brothers of Ahaziah, that ministered to Ahaziah, he killed them.

And he sought Ahaziah:

and they caught him, (because he was hidden in Samaria,) and brought him to Jehu: and when they had killed him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought YHWH with all his heart. And there is none of the house of Ahaziah to retain power for the kingdom. But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring of the house of Judah.

But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were killed, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she did not kill him.

And he was with them hidden in the House of Elohim for six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into alliance with him.

And they went around in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the company made an alliance with the king in the House of Elohim.

And he said to them, Behold, the king's son will reign, as YHWH

has said of the sons of David.

Chapter 23

This is the thing that you will do; A third part of you entering on the Sabbath, of the priests and of the Levites, will be porters of the doors; And a third part will be at the king's house; and a third part at the gate of the foundation: and all the people will be in the courts of the Temple of YHWH. But let none come into the Temple of YHWH, except the priests,

and they that minister of the Levites;

they will go in, because they are Sacred: but all the people will guard the watch of YHWH. And the Levites will encircle the king all around, every man with his weapons in his hand;

and whoever else comes into the house, he will be put to death: but you be with the king when he comes in, and when he goes out. So the Levites

and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the Sabbath, with them that were to go out on the Sabbath:

for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, that were in the House of Elohim. And he set all the people, every man having his weapon in his hand, from the right side of the Temple to the left side of the Temple, along by the Altar

and the Temple, by the king all around.

Then they brought out the king's son, and put on him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, Elohim save the king.

Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the House of YHWH:

And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise.

Then Athaliah tore her clothes and said, Treason, Treason. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said to them, have her out of the ranges:

and whoever follows her, let him be killed with the sword.

Because the priest said, kill her not in the Temple of YHWH. So they laid hands on her; and when she was come to the entering of the Horse Gate by the king's house, they killed her there. And Jehoiada made an alliance between him and between all the people, and between the king, that they should be YHWH's people.

Then all the people went to the house of Baal, and broke it down and broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars.

Also Jehoiada appointed the offices of the House of YHWH by the hand of the priests the Levites, who David had distributed in the Temple of YHWH, to offer the whole Burnt-Offerings of YHWH, as it is written in the Torah of Moses, with rejoicing and with singing, as

it was ordained by David.

And he set the porters at the gates of the House of YHWH so that none that were unclean in anything should enter in.

And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the Temple of YHWH.

And they came through the upper gate into the king's house, and set the king on the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had killed Athaliah with the sword. Joash was seven years old when he began to reign,

and he reigned 40 years in Jerusalem. His mother's name also was Zibiah of Beersheba. And Joash did what was right in the sight of YHWH all the days of Jehoiada the priest. And Jehoiada took for him two wives;

and he gendered sons and daughters. And it came to pass after this, that Joash was minded to repair the Temple of YHWH.

And he gathered together the priests and the Levites, and said to them, go out to the cities of Judah and gather of all Israel money to repair the House of your Elohim from year to year, and see that you hurry in this matter.

Chapter 24

But the Levites hurried it not.

Then the king called for Jehoiada the chief and said to him, why

have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the slave of YHWH, and of the company of Israel, for the Tabernacle of Testimony?

Because the sons of Athaliah, that wicked woman, had broken up the House of Elohim;

and also all the Sacred things of the Temple of YHWH did they bestow upon Baalim.

And at the king's commandment they made a chest, and set it outside at the gate of the Temple of YHWH.

And they made a proclamation throughout Judah and Jerusalem, to bring in to YHWH the collection that Moses the slave of Elohim laid upon Israel in the uninhabited land. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had finished. And it came to pass, at the time one brings in the chest

for the inspection of the king by the hand of the Levites,

and at their seeing that the money is abundant, that a scribe of the king has come in, and an officer of the head-priest,

and they empty the chest, and take it up and turn it back to its place. So they have done day by day, and gathered money in abundance.

And the king and Jehoiada gave it to such as did the work of the service of the House of YHWH, and hired masons and carpenters to repair the House of YHWH, and also such as were craftsmen in iron

and bronze to restore to strength the House of YHWH.

So the workmen repaired,

and the work was restored by them, and they set the House of Elohim in its state (measurements), and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, where were fashioned vessels for the Temple of YHWH, even vessels to minister, and to offer, and spoons, and vessels of gold and silver. And they offered whole Burnt-Offerings in the Temple of YHWH continually all the days of Jehoiada.

But Jehoiada grew old, and was full of days when he died; 130 years old he was when he died.

And they buried him in the City of David among the kings, because he had done good in Israel, both toward Elohim, and toward his house. Now after the death of Jehoiada came the princes of Judah, and paid homage to the king. Then the king listened to them. And they left the Temple of YHWH Elohim of their forefathers, and served groves and idols:

and anger came upon Judah and Jerusalem for this their sin. Still he sent prophets to them, to bring them back to YHWH;

and they testified against them: but they would not give ear.

And the Spirit of Elohim came upon Zechariah the son of Jehoiada the priest that stood above the people, and said to them, This is what Elohim declares, Why alienate yourselves from the commandments of YHWH so that you cannot prosper? Because you have forsaken YHWH, he has also forsaken you.

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the Temple of YHWH.

So Joash the king remembered not the kindness that Jehoiada his dad had done to him, but killed his son. And when he died, he said, YHWH look upon it, and require it. And it came to pass at the end of the year, that the army of Syria came up against him.

And they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the plunder of them to the king of Damascus.

Because the army of the Syrians came with a small company of men, and YHWH delivered a very great army into their hand, because they had forsaken YHWH Elohim of their forefathers.

So they executed judgment against Joash.

And when they were departed from him, (

for they left him in great diseases,) his own slaves conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed and he died. And they buried him in the City of David, but they buried him not in the tombs of the kings. And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the House of Elohim, note, they are written in the story of the Book of Kings. And Amaziah his son reigned in his place. Amaziah was 25 years old when he began to reign, and he reigned 29 years in Jerusalem.

And his mother's name was Jehoaddan of Jerusalem. And he did what was right in the sight of YHWH, but not with a whole heart.

Now it came to pass, when the kingdom was established to him, that he killed his slaves that had killed the king his dad.

Chapter 25

But he did not kill their children, but did as it is written in the Torah in the Book of Moses, where YHWH commanded saying, The fathers will not die for the children, neither will the children die for the fathers, but every man will die for his own sin.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their forefathers, throughout all Judah and Benjamin.

And he numbered them from 20 years old and above, and found of them 300,000 choice men, able to go out to war, that could handle spear and shield.

He hired also 100,000 mighty men of valor out of Israel for 100 talents [3 3/4th tons] of silver.

But there came a man of Elohim to him saying, O king, let not the army of Israel go with you; because YHWH is not with Israel, all the children of Ephraim. But if you will go, do it, be strong for the battle: Elohim will make you fall before the enemy: because Elohim has power to help, and to cast down.

But Amaziah replied to the man of Elohim, but what will we do for the 100 talents that I have given to the army of Israel?

And the man of Elohim answered, YHWH is able to give you much more than this. Then Amaziah separated them, the army that was come to him out of Ephraim, to go back home:

therefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah strengthened himself, and led out his people, and went to the Valley of Salt, and struck of the children of Seir 10,000. And 10,000 alive have the sons of Judah taken captive, and they brought them to the top of the rock, and cast them from the top of the rock, and all of them have been broken in pieces.

But the soldiers of the army that Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and struck 3000 of them, and took much plunder.

Now it came to pass, after that Amaziah had come from the slaughter of the Edomites, that he brought the elohim of the children of Seir, and set them up to be his elohim, and bowed down himself before them, and burnt incense to them.

Therefore the anger of YHWH burned against Amaziah, and he sent to him a prophet that said to him, Why have you inquired after the elohim of the people that could not deliver their own people out of your hand?

And it came to pass, as he talked with him, that the king replied to him, are you assigned of the king's counsel?

Desist; why should you be killed? Then the prophet desisted and

said, I know that Elohim has determined to destroy you, because you have done this, and have not listened to my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel saying, come, let us see one another in the face.

Then Joash king of Israel sent to Amaziah king of Judah saying, the thistle that was in Lebanon sent to the cedar that was in Lebanon saying, give your daughter to my son to wife. And there passed by a wild animal that was in Lebanon, and trampled down the thistle. You say, lo, you have beaten the Edomites;

and your heart lifts you up to boast: stay now at home; why should you meddle to your own hurt, that you should fall, even you and Judah with you? But Amaziah would not hear; because it came of Elohim, that he might deliver them into the hand of their enemies, because they inquired after the elohim of Edom. So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, that belongs to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent.

And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the Corner Gate, 400 cubits [600 feet].

And he took all the gold and the silver, and all the vessels that were found in the Temple of Elohim with Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel 15 years.

Now the rest of the acts of Amaziah, first and last, note, are they not written in the Book of the Kings of Judah and Israel?

Now after the time that Amaziah did turn away from following YHWH they made a conspiracy against him in Jerusalem;

and he fled to Lachish:

but they sent to Lachish after him, and killed him there.

And they brought him upon horses, and buried him with his forefathers in the city of Judah [City of David].

Then all the people of Judah took Uzziah, who was 16 years old, and made him king in the room of his dad Amaziah.

He built Eloth, and restored it to Judah, after that the king slept with his forefathers. Uzziah was 16 years old when he began to reign, and he reigned 52 years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

And he did what was right in the sight of YHWH, according to all that his dad Amaziah did.

Chapter 26

And he inquired of Elohim in the days of Zechariah, who had understanding in the visions of Elohim:

and as long as he inquired of YHWH, Elohim made him to prosper.

And he went out and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities around Ashdod, and among the Philistines.

And Elohim helped him against the Philistines, and against the Arabians that lived in Gurbaal, and the Mehunims.

And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; because he strengthened himself exceedingly.

Moreover Uzziah built towers in Jerusalem at the Corner Gate, and at the Valley Gate, and by the angle, and fortified them. Also he built towers in the desert, and excavated many wells:

because he had much cattle, both in the low country, and in the plains:

farmers also, and vine dressers in the mountains, and in Carmel: for he loved farming.

Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

The whole number of the chief of the fathers of the mighty men of valor were 2,600. And under their hand was an army of 307,500, that made war with mighty power, to help the king against the enemy.

And Uzziah prepared for them throughout all the army, shields, spears, helmets, javelins, bows, and slings to cast stones. And he

made in Jerusalem engines, invented by skillful men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

And his name spread far abroad;

because he was marvelously helped until he was strong. But when he was strong, his heart was lifted up to his destruction: because he transgressed against YHWH Elohim, and went into the Temple of YHWH to burn incense upon the Altar of Incense.

And Azariah the priest went in after him, and with him 80 priests of YHWH, that were valiant men:

And they withstood Uzziah the king, and said to him, it pertains not to you, Uzziah, to burn incense to YHWH, but to the priests the sons of Aaron, that are consecrated to burn incense. Go out of the Sanctuary;

because you have trespassed; neither will it be for your honor from YHWH Elohim. Then Uzziah was angry, and had a censer in his hand to burn incense. And while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the Temple of YHWH, from beside the Incense Altar.

And Azariah the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead,

and they thrust him out from there; yes, he himself hurried also to go out, because YHWH had struck him. And Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper;

because he was cut off from the Temple of YHWH: and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

So Uzziah slept with his forefathers, and they buried him with his forefathers in the field of the burial that belonged to the kings; because they said, he is a leper:

and Jotham his son reigned in his place. Jotham was 25 years old when he began to reign, and he reigned 16 years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. And he did what was right in the sight of YHWH, according to all that his father Uzziah did:

but he entered not into the Temple of YHWH.

And the people continued in their corrupt practices. He rebuilt the Upper Gate of the House of YHWH, and on the wall of Ophel he has built abundantly. Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers.

Chapter 27

He fought also with the king of the Ammonites, and prevailed against them.

And the children of Ammon gave him the same year 100 talents [3 3/4th tons] of silver, and 10,000 measures [62,000 bushels] of wheat, and 10,000 of barley. So much did the children of Ammon pay to him, both the second year, and the third.

So Jotham became mighty, because he prepared his ways before

YHWH Elohim.

Now the rest of the acts of Jotham, and all his wars, and his ways, note, they are written in the Book of the Kings of Israel and Judah.

He was 25 years old when he began to reign, and reigned 16 years in Jerusalem. And Jotham slept with his forefathers, and they buried him in the City of David: and Ahaz his son reigned in his place. Ahaz was 20 years old when he began to reign, and he reigned 16 years in Jerusalem:

but he did not what was right in the sight of YHWH, like David his ancestor:

Because he walked in the ways of the kings of Israel, and made also cast metal images for Baalim.

Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the nations who YHWH had cast out before the children of Israel.

He sacrificed also and burnt incense in the high places (cultic platforms)

Chapter 28

, and on the hills, and under every green tree. Therefore YHWH Elohim delivered him into the hand of the king of Syria;

and they struck him, and carried away a great multitude of them captives, and brought them to Damascus.

And he was also delivered into the hand of the king of Israel, who

struck him with a great slaughter. For Pekah the son of Remaliah killed in Judah 120,000 in one day that were all valiant men;

because they had forsaken YHWH Elohim of their forefathers.

And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. And the children of Israel carried away captive of their kinsmen 200,000, women, sons, and daughters, and took also away much plunder from them, and brought the booty to Samaria.

But a prophet of YHWH was there, whose name was Oded:

and he went out before the army that came to Samaria, and said to them, behold, because YHWH Elohim of your forefathers was angry with Judah, he has delivered them into your hand, and you have killed them in a rage that reaches up to the cosmos.

And now you purpose to keep under the children of Judah and Jerusalem for male and female slaves to you:

but are there not with you, even with you, sins against YHWH Elohim? Now hear me therefore, and return the captives back that you have taken captive of your kinsmen: for the fierce anger of YHWH is upon you.

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said to them, you will not bring in the captives here, because guilt against YHWH is already on us, are you thinking to add to our sin and to our guilt?

for abundant is the guilt we have, and the fierceness of anger on Israel.

So the armed men left the captives and the booty before the princes and all the company.

And the men who have been expressed by name rose and took hold on the captives, and all their naked ones they have clothed from the booty, yes, they clothed them, and [put] shoes [on] them, and caused them to eat and drink, and anointed them, and lead them on donkeys, even every feeble one, and brought them to Jericho, the city of palms, near their kinsmen, and turned back to Samaria.

At that time did king Ahaz send to the kings of Assyria to help him. Because again the Edomites had come and struck Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had captured Bethshemesh, Ajalon, Gederoth, and Shocho with its villages, and Timnah with its villages, Gimzo also and its villages:

and they lived there. Because YHWH brought Judah low because of Ahaz king of Israel;

for he made Judah naked and transgressed greatly against YHWH.

And Tilgathpilneser king of Assyria came to him and distressed him, but strengthened him not.

Because Ahaz took away a portion out of the House of YHWH, and out of the house of the king, and of the princes, and gave it to the king of Assyria: but he did not help him. And in the time of his distress did he trespass still more against YHWH:

this king Ahaz. Because he sacrificed to the elohim of Damascus, which struck him:

and he said, because the elohim of the kings of Syria help them, therefore I will sacrifice to them so that they may help me.

But they were the ruin of him, and of all Israel. Then Ahaz gathered together the vessels of the Temple of Elohim, and cut in pieces the vessels of the Temple of Elohim, and shut up the doors of the Temple of YHWH, and he made himself altars in every corner of Jerusalem.

And in every several city of Judah he made high places (cultic platforms)

to burn incense to other elohim, and provoked to anger YHWH Elohim of his forefathers. Now the rest of his acts and of all his ways, first and last, note, they are written in the Book of the Kings of Judah and Israel.

And Ahaz slept with his forefathers, and they buried him in the city, even in Jerusalem: but they brought him not into the tombs of the kings of Israel:

and Hezekiah his son reigned in his place. Hezekiah began to reign when he was 25 years old, and he reigned 29 years in Jerusalem.

And his mother's name was Abijah, the daughter of Zechariah. And he did what was right in the sight of YHWH, according to all that David his ancestor had done.

He in the first year of his reign, on the first month, opened the doors of the Temple of YHWH, and repaired them.

Chapter 29

And he brought in the priests and the Levites, and gathered them together into the east street, And said to them, hear me you Levites, consecrate now yourselves and consecrate the Temple of YHWH Elohim of your forefathers, and carry out the impure thing out of the Holy Place.

Because our fathers have trespassed, and done what was bad in the eyes of YHWH Elohim, and have forsaken him and have turned away their faces from the Dwelling Place of YHWH, and turned their backs.

Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered Burnt-Offerings in the Holy [Place] unto the Elohim of Israel.

Therefore the anger of YHWH was upon Judah and Jerusalem, and he has delivered them to trouble, horror and hissing, as you see with your eyes.

For lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

Now it is in my heart to make a Covenant with YHWH Elohim of Israel so that his fierce anger may turn away from us.

My sons, be not now negligent:

because YHWH has chosen you to stand before him, to serve him, and that you should minister to him and burn incense. Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites:

and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel:

and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: And of the sons of Elizaphan;

Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun;

Shemaiah, and Uzziel. And they gathered their kinsmen, and consecrated themselves, and came according to the commandment of the king, by the Words of YHWH, to cleanse the Temple of YHWH.

And the priests went into the inner part of the Temple of YHWH, to cleanse it, and brought out all the uncleanness that they found in the Temple of YHWH into the court of the House of YHWH.

And the Levites took it, to carry it out abroad into the Wadi of Kidron.

Now they began on the first day of the first month to consecrate, and on the eighth day of the month they came to the porch of YHWH. So they consecrated the Temple of YHWH in eight days; and on the 16th day of the first month they made an end. Then they went in to Hezekiah the king and said, we have cleansed all the Temple of YHWH,

and the Altar of whole Burnt-Offering, with all its vessels, and the shewbread table, with all its vessels.

Moreover all the vessels that king Ahaz in his reign did cast away in

his transgression, have we fixed and consecrated, and behold, they are before the Altar of YHWH. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the Temple of YHWH.

And they brought seven young bulls, seven rams, seven lambs, and seven he-goats, for a Sin-Offering for the kingdom, and for the Sanctuary, and for Judah.

And he commanded the priests the sons of Aaron to offer them on the Altar of YHWH. So they killed the young bulls, and the priests received the blood, and sprinkled it on the Altar:

likewise, when they had killed the rams, they sprinkled the blood upon the Altar: they killed also the lambs, and they sprinkled the blood upon the Altar.

And they brought out the he-goats for the Sin-Offering before the king and the company; and they laid their hands on them: And the priests killed them, and made a Sin-Offering with their blood upon the Altar, to make a covering for all Israel:

because the king commanded that the whole Burnt-Offering and the Sin-Offering should be made for all Israel. And he set the Levites in the Temple of YHWH with cymbals, with bagpipes (skin-bags)

, and with lyres, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of YHWH by his prophets. And the Levites stood with the instruments of David,

and the priests with the trumpets.

And Hezekiah commanded to offer the whole Burnt-Offering upon the Altar. And when the whole Burnt-Offering began, the song of YHWH began also with the trumpets, and with the instruments assigned by David king of Israel. And all the company worshiped,

and the singers sang, and the trumpeters sounded: and all this continued until the whole Burnt-Offering was consumed. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped.

Moreover Hezekiah the king and the princes commanded the Levites to sing praise to YHWH with the words of David, and of Asaph the seer.

And they sang praises with gladness, and they bowed their heads and worshiped. Then Hezekiah answered and said, now you have consecrated yourselves to YHWH, come near and bring sacrifices and Thank-Offerings into the House of YHWH.

And the company brought in sacrifices and Thank-Offerings;

and as many as were of a free heart whole Burnt-Offerings. And the number of the whole Burnt-Offerings that the company brought, was 70 young bulls, 100 rams, and 200 lambs: all these were for a whole Burnt-Offering to YHWH.

And the consecrated things were 600 oxen and 3000 sheep. But the priests were too few, so that they could not flay all the Burnt-Offerings: therefore their brethren the Levites did help them until the work was ended, and until the other priests had consecrated themselves. Because the Levites were more upright in heart to consecrate themselves than the priests. And also the whole Burnt-

Offerings were in abundance, with the fat of the Peace-Offerings,

and the Drink-Offerings for every Burnt-Offering.

So the service of the Temple of YHWH was set in order.

And rejoice did Hezekiah and all the people, because Elohim gave preparation to the people, for the thing had been sudden. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh so that they should come to the Temple of YHWH at Jerusalem, to observe the Passover to YHWH Elohim of Israel.

Because the king had taken counsel, and his princes, and all the company in Jerusalem, to observe the Passover in the second month.

Because they could not observe it at that time, because the priests had not consecrated themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

Chapter 30

And the thing pleased the king and all the company.

So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to observe the Passover to YHWH Elohim of Israel at Jerusalem:

for not for a long time had they done as it is written.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the

commandment of the king saying, you children of Israel, turn back to YHWH Elohim of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

And be not like your forefathers, and like your kinsmen that trespassed against YHWH Elohim of their forefathers, who therefore gave them up to desolation, as you see. Now be not stiff-necked, as your forefathers were, but yield yourselves to YHWH, and enter into his Sanctuary that he has consecrated for the ages: and serve YHWH Elohim so that the fierceness of his anger may turn away from you. Because if you turn back to YHWH, your kinsmen and your children will find compassion before them that lead them captive, so that they will return to this land. Because YHWH Elohim is gracious and compassionate, and will not turn away his face from you, if you return to him.

So the posts passed from city to city through the country of Ephraim and Manasseh even to Zebulun:

but they laughed them to scorn and mocked them.

Nevertheless individuals of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Also in Judah the hand of Elohim was to give them one heart to institute the commandment of the king and of the princes, by the Word of YHWH.

And there assembled at Jerusalem many people to observe the Festival of Unleavened Bread in the second month, a very great company.

And they arose and took away the altars that were in Jerusalem and all the altars for incense they removed, and cast them into the Wadi of Kidron.

Then they killed the Passover on the 14th day of the second month:

and the priests and the Levites were ashamed and consecrated themselves, and brought in the whole Burnt-Offerings into the Temple of YHWH.

And they stood in their place after their custom, according to the Torah of Moses the man of Elohim: the priests sprinkled the blood, which they received of the hand of the Levites.

Because there were many in the company that were not consecrated: therefore the Levites had the charge of the killing of the Passovers for everyone that was not clean, to consecrate them to YHWH.

Because a multitude of the people, even many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, still they did eat the Passover otherwise than it is written.

But Hezekiah prayed for them saying, the good YHWH pardon everyone that prepares his heart to inquire of Elohim, YHWH Elohim of his forefathers, though he is not cleansed according to the purification of the Sanctuary.

And YHWH listened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem observed the Festival of Unleavened Bread seven days with great gladness: and the Levites and the priests praised YHWH day by day, singing with

loud instruments to YHWH.

Then Hezekiah spoke comfortably to all the Levites that taught the good knowledge of YHWH:

and they did eat throughout the Festival seven days, offering Peace-Offerings, and making confession to YHWH Elohim of their forefathers.

And the whole assembly took counsel to observe another seven days: and they observed another seven days with gladness.

Because Hezekiah king of Judah did give to the company 1000 young bulls and 7000 sheep;

and the princes gave to the company 1000 young bulls and 10,000 sheep: and a great number of priests consecrated themselves. And all the company of Judah, with the priests and the Levites, and all the company that came out of Israel, and the sojourners that came out of the land of Israel, and that lived in Judah rejoiced.

So there was great joy in Jerusalem: because since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people:

and their voice was heard, and their prayer came up to his Holy Dwelling Place, even into the cosmos.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and broke the images in pieces, and cut down the groves, and threw down the high places (cultic platforms).

And the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Chapter 31

Then Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for whole Burnt-Offerings and for Peace-Offerings, to minister, and to give thanks, and to praise in the gates of the Camp of YHWH.

He appointed also the king's portion of his property for the whole Burnt-Offerings, for the morning and evening whole Burnt-Offerings, and the Burnt-Offerings for the Sabbaths, and for the new moons, and for the set Festivals, as it is written in the Torah of YHWH.

Moreover he commanded the people that lived in Jerusalem to give the portion of the priests and the Levites so that they might be encouraged in the Torah of YHWH. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, oil, and honey, and of all the increase of the field;

and the tithe of all things brought they in abundantly.

And concerning the children of Israel and Judah, that lived in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of Sacred things that were consecrated to YHWH Elohim, and laid them in piles. In the third month they began to

pile up the heaps, and finished them in the seventh month.

And when Hezekiah and the princes came and saw the piles, they blessed YHWH, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the piles.

And Azariah the chief priest of the house of Zadok answered him and said, Since the people began to bring the offerings into the Temple of YHWH, we have had enough to eat, and have plenty left over:

because YHWH has blessed his people; and what is left is this great store.

Then Hezekiah commanded to prepare chambers in the House of YHWH; and they prepared them, And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. And Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king,

and Azariah the ruler of the Temple of Elohim.

And Kore the son of Imnah the Levite, the porter toward the east, was over the Freewill-Offerings of Elohim, to distribute the oblations of YHWH, and the Most Holy things.

And next to him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their kinsmen by courses, as well to the great as to the small:

Beside their genealogy of males, from three years old and upward, even to everyone that enters into the Temple of YHWH, his daily portion for their service in their charges according to their courses;

Both to the genealogy of the priests by the house of their fathers, and the Levites from 20 years old and upward, in their charges by their courses;

And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the company:

because in their set office they consecrated themselves in Holiness:

Also of the sons of Aaron the priests, that were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests,

and to all that were reckoned by genealogies among the Levites. And so did Hezekiah throughout all Judah, and accomplished what was good and right and Truth before YHWH Elohim.

And in every work that he began in the service of the Temple of Elohim, and in the Torah, and in the commandments, to inquire of Elohim, he did it with all his heart and prospered.

After these things, and its establishment, Sennacherib king of Assyria came, and entered into Judah and camped against the fenced cities, and thought to win them for himself.

And when Hezekiah saw that Sennacherib had come, and that he was purposed to fight against Jerusalem. He took counsel with his princes and his mighty men to stop the waters of the fountains that

were outside the city:

Chapter 32

and they did help him. So there was gathered many people together, who stopped all the fountains, and the wadi that ran through the middle of the land saying, why should the kings of Assyria come, and find much water?

Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall outside, and repaired Millo in the City of David, and made darts and shields in abundance.

And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortably to them saying, be strong and courageous, be not afraid or dismayed for the king of Assyria, nor for the entire multitude that is with him:

because there is more with us than with him:

With him is an arm of flesh;

but with us is YHWH our Elohim to help us, and to fight our battles. And the people rested themselves on the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his slaves to Jerusalem, (but he himself laid siege against Lachish, and all his power

with him,) to Hezekiah king of Judah, and to all Judah that were at

Jerusalem saying, so declares Sennacherib king of Assyria, why do you trust, that you abide in the siege in Jerusalem?

Does not Hezekiah persuade you to give over yourselves to die by famine and by thirst saying, YHWH our Elohim will deliver us out of the hand of the king of Assyria?

Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem saying, you will worship before one Altar, and burn incense upon it?

Do you not know what I and my ancestors have done to all the people of other lands? Were the elohim of the nations of those lands in any way able to deliver their lands out of my hand?

Who was there among all the elohim of those nations that my ancestors utterly destroyed, that could deliver his people out of my hand, that your Elohim should be able to deliver you out of my hand?

Now therefore let not Hezekiah deceive you or persuade you on this matter, neither believe in him still.

Because no elohim of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my ancestors: how much less will your Elohim deliver you out of my hand?

Then his slaves spoke still more against YHWH Elohim, and against his slave Hezekiah. He wrote also letters to blaspheme YHWH Elohim of Israel, and to speak against him saying, as the elohim of the nations of other lands have not delivered their people out of my hand, so will not the Elohim of Hezekiah deliver his people out of

my hand.

Then they cried with a loud voice in the Jews' language to the people of Jerusalem that were on the wall, to frighten them and to trouble them;

that they might capture the city. And they spoke against the Elohim of Jerusalem, as against the elohim of the people of the land, that were the work of the hands of man.

And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to the cosmos.

And YHWH sent an angel that cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.

And when he was come into the house of his elohim, they that came forth of his own bowels killed him there with the sword. So YHWH saved Hezekiah

and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and gave them rest on every side. And many brought gifts to YHWH to Jerusalem, and presents to Hezekiah king of Judah:

so that he was magnified in the sight of all nations from that time on. In those days Hezekiah became sick to the death, and prayed to YHWH: and he spoke to him, and he gave him a sign.

And Hezekiah had not returned according to the deed done to him, because his heart had been lofty, and there was anger upon him and on Judah and Jerusalem;

Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the anger of YHWH came not upon them in the days of Hezekiah.

And Hezekiah had exceedingly much riches and honor:

and he made himself storehouses for silver, gold, precious stones, spices, shields, and for all kinds of desirable jewels; Storehouses also for the increase of corn, wine, oil; and stalls for all kinds of animals, and stalls for flocks. Moreover he provided him cities and possessions of flocks and herds in abundance: because Elohim had given him very many possessions. This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the City of David.

And Hezekiah prospered in all his works.

But in the business of the ambassadors of the princes of Babylon, who sent to him to investigate of the wonders that were done in the land, Elohim left him, to test him so that he might know all that was in his heart.

Now the rest of the acts of Hezekiah, and his goodness, note, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the Book of the Kings of Judah and Israel.

And Hezekiah slept with his forefathers, and they buried him in the chief of the tombs of the sons of David:

and all Judah and the inhabitants of Jerusalem did him honor at his death.

And Manasseh his son reigned in his place. Manasseh was twelve

years old when he began to reign, and he reigned 55 years in Jerusalem:

But did what was bad in the sight of YHWH, like the abominations of the nations who YHWH had cast out before the children of Israel. Because he rebuilt again the high places (cultic platforms)

Chapter 33

that Hezekiah his dad had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the host of the cosmos, and served them.

Also he built altars in the House of YHWH, whereof YHWH had said, In Jerusalem will my Name be for the ages.

And he built altars for all the host of the cosmos in the two courts of the House of YHWH. And he caused his children to pass through the fire in the valley of the son of Hinnom:

also he observed times, and used enchantments, and used witchcraft, and dealt with necromancers, and with soothsayers. He accomplished much evil in the sight of YHWH, to provoke him to anger.

And he set a carved image, the idol that he had fashioned, in the Temple of Elohim, of which Elohim had said to David and to Solomon his son, In this Temple, and in Jerusalem that I have chosen before all the tribes of Israel, I will put my Name there for the ages:

Neither will I anymore remove the foot of Israel from out of the land that I have appointed for your forefathers;

so that they will take heed to do all that I have commanded them, according to the whole Torah and the statutes and the ordinances by the hand of Moses.

So Manasseh made Judah and the inhabitants of Jerusalem to err and to do worse than the nations who YHWH had destroyed before the children of Israel. And YHWH spoke to Manasseh and to his people: but they would not listen.

Therefore YHWH brought upon them the captains of the army of the king of Assyria that took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And when he was in affliction, he besought YHWH his Elohim, and humbled himself greatly before the Elohim of his forefathers, And prayed to him:

and he was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom.

Then Manasseh knew that YHWH was Elohim.

And after this he built an outer wall to the City of David, on the west of Gihon, in the valley, and at the entering in at the Fish Gate, and it had gone around to the tower, and he made it exceedingly high, and he put heads of the forces in all the cities of the bulwarks in Judah.

And he removed the foreign elohim, and the idol out of the Temple of YHWH, and all the altars that he had built in the mount of the House of YHWH, and in Jerusalem, and cast them out of the city.

And he repaired the Altar of YHWH, and sacrificed on their Peace-

Offerings and Thank-Offerings, and commanded Judah to serve YHWH Elohim of Israel. Nevertheless the people did sacrifice still in the high places (worship houses)

, still to YHWH their Elohim only. Now the rest of the acts of Manasseh, and his prayer to his Elohim, and the words of the seers that spoke to him in the Name of YHWH Elohim of Israel, note, they are written in the Book of the Kings of Israel.

His prayer also, and how Elohim was entreated of him, and all his sin, and his trespass, and the places in which he built high places, and set up groves and graven images, before he was humbled:

note, they are written among the sayings of the seers.

So Manasseh slept with his forefathers, and they buried him in his own house: and Amon his son reigned in his place. Amon was 22 years old when he began to reign, and reigned two years in Jerusalem.

But he did what was evil in the sight of YHWH, as did Manasseh his dad: because Amon sacrificed to all the carved images that Manasseh his dad had fashioned, and served them;

And humbled not himself before YHWH, as Manasseh his dad had humbled himself;

but Amon trespassed more and more. And his slaves conspired against him, and killed him in his own house. But the people of the land killed all them that had conspired against king Amon;

and the people of the land made Josiah his son king in his place.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem 31 years.

And he did what was right in the sight of YHWH, and walked in the ways of David his forefather, and declined neither to the right hand, nor to the left.

Chapter 34

Because in the eighth year of his reign, while he was still young, he began to inquire after the Elohim of David his forefather.

And in the twelfth year he began to purge Judah and Jerusalem from the high places (worship houses)

, and the groves, and the carved images, and the cast metal images.

And they broke down the altars of Baalim in his presence; and the images, which were on high above them, he cut down. And the groves, and the carved images, and the molten images, he broke in pieces, and made dust of them and sprinkled it upon the graves of them that had sacrificed to them.

And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

And so he did in the cities of Manasseh, Ephraim, and Simeon, even to Naphtali, and all around with their axes.

And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the 18th year of his reign, when he had purged the land, and the House, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the House of YHWH Elohim.

And when they came to Hilkiah the high priest, they delivered the money that was brought into the House of Elohim (that the Levites that guarded the doors had gathered) from the hand of Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin; and they returned to Jerusalem.

And they put it in the hand of the workmen that had the oversight of the House of YHWH, and they gave it to the workmen that worked in the House of YHWH, to repair and strengthen the Temple:

Even to the artificers and builders they gave it, to buy cut stone and timber for couplings, and to floor the houses that the kings of Judah had destroyed.

And the men are working faithfully in the business, and over them are appointed Jahath and Obadiah, the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathite, to overlook; and of the Levites, everyone understanding about instruments of song,

Also they were over the bearers of burdens, and were overseers of all that accomplished the work in any type of service: and of the Levites there were scribes, officers, and porters.

And when they brought out the money that was brought into the House of YHWH, Hilkiah the priest found a Scroll of the Torah of

YHWH given by Moses.

And Hilkiah answered and said to Shaphan the scribe, I have found the scroll of the Torah in the House of YHWH. And Hilkiah delivered the scroll to Shaphan.

And Shaphan carried the scroll to the king, and brought the king word back again saying, all that was committed to your slaves, they do.

And they have gathered together the money that was found in the House of YHWH, and have delivered it into the hands of the overseers, and into the hands of the workmen.

Then Shaphan the scribe told the king saying, Hilkiah the priest has given me a scroll. And Shaphan read it before the king.

And it came to pass, when the king had heard the Words of the Torah, that he tore his clothes.

And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a slave of the king's saying, go, inquire of YHWH for me, and for them that are left in Israel and in Judah, concerning the Words of the scroll that is found:

because great is the anger of YHWH that is poured out upon us, because our forefathers have not observed the Word of YHWH, to do after all that is written in this scroll.

And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she lived in Jerusalem in the

college:) and they spoke to her to that effect.

And she answered them, This is what YHWH Elohim of Israel declares, tell the man that sent you to me, This is what YHWH declares, Behold, I will bring bad upon this Standing Place, and upon its inhabitants, even all the curses that are written in the scroll that they have read before the king of Judah:

Because they have forsaken me, and have burnt incense to other elohim, that they might provoke me to anger with all the works of their hands;

therefore my anger will be poured out upon this Standing Place, and will not be quenched.

And as for the king of Judah, who sent you to inquire of YHWH, so will you say to him, This is what YHWH Elohim of Israel declares concerning the Words that you have heard;

Because your heart was tender, and you did humble yourself before Elohim, when you heard his Words against this Standing Place, and against its inhabitants, and humbled yourself before me, and did tear your clothes, and weep before me; I have even heard you also, declares YHWH.

Behold, I will gather you to your forefathers, and you will be gathered to your grave in peace, neither will your eyes see all the bad that I will bring upon this Standing Place, and upon its inhabitants of the same. So they brought the king word back.

Then the king sent and gathered together all the Elders of Judah and Jerusalem.

And the king went up into the Temple of YHWH, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, Levites, and all the people, great and small. And he read in their ears all the Words of the scroll of the Covenant-Pledge that was found in the Temple of YHWH.

And the king stood in his place, and made a Covenant before YHWH, to walk after YHWH, and to observe his commandments, and his testimonies, and his statutes, with all his heart, and with all his mind, to perform the Words of the Covenant-Pledge that are written in this scroll.

And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the Covenant of Elohim, the Elohim of their forefathers.

And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve YHWH their Elohim. And all his days they departed not from following YHWH, the Elohim of their forefathers.

Chapter 35

Moreover Josiah observed a Passover to YHWH in Jerusalem: and they killed the Passover on the 14th day of the first month.

And he set the priests in their charges, and encouraged them to the service of the Temple of YHWH,

And said to the Levites that taught all Israel, which were Sacred to YHWH, put the Holy Ark in the Temple that Solomon the son of

David king of Israel did build. It will not be a burden upon your shoulders: serve now YHWH your Elohim, and his people Israel,

And prepare yourselves by the houses of your forefathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

And stand in the Holy Place according to the divisions of the families of the forefathers of your kinsmen the people, and after the division of the families of the Levites.

So kill the Passover and consecrate yourselves, and prepare your kinsmen so that they may do according to the Word of YHWH by the hand of Moses.

And Josiah gave to the people, of the flock, lambs and kids, all for the Passover sacrifice, for all that were present, to the number of 30,000, and 3000 young bulls: these were of the king's property.

And his princes gave willingly to the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the Temple of Elohim, gave to the priests for the Passover sacrifices 2,600 of the flocks , and 300 oxen.

Conaniah also, and Shemaiah and Nethaneel, his kinsmen, and Hashabiah, Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover sacrifices 5000 of the flocks, and 500 oxen.

So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

And they killed the Passover, and the priests sprinkled the blood

from their hands, and the Levites flayed them.

And they turn aside the whole Burnt-Offering, to put them by the divisions of the house of the forefathers of the sons of the people, to bring near to YHWH, as it is written in the Book of Moses - and so to the oxen.

And they roasted the Passover with fire according to the ordinance: but the other Holy offerings boiled they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of whole Burnt-Offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; because their kinsmen the Levites prepared for them.

So all the service of YHWH was prepared the same day, to observe the Passover, and to offer whole Burnt-Offerings upon the Altar of YHWH, according to the commandment of king Josiah.

And the children of Israel that were present observed the Passover at that time, and the Festival of Unleavened Bread seven days.

And there was no Passover like that one observed in Israel from the days of Samuel the prophet; neither did all the kings of Israel observe such a Passover as Josiah observed, and the priests, and the

Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

In the 18th year of the reign of Josiah was this Passover observed.

After all this, when Josiah had established the Temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

But he sent ambassadors to him saying, what have I to do with you, you king of Judah? I come not against you this day, but against the house with which I have war: because Elohim commanded me to make haste: forbear yourself from meddling with Elohim, who is with me so that he destroys you not.

Nevertheless Josiah would not turn his face from him, but disguised himself so that he might fight with him, and listened not to the words of Necho from the mouth of Elohim, and came to fight in the Valley of Megiddo.

And the archers shot at king Josiah; and the king said to his slaves, take me away; because I am extremely wounded.

His slaves therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the tombs of his forefathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their dirges to this day, and made them an ordinance in Israel: and behold, they are written in the Lamentations.

Now the rest of the acts of Josiah, and his goodness, according to what was written in the law of YHWH,

and his deeds, first and last, note, they are written in the Book of the Kings of Israel and Judah.

Chapter 36

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his dad's place in Jerusalem.

Jehoahaz was 23 years old when he began to reign, and he reigned three months in Jerusalem.

And the king of Egypt put him down at Jerusalem, and taxed of the land 100 talents [3 3/4th tons] of silver and a talent [75 lbs.] of gold.

And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim was 25 years old when he began to reign, and he reigned 11 years in Jerusalem: and he did what was bad in the sight of YHWH Elohim.

Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

Nebuchadnezzar also carried of the vessels of the Temple of YHWH to Babylon, and put them in his temple at Babylon.

Now the rest of the acts of Jehoiakim, and his abominations that he

did, and what was found in him, note, they are written in the Book of the Kings of Israel and Judah: and Jehoiachin his son reigned in his place.

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did what was bad in the sight of YHWH.

And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the precious vessels from the Temple of YHWH, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was 21 years old when he began to reign, and reigned 11 years in Jerusalem.

And he did what was bad in the sight of YHWH Elohim, and humbled not himself before Jeremiah the prophet speaking from the mouth of YHWH.

And he also rebelled against king Nebuchadnezzar, who had made him adjure by Elohim: but he stiffened his neck, and hardened his heart from turning to YHWH Elohim of Israel.

Moreover all the chief of the priests,

and the people, transgressed very much after all the abominations of the nations; and defiled the Temple of YHWH that he had consecrated in Jerusalem. And YHWH Elohim of their forefathers sent to them by his messengers, rising up early, and sending; because he had compassion on his people, and on his Dwelling Place:

But they mocked the messengers of Elohim, and despised his Words, and misused his prophets, until the anger of YHWH arose against his people, until there was no remedy.

Therefore he brought upon them the king of the Chaldeans, who killed their young men with the sword in the House of their Sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

And all the vessels of the House of Elohim, great and small, and the treasures of the Temple of YHWH, and the treasures of the king, and of his princes; all these he brought to Babylon.

And they burnt the House of Elohim, and broke down the wall of Jerusalem, and burnt all the palaces with fire, and destroyed all the precious vessels.

And them that had escaped from the sword he carried away to Babylon; where they were slaves to him and his sons until the reign of the kingdom of Persia:

To fulfill the Word of YHWH by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: because as long as she lay desolate she observed Sabbath, to fulfill 70 years.

Now in the first year of Cyrus king of Persia, that the Word of YHWH spoken by the mouth of Jeremiah might be accomplished, YHWH stirred up the mind of Cyrus king of Persia so that he made a proclamation throughout all his kingdom, and put it also in writing saying, so declares Cyrus king of Persia, all the kingdoms of the land has YHWH Elohim of the cosmos given me;

and he has charged me to build him a Temple in Jerusalem, that is in Judah. Who is there among you of all his people? YHWH his Elohim be with him, and let him go up. [The End of the Writings] Ezra/Nehemiah

Ezra/Nehemiah

Chapter 1

And in the first year of Cyrus king of Persia, at the completion of the Word of YHWH from the mouth of Jeremiah, has YHWH waked up the mind of Cyrus king of Persia, and he caused a proclamation to pass over into all his kingdom, and also in writing saying,

Thus says Cyrus king of Persia, YHWH Elohim of the skies has given me all the kingdoms of the earth; and he has charged me to build him a Temple at Jerusalem that is in Judah.

Who is there among you of all his people? His Elohim is with him, and let him go up to Jerusalem that is in Judah, and build the Temple of YHWH Elohim of Israel, (he is the Elohim,)

that is in Jerusalem. And whoever remains in any place where he sojourns, let the men of his place help him with silver, gold, and with goods and with animals, besides the Freewill-Offering for the Temple of Elohim that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit Elohim had raised, to go up to build the Temple of YHWH that is in Jerusalem.

And all they that were around them strengthened their hands with vessels of silver, gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Also Cyrus the king brought out the vessels of the Temple of YHWH that Nebuchadnezzar had brought out of Jerusalem, and had put

them in the house of his elohim;

Even those did Cyrus king of Persia bring out by the hand of Mithredath the treasurer, and numbered them to Sheshbazzar, the prince of Judah.

And this is the number of them:

30 chargers of gold, 1000 chargers of silver, 29 knives, and 30 basins of gold, silver basins of a second sort 410, and other vessels numbering 1000.

All the vessels of gold and of silver were 5,400. All these did Sheshbazzar bring up with them from the captivity that were brought up from Babylon to Jerusalem.

Chapter 2

Now these are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and came again to Jerusalem and Judah, everyone to his city; That came with Zerubbabel:

Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

The children of Parosh, 2,172.

The children of Shephatiah, 372.

The children of Arah, 775.

The children of Pahathmoab, of the children of Jeshua and Joab 2,812.

The children of Elam, 1,254.

The children of Zattu, 945.

The children of Zaccai, 760. The children of Bani, 642.

The children of Bebai, 623.

The children of Azgad, 1,222. The children of Adonikam, 666.

The children of Bigvai, 256. The children of Adin, 454.

The children of Ater of Hezekiah, 98. The children of Bezai, 323.

The children of Jorah, 112.

The children of Hashum, 223. The children of Gibbar, 95.

The children of Bethlehem, 123. The men of Netophah, 56. The men of Anathoth, 128.

The children of Azmaveth, 42.

The children of Kirjatharim, Chephirah, and Beeroth, 743.

The children of Ramah and Gaba, 621. The men of Michmas, 122. The men of Bethel and Ai, 223.

The children of Nebo, 52.

The children of Magbish, 156. The children of the other Elam, 1,254. The children of Harim, 320. The children of Lod, Hadid, and

Ono, 725. The children of Jericho, 345. The children of Senaah, 3,630.

The priests:

the children of Jedaiah, of the house of Jeshua, 973.

The children of Immer, 1,052.

The children of Pashur, 1,247.

The children of Harim, 1,017. The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, 74. The singers:

the children of Asaph, 128.

The children of the porters:

the children of Shallum,

the children of Ater,

the children of Talmon,

the children of Akkub,

the children of Hatita,

the children of Shobai, in all 139. The Nethinims:

the children of Ziha, the children of Hasupha, the children of Tabbaoth, The children of Keros, the children of Siaha, the children of Padon, The children of Lebanah, the children of Hagabah, the children of Akkub, The children of Hagab, the chil

dren of Shalmai,

the children of Hanan,

The children of Giddel,

the children of Gahar, the children of Reaiah, The children of Rezin, the children of Nekoda, the children of Gazzam, The children of Uzza, the children of Paseah, the children of

Besai, The children of Asnah, the children of Mehunim, the children of Nephusim, The childre

n of Bakbuk,

the children of Hakupha, the children of Harhur, The children of Bazluth, the children of Mehida, the children of Harsha, The children of Barkos, the children of Sisera, the children of Thamah, The children of Neziah, the children of Hatipha.

The children of Solomon's slaves:

the children of Sotai,

the children of Sophereth,

the children of Peruda, The children of Jaalah, the children of Darkon,

the children of Giddel,

The children of Shephatiah, the children of Hattil,

the children of Pochereth of Zebaim, the children of Ami. All the Nethinims, and

the children of Solomon's slaves were 392. And these were they that went up from Telmelah, Telharsa, Cherub, Addan, and Immer: but they could not show their father's house, and their seed, whether they were of Israel:

The children of Delaiah,

the children of Tobiah,

the children of Nekoda, 642. And of

the children of the priests:

the children of Habaiah, the children of Koz, the children of Barzillai; that took a woman of the daughters of Barzillai the Gileadite, and was called after their name: These desired their register among those that were reckoned by genealogy, but they were not found:

therefore were they, as defiled, put from the priesthood. And the Tirshatha (governor)

said to them, that they should not eat of the Most Holy things, until there stood up a priest with the Urim-Thummim.

The whole company together was 42,360, besides their slaves and their female slaves, of whom there were 7,337:

and there were among them 200 singing men and singing women. Their horses were 736; their mules, 245; Their camels, 435; their donkeys, 6,720.

And some of the chief of the fathers, when they came to the Temple of YHWH that is at Jerusalem, offered freely for the House of

Elohim to set it up in his Established Place:

They gave after their ability to the treasure of the work 61,000 drams [1,100 lbs.

] of gold, and 500 minas [2 4/5 tons] of silver, and 100 priest's garments. So the priests,

and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, lived in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Then stood up Jeshua the son of Jozadak, and his kinsmen the priests, and Zerubbabel the son of Shealtiel, and his kinsmen, and rebuilt the Altar of Elohim of Israel, to offer whole Burnt-Offerings on it, as it is written in the Torah of Moses the man of Elohim.

And they set the Altar upon its bases;

for fear was upon them because of the people of those countries:

and they offered whole Burnt-Offerings on it to YHWH, even whole Burnt-Offerings at sunrise and sunset.

They observed also the Feast of Tabernacles, as it is written, and offered the daily whole Burnt-Offerings by number, according to the custom, as the duty of every day required;

And afterward offered the continual whole Burnt-Offering, both of the new moons, and of all the sacred seasons of YHWH that were

consecrated, and of every one that willingly offered a Freewill-Offering to YHWH.

Chapter 3

From the first day of the seventh month began they to offer whole Burnt-Offerings to YHWH. But the foundation of the Temple of YHWH was not yet laid.

They gave money also to the masons and carpenters; with food, drink and oil, to them of Zidon and Tyre, to bring cedar trees from Lebanon to the Sea of Joppa, according to the grant that they had from Cyrus king of Persia.

Now in the second year of their coming to the House of Elohim at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their kinsmen the priests and the Levites, and all they that were come out of the captivity to Jerusalem.

And appointed the Levites, from 20 years old and upward, to set forward the work of the Temple of YHWH.

Then stood Jeshua with his sons and his kinsmen, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the House of Elohim:

the sons of Henadad, with their sons and their kinsmen the Levites.

And when the rebuilders laid the foundation of the Temple of YHWH, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise YHWH, after the ordinance of David king of Israel. And they sang together by course

in praising and giving thanks to YHWH;

because he is good, for his kindness endures for the ages toward Israel. And all the people shouted with a great shout, when they praised YHWH, because the foundation of the Temple of YHWH was laid. But many of the priests and Levites and chief of the fathers, who were older men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: because the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were rebuilding the Temple to YHWH Elohim of Israel; Then they came to Zerubbabel, and to the chief of the fathers and said to them, let us rebuild with you:

because we seek your Elohim, as you do; and we do sacrifice to him since the days of Esarhaddon king of Assur that brought us up here. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel replied to them, you have nothing to do with us to rebuild a Temple to our Elohim;

but we ourselves together will rebuild to YHWH Elohim of Israel, as king Cyrus the king of Persia has commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counselors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Chapter 4

And in the reign of Ahasuerus, in the beginning of his reign, they wrote to him an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions to Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows: Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions;

the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side of the river, and at such a time.

This is the copy of the letter that they sent to him, even to Artaxerxes the king;

Your servants the men on this side of the river, and at such a time.

Be it known to the king that the Jews that came up from you to us are come to Jerusalem, rebuilding that rebellious and bad city, and have set up its walls and joined the foundations.

Be it known now to the king, that if this city is rebuilt and its walls set up again, then will they not pay toll, tribute, and custom, and so

you will endanger the revenue of the kings.

Now, because that the salt of the palace is our salt,

and the nakedness of the king we have no patience to see, therefore we have sent and made known to the king; That search may be made in the book of records of your forefathers: so you will find in the book of records, and know that this city is a rebellious city, and hurtful to kings and provinces.

And that they have moved sedition within the same in olden times, for which cause was this city destroyed.

We certify the king that, if this city is rebuilt again and its walls set up, by this means you will have no portion on this side of the river.

Then sent the king an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that lived in Samaria, and to the rest beyond the river, peace, and at such a time. The letter that you sent to us has been plainly read before me.

And I commanded, and search has been made and it is found that this city of olden times has made insurrection against kings, and that rebellion and sedition have been made in it.

There have been mighty kings also over Jerusalem that have ruled over all countries beyond the river; and toll, tribute, and custom, was paid to them. Give now your commandment to cause these men to cease, and that this city not be rebuilt, until another commandment will be given from me.

Take heed now that you fail not to do this: why should damage grow to the hurt of the kings?

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews and made them to cease by force and power.

Then the work of the House of Elohim was stopped that is at Jerusalem.

So it ceased to the second year of the reign of Darius king of Persia. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews that were in Judah and Jerusalem in the Name of the Elohim of Israel, even to them.

Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to rebuild the House of Elohim that is at Jerusalem:

and with them were the prophets of Elohim helping them.

At the same time came to them Tatnai, governor on this side of the river, and Shetharboznai, and their companions and said to them, who has commanded you to rebuild this Temple, and to erect this wall?

Then we replied to them after this manner, what are the names of the men that construct this building?

But the eye of their Elohim was upon the Elders of the Jews, that they could not cause them to stop, until the matter came to Darius: and

Chapter 5

then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side of the river, and Shetharboznai and his companions the Apharsachites, which were on this side of the river, sent to Darius the king:

They sent a letter to him in which was written; Unto Darius the king, all peace.

Be it known to the king that we went into the province of Judea, to the House of the great Elohim that is built with great stones, and timber is laid in the walls, and this work goes fast, and prospers in their hands.

Then we asked those Elders, and said to them thus, who commanded you to rebuild this Temple and to erect these walls?

We asked their names also, to certify you so that we might write the names of the men that were the chief of them.

And so they returned us an answer saying, we are the slaves of the Elohim of the cosmos and earth, and rebuild the Temple that was made these many years ago that a great king of Israel built and completed.

But after that our forefathers had provoked the Elohim of the skies to anger, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this Temple, and carried the people away to Babylon.

But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to rebuild this House of Elohim.

And the vessels also of gold and silver from the House of Elohim

that Nebuchadnezzar took out

of the Temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered to one, whose name was Sheshbazzar, whom he had made governor;

And said to him, take these vessels, go, carry them into the Temple that is in Jerusalem, and let the House of Elohim be rebuilt in its place.

Then came the same Sheshbazzar, and laid the foundation of the House of Elohim that is in Jerusalem:

and since that time even until now has it been in building, and still it is not finished. Now therefore, if it seems good to the king, let there be search made in the king's treasure house that is there at Babylon, whether it is so, that a decree was made of Cyrus the king to rebuild this House of Elohim at Jerusalem, and let the king send his pleasure to us concerning this matter. Then Darius the king made a decree, and search was made in the house of the books, where the treasures were laid up in Babylon.

And there was found at Achmetha, in the palace that is in the province of the Medes, a scroll, and in it was a record written:

In the first year of Cyrus the king this same Cyrus the king made a decree concerning the House of Elohim in Jerusalem.

Let the Temple be rebuilt, the place where they offered sacrifices, and let its foundations be strongly laid;

the height of it 60 cubits [90 feet], and the width 60 cubits [90

feet]; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

Chapter 6

And also, the vessels of the House of Elohim, of gold and silver, that Nebuchadnezzar took out of the Temple that is in Jerusalem, and brought to Babylon, let it be given back, and go to the Temple that is in Jerusalem, each to its place, and put them down in the House of Elohim.

Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites that are beyond the river, keep a distance from that place:

Let the work of this House of Elohim alone; let the governor of the Jews and the Elders of the Jews build this House of Elohim in its place.

Moreover I make a decree what you will do to the Elders of these Jews for the building of this House of Elohim:

that of the king's goods, even of the tribute beyond the river, that expenses be given to these men so that they are not hindered.

And what they have need of, both young oxen, rams, and lambs, for the whole Burnt-Offerings of the Elohim of the cosmos, wheat, salt, wine, and oil, according to the appointment of the priests that are at Jerusalem, let it be given them day by day without fail.

That they may offer sacrifices of sweet savors to the Elohim of the cosmos, and pray for the life of the king, and of his sons.

Also I have made a decree, that whoever will alter this word, let timber be pulled down from his house, and being set up, let him be hanged on it; and let his house be made a dunghill for this.

And the Elohim that has caused his Name to dwell there destroy all kings and people, that will put to their hand to alter and to destroy this House of Elohim that is at Jerusalem. I Darius have made a decree; let it be done with speed.

Then Tatnai, governor on this side of the river, Shetharboznai, and their companions, according to what Darius the king had sent, so they did speedily.

And the Elders of the Jews built,

and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built, and finished it, according to the commandment of the Elohim of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this House was finished on the third day of the month Adar, that was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests,

and the Levites, and the rest of the children of the captivity, observed the dedication of this Temple of Elohim with joy. And offered at the dedication of this Temple of Elohim 100 oxen, 200 rams, 400 lambs; and for a Sin-Offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of Elohim that is at Jerusalem;

as it is written in the Book of Moses. And the children of the captivity observed the Passover on the 14th day of the first month. Because the priests and the Levites were purified together, all of them were clean, and killed the Passover for all the children of the captivity, and for their kinsmen the priests, and for themselves.

And the children of Israel that were come again out of captivity, and all such as had separated themselves to them from the uncleanness of the nations of the land, to seek YHWH Elohim of Israel, did eat, And observed the Festival of Unleavened Bread seven days with joy:

because YHWH had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the House of Elohim, the Elohim of Israel.

Now after

these thin

gs, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, The son of Shallum, the son of Zadok, the son of Ahitub, The son of Amariah, the son of Azariah, the son of Meraioth, The son of Zerahiah, the son of Uzzi, the son of Bukki, The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: Ezra himself has come up from Babylon, and he is a scribe ready in the Torah of Moses, that YHWH Elohim of Israel gave,

and the king gives to him - according to the hand of YHWH his Elohim upon him - all his request.

And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, to Jerusalem, in the seventh year of Artaxerxes the king.

Chapter 7

And he came to Jerusalem in the fifth month that was in the seventh year of the king.

Because upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his Elohim upon him.

Because Ezra had prepared his heart to seek the Torah of YHWH, and to do it, and to teach in Israel statutes and judgments.

Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, even a scribe of the words of the commandments of YHWH, and of his statutes to Israel.

Artaxerxes, king of kings, to Ezra the priest, a perfect scribe of the law of the Elohim of the cosmos, and at such a time:

I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, that are minded of their own freewill to go up to Jerusalem, go with you.

Inasmuch as you are sent of the king, and of his seven counselors, to inquire concerning Judah and Jerusalem, according to the law of your Elohim that is in your hand;

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e king and his counselors have freely offered to the Elohim of Israel, whose habitation is in Jerusalem, And all the silver and gold that you can find in all the province of Babylon, with the Freewill-Offering of the people, and of the priests, offering willingly for the Temple of their Elohim that is in Jerusalem:

That you may buy speedily with this money oxen, rams, lambs, with their Meal-Offerings and their Drink-Offerings, and offer them upon the Altar of the Temple of your Elohim that is in Jerusalem.

And whatever will seem good to you,

and to your kinsmen, to do with the rest of the silver and the gold, that do after the will of your Elohim.

The vessels also that are given you for the service of the House of your Elohim, those deliver you before the Elohim of Jerusalem. And whatever more will be needful for the Temple of your Elohim

that you will have occasion to bestow, bestow it out of the king's treasury.

And I, even I Artaxerxes the king, do make a decree to all the treasurers that are beyond the river, that whatever Ezra the priest, the scribe of the law of the Elohim of the cosmos will require of you, let it be done speedily.

Unto silver 100 talents [3 3/4th tons] and unto wheat 100 cors

[600 bushels], and unto wine 100 baths [600 gallons], and unto oil 100 baths [600 gallons], and salt without reckoning Whatever is commanded by the Elohim of the cosmos, let it be diligently done for the Temple of the Elohim of the cosmos:

because why should there be anger against the realm of the king and his sons?

Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this Temple of Elohim, it will not be lawful to impose toll, tribute, or custom, upon them.

And you Ezra, after the wisdom of your Elohim, that is in your hand, set magistrates and judges that may judge all the people that are beyond the river, all such as know the laws of your Elohim;

and he who has not known you cause to know;

And whoever will not do the law of your Elohim, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed is YHWH Elohim of our forefathers that has put such a thing as this in the king's heart, to beautify the House of YHWH that is in Jerusalem:

And has extended goodness to me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of YHWH my Elohim was upon me, and I gathered together out of Israel chief men to go up with me.

These are now the chief of their fathers, and this is the genealogy of

them that went up with me from Babylon, in the reign of Artaxerxes the king.

Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males 150.

Chapter 8

Of the sons of Pahathmoab; Elihoenai the son of Zerahiah, and with him 200 males.

Of the sons of Shechaniah; the son of Jahaziel, and with him 300 males. Of the sons also of Adin; Ebed the son of Jonathan, and with him 50 males. And

of the sons of Elam; Jeshaiah the son of Athaliah, and with him 70 males. And

of the sons of Shephatiah; Zebadiah the son of Michael, and with him 80 males.

Of the sons of Joab; Obadiah the son of Jehiel, and with him 218 males. And

of the sons of Shelomith; the son of Josiphiah, and with him 160 males.

And of the sons of Bebai; Zechariah the son of Bebai, and with 28 males.

And of the sons of Azgad; Johanan the son of Hakkatan, and with

him 110 males. And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them 60 males.

Of the sons also of Bigvai; Uthai, and Zabbud, and with them 70 males.

And I gathered them together to the river that flows to Ahava; and there we stayed in tents three days:

and I viewed the people, and the priests, and found there none of the sons of Levi.

Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men;

also for Joiarib, and for Elnathan, men of understanding.

And I sent them with commandment to Iddo the chief at the place Casiphia,

and I told them what they should say to Iddo, and to his kinsmen the Nethinims, at the place Casiphia, that they should bring to us ministers for the Temple of our Elohim.

And by the good hand of our Elohim upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his kinsmen, 18;

And Hashabiah, and with him Jeshaiah of the sons of Merari, his kinsmen and their sons, 20; Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, 220 Nethinims: all of them were expressed by name.

Then I proclaimed a fast there, at the river of Ahava so that we might afflict ourselves before our Elohim, to seek of him a right way for us, and for our little ones, and for all our substance.

Because I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:

because we had spoken to the king saying, the hand of our Elohim is upon all them for good that seek him. But his power and his anger is against all them that forsake him. So we fasted and besought our Elohim for this: and he was entreated of us.

Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their kinsmen with them, And weighed to them the silver, gold, and the vessels, even the offering of the Temple of our Elohim, which the king and his counselors, and his nobles, and all Israel there present, had offered:

I even weighed to their hand 650 talents [25 tons] of silver, and silver vessels 100 talents [3 3/4th tons] and of gold 100 talents [3 3/4th tons];

Also 20 basins of gold, of 1000 drams [19 lbs.

]; and two vessels of fine copper, precious as gold.

And I said to them, you are Holy to YHWH; the vessels are Holy also; and the silver and the gold are a Freewill-Offering to YHWH Elohim of your forefathers.

Watch and guard them, until you weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the Temple of YHWH.

So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem to the House of our Elohim.

Then we departed from the river of Ahava on the twelfth day of the first month, to go to Jerusalem:

and the hand of our Elohim was upon us, and he delivered us from the hand of the enemy, and of such as lay in ambush by the way.

And we came to Jerusalem, and stayed there three days. Now on the fourth day was the silver and the gold and the vessels weighed in the House of our Elohim by the hand of Meremoth the son of Uriah the priest.

And with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; by number and by weight of every one:

and all the weight was written at that time.

Also the children of those that had been carried away that were come out of the captivity, offered a whole Burnt-Offerings to the Elohim of Israel, 12 oxen for all Israel, 96 rams, 77 lambs, 12 he-goats for a Sin-Offering. All this was a whole Burnt-Offering to YHWH.

And they delivered the king's commissions to the king's lieutenants, and to the governors on this side the river:

and they furthered the people, and the House of Elohim. Now when these things were done, the princes came to me saying, the people of Israel and the priests, and the Levites, have not separated

themselves from the people of the lands, doing according to their abominations, even of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and the Amorites.

Because they have taken of their daughters for themselves, and for their sons:

Chapter 9

so that the Holy seed has mingled themselves with the people of those lands: yes, the hand of the princes and rulers has been chief in this trespass. And when I heard this thing, I tore my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled.

Then were assembled to me everyone that trembled at the Words of the Elohim of Israel, because of the transgression of those that had been carried away; and I sat appalled until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness;

and having torn my garment and my mantle, I fell upon my knees, and spread out my hands to YHWH Elohim, and said, O my Elohim, I am ashamed and blush to lift up my face to you, my Elohim:

because our depravities are increased over our head, and our offense has grown up unto the cosmos.

Since the days of our forefathers we have been in a great offense to this day; and for our depravities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a plunder, and to confusion of face, as it is this day.

And now for a little space grace has been shown from YHWH Elohim, to leave us a remnant to escape, and to give us a peg in his Holy Place, that our Elohim may lighten our eyes, and give us a little reviving in our bondage.

Because we were bondmen; yet our Elohim has not forsaken us in our bondage, but has extended goodness to us in the sight of the kings of Persia, to give us a reviving, to set up the House of our Elohim, and to repair the desolation thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our Elohim, what will we say after this?

because we have forsaken your commandments. That you have commanded by your slaves the prophets saying, the land, to which you go to possess it, is an unclean land with the uncleanness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their wealth for the ages:

that you may be strong, and eat the good of the land and leave it for an inheritance to your children for the ages.

And after all that has come upon us for our bad deeds, and for our great trespass, seeing that you our Elohim have punished us less than our depravities deserve, and have given us such deliverance as this; Should we again break your commandments, and join in affinity with the people of these abominations?

Would you not be angry with us until you had consumed us, so that there should be no remnant nor escaping? O YHWH Elohim of Israel, you are righteous: because we remain yet escaped, as it is this day:

look, we are before you in our trespasses: because we cannot stand before you because of this.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the Temple of Elohim, there assembled to him out of Israel a very great company of men and women and children: because the people wept greatly.

Chapter 10

And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said to Ezra, we have trespassed against our Elohim, and have taken foreign wives of the people of the land: yet now there is hope in Israel concerning this thing.

Now therefore let us make a pledge with our Elohim to put away all the wives, and such as are born of them, according to the counsel of my Adonai, and of those that tremble at the commandment of our Elohim; and let it be done according to the Torah.

Arise; for this matter belongs to you: we also will be with you: be of good courage and do it. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to adjure that they should do according to this word. And they adjured.

Then Ezra rose up from before the House of Elohim, and went into the chamber of Johanan the son of Eliashib:

and when he came here, he did eat no food or drink water: because he mourned because of the transgression of them that had been carried away.

And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem;

And that whoever would not come within three days, according to the counsel of the princes and the Elders, all his substance should be forfeited, and himself separated from the company of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It was the ninth month, on the 20th day of the month; and all the people sat in the street of the House of Elohim, trembling because of this matter, and for the great rain. And Ezra the priest stood up and said to them, you have transgressed, and have taken foreign wives, to increase the trespass of Israel. Now therefore make confession to YHWH Elohim of your forefathers, and do his pleasure: and separate yourselves from the people of the land, and from the foreign wives.

Then all the company answered and said with a loud voice, as you have said, so must we do.

But the people are many, and it is a time of much rain, and we are not able to stand outside, neither is this a work of one day or two:

because we are many that have transgressed in this thing.

Let now our rulers of all the company stand, and let all them that

have taken foreign wives in our cities come at appointed times, and with them the Elders of every city, and the judges, until the fierce anger of our Elohim for this matter is turned from us.

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter:

and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so.

And Ezra the priest, with certain chief of the fathers, after the house of their forefathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

And they made an end with all the men that had taken foreign wives by the first day of the first month. And among the sons of the priests there were found that had taken foreign wives: namely, of the sons of Jeshua the son of Jozadak, and his kinsmen; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

And they gave their hands that they would put away their wives;

and being guilty, they offered a ram of the flock for their trespass. And of the sons of Immer;

Hanani, and Zebadiah.

And of the sons of Harim; Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.

And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, Shimei, Kelaiah,

(the same is Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib:

and of the porters; Shallum, Telem, and Uri.

Moreover of Israel:

of the sons of Parosh; Ramiah, Jeziah, Malchiah, Miamin, Eleazar, Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah.

And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

And of the sons of Bani; Meshullam, Malluch, Adaiah, Jashub, Sheal, and Ramoth.

And of the sons of Pahathmoab; Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, Binnui, and Manasseh. And

of the sons of Harim;

Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah.

Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

Of the sons of Bani;

Maadai, Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasau, And Bani, and Binnui, Shimei, And Shelemiah, and Nathan, and Adaiah,

Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Shemariah, Shallum, Amariah, and Joseph.

Of the sons of Nebo;

Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

All these had taken foreign wives:

and some of them had wives by whom they had children.

The words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace, that Hanani, one of my kinsmen came, he and certain men of Judah;

and I asked them concerning the Jews that had escaped that were left of the captivity, and concerning Jerusalem.

And they said to me, the remnant that are left of the captivity there in the province are in great affliction and reproach:

the wall of Jerusalem also is broken down, and its gates are burnt with fire.

And it came to pass when I heard these words, that I sat down and wept, and mourned a number of days and fasted, and prayed before the Elohim of the cosmos.

And said, I ask you O YHWH Elohim of the cosmos, the great and terrible Elohim, that guards Covenant and goodness for them that love him and observe his commandments.

Let your ear now be attentive and your eyes open, that you may hear the prayer of your slave that I pray before you now, day and night, for the children of Israel your slaves, and confess the sins of the children of Israel that we have sinned against you:

Chapter 1

both I and my father’s house have sinned.

We have dealt very corruptly against you, and have not observed the commandments, nor the statutes, nor the judgments, that you commanded your slave Moses.

Remember,

I ask you,

the Word

that you c

ommanded your slave Moses saying, If you transgress, I will scatter you abroad among the nations And you have turned back to me, and observe my commands, and done them - if your outcast is in the end of the cosmos, there I gather them, and have brought them in unto the place that I have chosen to cause my Name to tabernacle there.

Now these are your slaves and your people, whom you have ransomed by your great power, and by your strong hand.

O Adonai I ask you, let now your ear be attentive to the prayer of your slave, and to the prayer of your servants, who desire to fear

your Name:

and prosper, I pray you, your slave this day, and grant him compassion in the sight of this man.

Because I was the king's cup-bearer.

Chapter 2

And it came to pass in the month Nisan, in the 20th year of Artaxerxes the king that wine was before him: and I took up the wine, and gave it to the king. Now I had not been sad in his presence before. Therefore the king said to me, why is your appearance sad, seeing you are not sick? This is nothing else but sorrow of heart, and I fear very much.

And I replied to the king, let the king live for the ages: why should not my appearance be sad, when the city, the place of my forefathers' tombs, lies waste, and its gates are consumed with fire?

Then the king said to me, for what do you make a request? So I prayed to the Elohim of the cosmos.

And I said to the king, if it pleases the king

and if your slave has found favor in your sight, that you would send me to Judah, to the city of my forefathers' tombs so that I may rebuild it.

And the king replied to me, (the queen also sitting by him,) For how long will your journey be? And when will you return? So it pleased the king to send me; and I set him a time. And I say to the king, if to the king it is good, let letters be given to me for the governors

beyond the River, that they let me pass over until I come to Judah:

And a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace that appertained to the house, and for the wall of the city, and for the house that I will enter into.

And the king granted me, according to the good hand of my Elohim upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

When Sanballat the Horonite, and Tobiah the slave, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my Elohim had put in my heart to do at Jerusalem: neither was there any animal with me, save the animal that I rode on.

And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem that were broken down, and the gates were consumed with fire.

Then I went on to the gate of the fountain and to the king's pool: but there was no place for the animal that was under me to pass.

Then went I up in the night by the brook, and viewed the wall and turned back, and entered by the gate of the valley, and so returned.

And the rulers knew not where I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then I said to them, you see the distress that we are in, how Jerusalem lies waste, and the gates are burnt with fire:

come, and let us rebuild up the wall of Jerusalem so that we are no more a scorn.

Then I told them of the hand of my Elohim that was good upon me; as also the king's words that he had spoken to me. And they said, let us get up and rebuild. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the slave, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn and despised us, and said, what is this thing that you do? Will you rebel against the king? Then I answered them and said to them, the Elohim of the cosmos, he will prosper us;

therefore we his slaves will arise and rebuild: but you have no portion, nor right, nor memorial, in Jerusalem.

Chapter 3

Then Eliashib the high priest rose up with his kinsmen the priests, and they rebuilt the Sheep Gate; they consecrated it, and set up the doors of it; even to the tower of Meah they consecrated it, unto the tower of Hananeel.

And next to him the men of Jericho rebuilt. And next to them Zaccur the son of Imri rebuilt.

But the Fish Gate did the sons of Hassenaah rebuild, who also laid the beams of it, and set up its doors, the locks and its bars.

And next to them repaired Meremoth the son of Uriah, the son of Koz.

And next to them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next to them repaired Zadok the son of Baana. And next to them the Tekoites repaired; but their nobles put not their necks to the work of their master.

Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid its beams, and set up its doors, locks and bars.

And next to them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, to the throne of the governor on this side the river. Next to him repaired Uzziel the son of Harhaiah, of the goldsmiths.

Next to him also repaired Hananiah the son of one of the perfumers, and they fortified Jerusalem to its broad wall.

And next to them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

And next to them repaired Jedaiah the son of Harumaph, even opposite his house. And next to him repaired Hattush the son of Hashabniah.

Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

And next to him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

The Valley Gate repaired Hanun, and the inhabitants of Zanoah; they rebuilt it, and set up its doors, locks and bars, and 1000 cubits [1,500 feet] on the wall to the dung gate.

But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he rebuilt it, and set up its doors, locks and bars.

But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he rebuilt it and covered it, and set up its doors, locks and bars, and the wall of the Pool of Siloah by the king's garden, and to the stairs that go down from the city of David.

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty.

After him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

After him repaired their kinsmen, Bavai the son of Henadad, the ruler of the half part of Keilah.

And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece opposite the going up to the armory at the turning of the wall.

After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall to the door of the house of Eliashib the high priest.

After him repaired Meremoth the son of Uriah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

And after him repaired the priests, the men of the plain.

After him repaired Benjamin and Hashub opposite their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

After him repaired Binnui the son of Henadad another piece, from the house of Azariah to the turning of the wall, even to the corner.

Palal the son of Uzai, opposite the turning of the wall, and the tower which projected out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

Moreover the Nethinims lived in Ophel, to the place opposite the Water Gate toward the East, and the tower that goes out.

After them the Tekoites repaired another piece, opposite the Great Tower that goes out, even to the wall of Ophel.

From above the Horse Gate repaired the priests, everyone opposite his house.

After them repaired Zadok the son of Immer opposite his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the East Gate.

After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah opposite his chamber.

After him repaired Malchiah the goldsmith's son to the place of the Nethinims, and of the merchants, opposite the gate Miphkad, and to the going up of the corner.

And between the going up of the corner to the Sheep Gate repaired the goldsmiths and the traders.

Chapter 4

But it came to pass that when Sanballat heard that we rebuilt the wall, he was angry, and took great indignation and mocked the Jews.

And he spoke before his kinsmen and the army of Samaria and said, what are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish that are burnt?

Now Tobiah the Ammonite was by him and he said, even what they rebuild, if a fox goes up, he will even break down their stone wall.

Hear, O our Elohim; for we are despised: and turn their scorn upon their own heads and give them for booty in the land of captivity:

And cover not their depravity, and let not their sin be blotted out from before you: because they have provoked you to anger before the builders. So we rebuilt the wall; and all the wall was joined together to the half of it: because the people had a mind to work.

But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were erected, and that its breaches began to be stopped, then they were very angry, And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer to our Elohim, and set a watch against them day and night, because of them.

And Judah said, the power of the burden-bearers has become feeble, and the rubbish is abundant, and we are not able to rebuild on the wall.

And our adversaries said, they will not know, neither see, until we come in the middle among them and kill them, and cause the work to cease.

And it came to pass, that when the Jews that lived by them came, they said unto us ten times, from all places where you will return to us they will be upon you.

Therefore I set in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

And I looked and rose up, and said to the nobles and to the rulers, and to the rest of the people, be not afraid of them.

Remember Adonai that is great and terrible, and fight for your kinsmen, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known to

us and Elohim had brought their counsel to nothing, that we returned all of us to the wall, everyone to his work.

And it came to pass from that time forth that the half of my servants labored in the work, and the other half of them held both the spears, the shields, and the bows, and the javelins;

and the rulers were behind all the House of Judah.

They that rebuilt on the wall, and they that carried burdens, with those that loaded, everyone with one of his hands labored in the work, and with the other hand held a weapon. Because the rebuilders, everyone had his sword girded by his side, and so rebuilt.

And he that sounded the trumpet was by me.

And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated on the wall, one far from another.

In what place therefore you hear the sound of the trumpet, gather here to us: our Elohim will fight for us.

So we labored in the work: and half of them held the spears from the rising of the morning until the stars appeared.

Likewise at the same time I said to the people, let everyone with his slave lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

So neither I, nor my kinsmen, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, saving that

everyone put them off for washing.

Chapter 5

And there was a great cry of the people and of their wives against their kinsmen the Jews.

For there were some that said, we, our sons and our daughters are many: therefore we take up corn for them so that we may eat and live.

Some also there were that said, we have mortgaged our lands, vineyards, and houses so that we might buy corn, because of the famine.

There were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards.

Yet now our flesh is as the flesh of our kinsmen, our children as their children: and lo, we bring into bondage our sons and our daughters to be slaves, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; because other men have our lands and vineyards.

And I was very angry when I heard their cry and these words.

Then I consulted with myself, and I rebuked the nobles, and the rulers, and said to them, you exact interest, everyone from his brother. And I set a great assembly against them.

And I said to them, we after our ability have redeemed our kinsmen the Jews that were sold to the nations; and will you even sell your kinsmen? Or will they be sold to us? Then they held their peace and

found nothing to answer.

Also I said, it is not good what you do: ought you not to walk in the fear of our Elohim because of the scorn of the nation's our enemies?

I likewise and my kinsmen, and my servants, might exact of them money and corn: I ask you, let us stop this taking of interest.

Restore, I ask you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the 100th part of the money, and of the corn, the wine, and the oil, that you exact from them.

Then they said, we will restore them and will require nothing of them; so will we do as you say. Then I called the priests, and took an oath of them, that they should do according to this promise.

Also I shook my lap and said, so Elohim shake out every man from his house, and from his labor, that performs not this promise, even so is he shaken out, and emptied. And all the company replied, so be it, and praised YHWH. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the 20th year even to the 32nd year of Artaxerxes the king, that is, twelve years, I and my kinsmen have not eaten the bread of the governor.

But the former governors that had been before me were chargeable to the people, and had taken of them bread and wine, besides 40 shekels [1 lb.] of silver; yes, even their servants exercised power over the people:

and I have not done so, because of the fear of Elohim. Yes, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered there to the work.

Moreover there were at my table 150 of the Jews and rulers, besides those that came to us from among the nations that are around us.

Now what was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine. Still for all this I required not the bread of the governor, because the bondage was heavy upon this people.

Think upon me, my Elohim, for good, according to all that I have done for these people.

Chapter 6

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had rebuilt the wall, and that there was no breach left in it; (though at that time I had not set up the doors upon its gates;)

That Sanballat and Geshem sent to me saying, come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me injury.

And I sent messengers to them saying, I am doing a great work so that I cannot come down:

why should the work cease while I leave it, and come down to you? Still they sent to me four times after this sort; and I answered them after the same manner.

Then sent Sanballat his slave to me in the same manner the fourth time with an open letter in his hand;

In which was written, it is reported among the nations, and Gashmu says it, that you and the Jews think to rebel: for which cause you build the wall so that you may be their king, according to these words.

And you have also appointed prophets to preach of you at Jerusalem saying, there is a king in Judah: and now will it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Then I sent to him, saying there are no such things done as you say, but you feign them out of your own heart.

For they all made us afraid saying, their hands will be weakened from the work so that it is not done. Now therefore strengthen you my hands.

Afterward I came to the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, let us meet together in the House of Elohim, within the Temple, and let us shut the doors of the Temple. Because they will come to kill you; yes, in the night will they come to kill you.

And I said, should such a man as I flee? And who is there, that being as I am, would go into the Temple to save his life? I will not go in.

And lo, I perceived that Elohim had not sent him; but that he pronounced this prophecy against me: because Tobiah and

Sanballat had hired him.

Therefore was he hired so that I should be afraid, and do so and sin, and that they might have a matter for a bad report so that they might scorn me.

My Elohim, think upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the 25th day of the month Elul, in 52 days.

And it came to pass, that when all our enemies heard this, and all the nations that were around us saw these things, they were much cast down in their own eyes: because they perceived that this work was accomplished of our Elohim.

Moreover in those days the nobles of Judah sent many letters to Tobiah, and the letters of Tobiah came to them.

Because there were many in Judah adjured to him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Chapter 7

Now it came to pass when the wall was rebuilt, and I had set up the doors, and the porters and the singers and the Levites were appointed,

that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: because he was a faithful man, and feared Elohim above many.

And I said to them, let not the gates of Jerusalem be opened until the sun is hot; and while they stand by, let them shut the doors and bar them: and appoint watches of the inhabitants of Jerusalem, everyone in his watch, and everyone to be opposite his house.

Now the city was large and great: but the people were few in it, and the houses were not built.

And my Elohim put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them that came up at the first, and I found written in it,

these are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and returned to Jerusalem and to Judah, everyone to his city;

Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number I say, of the men of the people of Israel was this;

The children of Parosh, 2,172.

The children of Shephatiah, 372.

The children of Arah, 652.

The children of Pahathmoab, of the children of Jeshua and Joab,

2,818.

The children of Elam, 1,254.

The children of Zattu, 845.

The children of Zaccai, 760.

The children of Binnui, 648.

The children of Bebai, 628.

The children of Azgad, 2,322.

The children of Adonikam, 667.

The children of Bigvai, 2,067.

The children of Adin, 655.

The children of Ater of Hezekiah, 98.

The children of Hashum, 328. The children of Bezai, 324.

The children of Hariph, 112. The children of Gibeon, 95. The men of Bethlehem and Netophah, 188. The men of Anathoth, 128. The men of Bethazmaveth, 42. The men of Kirjathjearim, Chephirah, and Beeroth, 743. The men of Ramah and Geba, 621. The men of Michmas,122. The men of Bethel and Ai, 123. The men of the other Nebo, 52.

The children of the other Elam, 1,254.

The children of Harim, 320.

The children of Jericho, 345.

The children of Lod, Hadid, and Ono, 721.

The children of Senaah, 3,930 .

The priests: the children of Jedaiah, of the house of Jeshua 973.

The children of Immer, 1,052.

The children of Pashur, 1,247. The children of Harim, 1,017.

The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, 74.

The singers:

the children of Asaph, 148. The porters:

the children of Shallum,

the children of Ater,

the children of Talmon,

the children of Akkub, the children of Hatita, the children of Shobai, 138. The Nethinims:

the children of Ziha,

the children of Hashupha,

the children of Tabbaoth, The children of Keros,

the children of Sia, the children of Padon, The children of Lebana, the children of Hagaba, the children of Shalmai, The children of

Hanan, the children of Giddel, the children of Gahar, The children of Reaiah, the children of Rezi

n, the children of Nekoda, The children of Gazzam, the children of Uzza, the children of Phasea

h, The children of Besai, the children of Meunim, the children of Nephishesim, The children of Bakbuk, the children of Hakupha, the children of Harhur, The children of Bazlith, the children of Mehida, the children of Harsha.

The children of Barkos, the children of Sisera, the children of Tamah, The children of Neziah, the children of Hatipha.

The children of Solomon's slaves:

the children of Sotai,

the children of Sophereth,

the children of Perida,

The children of Jaala,

the children of Darkon,

the children of Giddel, The children of Shephatiah,

the children of Hattil, the children of Pochereth of Zebaim,

the children of Amon. All the Nethinims, and the children of Solomon's slaves, were 392. And these were they that went up also from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not show their father's house, nor their descendants, whether

they were of Israel.

The children of Delaiah,

the children of Tobiah,

the children of Nekoda, 642. And of the priests:

the children of Habaiah,

the children of Koz, the children of Barzillai that took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found:

therefore were they, as defiled, were put from the priesthood. And the Tirshatha (governor)

said to them, that they should not eat of the Most Holy things until there stood up a priest with the Urim-Thummim. The whole company together was 42,360. Beside their male and female slaves, of whom there were 7,337:

and they had 245 singing men and singing women. Their horses, 736:

their mules, 245: Their camels, 435: and 6,720 donkeys. And some of the chief of the fathers gave to the work. The Tirshatha (governor) gave to the treasury 1000 drams [19 lbs.

] of gold, 50 basins, 530 priest's garments. And some of the chief of the fathers gave to the treasury of the work 20,000 drams [375 lbs.] of gold, and 2,200 minas [1 1/3rd tons] of silver. And what the rest of the people gave was 20,000 drams [375 lbs.] of gold, and 2000

minas [1 1/4th tons] of silver, and 67 priests' garments. So the priests,

and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, lived in their cities;

and when the seventh month came, the children of Israel were in their cities.

And all the people gathered themselves together as one man into the street that was before the Water Gate;

and they spoke to Ezra the scribe to bring the Book of the Torah of Moses that YHWH had commanded to Israel.

And Ezra the priest brought the law before the company both of men and women, and all that could hear with understanding, on the first day of the seventh month.

And he read in it before the street that was before the Water Gate from the morning until midday, before the men and the women and those that could understand;

and the ears of all the people were attentive to the Book of the Torah.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose;

and beside him stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, Mishael, Malchiah, Hashum, Hashbadana, Zechariah, and Meshullam. And Ezra opened the Book in the sight of all the people;

(for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed YHWH, the great Elohim.

Chapter 8

And all the people answered, so be it, so be it, with lifting up their hands:

and they bowed their heads and worshiped YHWH with their faces to the ground.

Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the Book in the Torah of Elohim distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah that is the Tirshatha (governor),

and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, this day is Holy to YHWH your Elohim;

mourn not, nor weep. Because all the people wept, when they heard the Words of the Torah.

Then he said to them, go your way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared: because this day is Holy to the LORD: neither be you sorry; because the joy of YHWH is your Place of Safety.

And the Levites are keeping all the people silent, saying, `Be silent, for today [is] holy, and be not grieved.' And all the people went

their way to eat, and to drink, and to send portions, and to make great gaiety, because they had understood the Words that were declared to them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the Words of the law.

And they found written in the law that YHWH had commanded by Moses, that the children of Israel should live in booths in the Festival of the seventh month:

And that they should publish and proclaim in all their cities, and in Jerusalem saying, go out to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

So the people went out and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the House of Elohim, and in the street of the Water Gate, and in the street of the Gate of Ephraim.

And all the company of them that were returned out of the captivity made booths, and sat under the booths:

because since the days of Joshua (Yeshua) the son of Nun to that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day to the Last Day, he read in the Book of the Torah of Elohim.

And they observed the Festival seven days;

and on the eighth day was a solemn assembly, according to the

custom. Now in the 24th day of this month the children of Israel were assembled with fasting, and with sackcloth and earth upon them.

And the offspring of Israel separated themselves from all foreigners, and stood and confessed their sins, and the depravities of their forefathers.

And they stood up in their place, and read in the Book of the Torah of YHWH Elohim a quarter of the day; and another quarter they confessed, and worshiped YHWH Elohim. Then stood up upon the stairs, of the Levites, Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice to YHWH Elohim.

Then the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah said, stand up and bless YHWH Elohim for the ages of the ages:

Chapter 9

and blessed is your glorious Name that is exalted above all blessing and praise. You, even you, are YHWH alone; you have fashioned the universe, the cosmos of the universe, with all their host, the earth, and all that is in it, the seas, and all that is in it, and you preserve them all;

and the host of the cosmos worships you.

You are YHWH Elohim, who did choose Abram, and brought him out of Ur of the Chaldees, and gave him the name of Abraham;

And found his heart faithful before you, and cut out a Covenant

with him to give the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites, and the Girgashites, to ascribe it, I say, to his descendants, and have performed your Words;

because you are righteous: And did see the affliction of our forefathers in Egypt, and heard their cry by the Red Sea;

And showed signs and wonders upon Pharaoh, and on all his slaves, and on all the people of his land: because you knew that they dealt proudly against them. So did you acquire yourself fame, as it is this day. And you did divide the sea before them, so that they went through the middle of the sea on the dry land;

and their persecutors you threw into the deep, as a stone into the mighty waters.

Moreover you led them in the day by a Cloud-mass Pillar; and in the night by a Pillar of Supernatural Fire, to give them light in the journey in which they should go. You came down also upon Mount Sinai, and spoke with them from the skies, and gave them right judgments, and true laws, good statutes and commandments:

And made known to them your Holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses your slave:

And gave them bread from the skies for their hunger, and brought forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land that you had adjured to give them.

But they and our forefathers dealt proudly, and hardened their necks and obeyed not your commandments, And refused to obey,

neither were mindful of your wonders that you did among them.

But hardened their necks, and in their rebellion appointed a captain to return to their bondage:

but you are an Elohim ready to pardon, gracious and compassionate, slow to anger, and of great kindness, and forsook them not.

Yes, when they had fashioned themselves a molten metal calf and said, this is your elohim that brought you up out of Egypt, and had committed a great despising;

Yet you in your abounding compassion forsook them not in the uninhabited land. The Pillar of the Cloud-mass departed not from them by day, to lead them in the journey;

neither the Pillar of Supernatural Fire by night, to show them light, and the path in which they should go.

You gave also your good Spirit to instruct them, and withheld not your manna from their mouth, and gave them water for their thirst. Yes, 40 years did you sustain them in the uninhabited land, so that they lacked nothing; their clothes did not wear out, and their feet swelled not.

And you gave to them kingdoms, and peoples, and did apportion them to the corner, and they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

Their children also you multiplied as the stars of the cosmos, and brought them into the land, concerning which you had promised to their forefathers, that they should go in to possess it.

So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings, and the people of the land, that they might do with them as they would.

And they took strong cities, and a fat land, and possessed houses full of all goods, wells excavated, vineyards, and olive-yards, and fruit trees in abundance:

so they did eat and were filled, and became fat and delighted themselves in your great goodness.

Nevertheless they were disobedient, and rebelled against you, and cast your law behind their backs, and killed your prophets that testified against them to turn them to you, and they committed great blasphemy.

Therefore you delivered them into the hand of their enemies, who vexed them. And in the time of their trouble, when they cried to you, you heard them from the cosmos;

and according to your abounding compassion you appointed them saviors, who delivered them out of the hand of their enemies. But after they had rest, they did bad again before you. Therefore you left them in the hand of their enemies, so that they had the dominion over them:

yet when they returned and cried to you, you heard them from the cosmos; and many times did you deliver them according to your compassion; And testified against them, that you might bring them again to your Torah. Yet they dealt proudly and obeyed not your commandments, but sinned against your judgments, (which if a

man does, he will live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. For many years you did forbear them, and testified against them by your Spirit in your prophets: yet they would not give an ear:

therefore you gave them into the hand of the people of the lands.

Nevertheless for your great compassion's sake you did not utterly consume them or forsake them; because you are a gracious and compassionate Elohim.

Now therefore, our Elohim, the great, the mighty, and the awe inspiring Elohim, who guards Covenant and goodness, let not all the trouble seem little before you, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our ancestors, and on all your people, since the time of the kings of Assyria to this day.

But you are righteous in all that is brought upon us; because you have done right, but we have done wickedly:

Neither have our kings, our princes, our priests or our ancestors, observed your law, nor obeyed your commandments and your testimonies, in which you did testify against them.

Because they have not served you in their kingdom, and in your great goodness that you extended to them, and in the large and fat land that you ascribed to them, neither turned they from their wicked works.

Observe, we are slaves this day, and for the land that you ascribed to our forefathers to eat its fruit and its good things, look, we are

slaves in it:

And it yields much increase to the kings who you have set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

And because of all this we make a certain covenant, and write it; and our princes, Levites, and priests, seal it.

Now those that sealed it were, Nehemiah, the Tirshatha, the son of Hachaliah, Zidkijah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah:

these were the priests. And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

And their kinsmen, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu.

Chapter 10

The chief of the people;

Parosh, Pahathmoab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizki

jah, Azzur, Hodijah, Hashu

m, Bezai, Hariph, Anathoth,

Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua,

Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, And Ahijah, Hanan, Anan, Malluch, Harim, Baanah.

And the re

st of the

people, th

e priests,

the Levites

, the porters, the singe

rs, the Nethinims, and all they that had separated themselves from the people of the lands to the Torah of Elohim, their wives, their sons, and their daughters, everyone having knowledge and having understanding;

They are laying hold on their kinsmen, their honorable ones, and coming into an execration, and into an oath, to walk in the Torah of Elohim, that was given by the hand of Moses, slave of Elohim.

And to observe and to institute all the commands of YHWH my Master, and his judgments, and his statutes;

And that we would not give our daughters to the people of the land or take their daughters for our sons:

And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the Holy Day:

and that we would leave the seventh year, and the usury on every hand.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the House of our Elohim;

For bread of the arrangement (shewbread)

, and the

continual

present, a

nd the con

tinual Burnt-Offering of the Sabbaths, of the new moons, for appointed seasons, and for Sacred things, and for Sin-Offerings, to make a covering for Israel, even all the work of the House of our Elohim.

And we cas

t the lots

among the priests, the Levites, and the people, for the Wood-Offering, to bring it into the House of our Elohim, after the houses of our forefathers, at times appointed year by year, to burn upon the Altar of YHWH Elohim, as it is written in the law.

And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, to the Temple of YHWH:

Also the f

irstborn of our sons, and of our cattle, as it is written in the Torah, and the firstborn of our herds and of our flocks, to bring to the House of our Elohim, to the priests that minister in the House of our Elohim:

And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all kinds of trees, of wine and of oil, to the priests, to the chambers of the House of our Elohim.

And the tithes of our ground to the Levites, that the same Levites might have the tithes in all the cities of our tillage.

And the priest the son of Aaron will be with the Levites, when the Levites take tithes:

and the Levites will bring up the tithe of the tithes to the House of our Elohim, to the chambers, into the treasury.

Because the children of Israel and the children of Levi will bring the offering of the corn, of the new wine, and the oil, to the chambers, where are the vessels of the Sanctuary, and the priests that minister and the porters, and the singers:

and we will not forsake the House of our Elohim.

And the rulers of the people lived at Jerusalem: the rest of the people also cast lots, to bring one of ten to live in Jerusalem the Holy City, and nine parts to live in other cities.

And the people blessed all the men that willingly offered themselves to live at Jerusalem.

And these are heads of the province who have lived in Jerusalem,

and in cities of Judah, they have abided each in his possession in their cities; Israel, the priests,

Chapter 11

and the Levites,

and the Nethinim, and the sons of the slaves of Solomon. And at Jerusalem lived certain of the children of Judah, and of the children of Benjamin. Of the children of Judah;

Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

All the sons of Perez that lived at Jerusalem were 468 valiant men. And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

And after him Gabbai, Sallai, 928. And Joel the son of Zichri was their overseer:

and Judah the son of Senuah was second over the city. Of the priests: Jedaiah the son of Joiarib, Jachin.

Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the House of Elohim.

And their kinsmen that did the work of the Temple were 822:

and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah. And his kinsmen, chief

of the fathers, 242:

and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.

And their kinsmen, mighty men of valor, 128: and their overseer was Zabdiel, the son of one of the great men. Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the House of Elohim.

And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his kinsmen, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

All the Levites in the Holy City were 284.

Moreover the porters, Akkub, Talmon, and their kinsmen that guarded the gates, were 172.

And the residue of Israel, of the priests, and the Levites, were in

all the cities of Judah, everyone in his inheritance. But the Nethinims lived in Ophel: and Ziha and Gispa were over the Nethinims. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son

of Micha.

Of the sons of Asaph, the singers were over the business of the House of Elohim.

Because it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

And for the villages, with their fields, some of the children of Judah lived at Kirjatharba, and in its villages, and at Dibon, and in its villages, and at Jekabzeel, and in its villages, and at Jeshua, and at Moladah, and at Bethphelet, and at Hazarshual, and at Beersheba, and in its villages, and at Ziklag, and at Mekonah, and in its villages.

And at Enrimmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and in their villages, at Lachish, and its fields, at Azekah, and in its villages.

And they lived from Beersheba to the Valley of Hinnom.

The children also of Benjamin from Geba lived at Michmash, and Aija, and Bethel, and in their villages,

And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen.

And of the Levites were divisions in Judah, and in Benjamin.

Now these are the priests and the Levites that went up with

Zerubbabel the son of Shealtiel, and Jeshua:

Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, Joiarib, Jedaiah, Sallu, Amok, Hilkiah, Jedaiah.

These were the chief of the priests and of their kinsmen in the days of Jeshua.

Moreover the Levites:

Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, that was over the thanksgiving, he and his kinsmen.

Also Bakbukiah and Unni, their kinsmen, were opposite them in the watches.

And Jeshua gendered Joiakim, Joiakim also gendered Eliashib, and Eliashib gendered Joiada, And Joiada gendered Jonathan, and Jonathan gendered Jaddua.

And in the days of Joiakim were priests, the chief of the fathers:

of Seraiah, Meraiah;

Chapter 12

of Jeremiah, Hananiah;

Of Ezra, Meshullam;

of Amariah, Jehohanan;

Of Melicu, Jonathan;

of Shebaniah, Joseph;

Of Harim, Adna;

of Meraioth, Helkai;

Of Iddo, Zechariah;

of Ginnethon, Meshullam;

Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

Of Bilgah, Shammua; of Shemaiah, Jehonathan; And of Joiarib, Mattenai;

of Jedaiah, Uzzi; Of Sallai, Kallai; of Amok, Eber; Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers:

also the priests, to the reign of Darius the Persian.

The sons of Levi, the chief of the fathers, were written in the Book of Chronicles, even until the days of Johanan the son of Eliashib.

And the chief of the Levites:

Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their kinsmen opposite them, to praise and to give thanks, according to the commandment of David the man of Elohim, watch opposite watch.

Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the watch at the thresholds of the gates.

These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

And at the

dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to observe the dedication with gladness, both with thanksgiving and with singing, with cymbals, bagpipes (skin-bag)

, and with lyre.

And the sons of the singers gathered themselves together, both out of the plain country all around Jerusalem, and from the villages of Netophathi;

Also from the house of Gilgal, and out of the fields of Geba and Azmaveth:

for the singers had built themselves villages all around Jerusalem.

And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, of which one went on the right hand upon the wall toward the dung gate:

And after them went Hoshaiah, and half of the princes of Judah, And Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, And certain of the priests' sons with trumpets;

namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

And his kinsmen, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of Elohim, and Ezra the scribe before them.

And at the Fountain Gate that was opposite them, they went up by the stairs of the City of David, at the going up of the wall, above the house of David, even to the Water Gate eastward.

And the other company of them that gave thanks went opposite them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even to the broad wall;

And from above the Gate of Ephraim, and above the old gate, and above the Fish Gate, and the tower of Hananeel, and the tower of Meah, even to the Sheep Gate:

and they stood still in the prison gate.

So stood the two companies of them that gave thanks in the House of Elohim, and I, and the half of the rulers with me:

And the priests;

Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer.

And the singers sang loud, with Jezrahiah their overseer.

Also that day they offered great sacrifices, and rejoiced: because Elohim had made them rejoice with great joy: the wives also

and the children rejoiced:

so that the joy of Jerusalem was heard even in the distance.

And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites.

Because Judah rejoiced for the priests and for the Levites that stood.

And both the singers and the porters kept the watch of their Elohim, and the watch of the purification, according to the commandment of David, and of Solomon his son. Because in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving to Elohim. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion:

and they consecrated Holy things to the Levites;

and the Levites consecrated them to the children of Aaron.

Chapter 13

On that day they read in the Torah of Moses in the audience of the people; and in it was found written, that the Ammonite and the Moabite should not come into the company of Elohim for the ages;

Because they met not the children of Israel with food and water, but

hired Balaam against them, that he should curse them: but our Elohim turned the curse into a blessing.

Now it came to pass, when they had heard the law, that they separated from Israel all the mixed people.

And before this, Eliashib the priest, having the oversight of the chamber of the House of our Elohim, was allied to Tobiah:

And he had prepared for him a great chamber, where before they laid the Meat-Offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

But in all this time I was not at Jerusalem: because in the 32nd year of Artaxerxes king of Babylon came I to the king, and after certain days I obtained leave from the king:

And I came to Jerusalem, and understood of the bad that Eliashib did for Tobiah, in preparing him a chamber in the courts of the Temple of Elohim.

And it grieved me exceedingly: therefore I cast out all the household stuff of Tobiah out of the chamber.

Then I commanded, and they cleansed the chambers: and there I brought again the vessels of the Temple of Elohim, with the Meat-Offering and the frankincense.

And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled everyone to his field. Then I contended with the rulers and said,

why is the House of Elohim forsaken? And I gathered them together, and set them in their place.

Then brought all Judah the tithe of the corn and the new wine and the oil to the treasury.

And I made treasurers over the treasury, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: because they were counted faithful, and their office was to distribute to their kinsmen. Remember me, O my Elohim, concerning this, and wipe not out my good deeds that I have done for the House of my Elohim, and for its offices. In those days I saw in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and loading mules; as also wine, grapes, figs, and all kinds of burdens that they brought into Jerusalem on the Sabbath day.

And I testified against them in the day in which they sold victuals.

There abided men of Tyre also in there that brought fish, and all kinds of ware, and sold on the Sabbath to the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah and said to them, what bad thing is this that you do, and profane the Sabbath day?

Did not your forefathers do so, and did not our Elohim bring all this badness upon us, and upon this city?

Yet you bring more anger upon Israel by profaning the Sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be

shut, and charged that they should not be opened until after the Sabbath.

And some of my slaves I appointed at the gates, that there should no burden be brought in on the Sabbath day.

So the merchants and sellers of all kind of ware lodged outside Jerusalem once or twice.

Then I testified against them and said to them, why lodge you all around the wall? If you do so again, I will lay hands on you. So from that time on they came no more on the Sabbath.

And I commanded the Levites that they should cleanse themselves, and that they should come and guard the gates, to consecrate the Sabbath day. Remember me, O my Elohim, concerning this also, and spare me according to the greatness of your goodness.

In those days also I saw Jews that had married women from Ashdod, Ammon, and of Moab:

And their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

And I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them adjure by Elohim saying, you will not give your daughters to their sons or take their daughters to your sons, or for yourselves.

Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his Elohim, and Elohim made him king over all Israel: nevertheless even him

did foreign women cause to sin.

Will we then listen to you to do all this great badness, to transgress against our Elohim in marrying foreign women?

And one of the sons of Joiada, the son of Eliashib the High Priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

Remember them, O my Elohim, because they have defiled the priesthood, and the Covenant of the priesthood, and of the Levites.

So I cleansed them from all foreigners, and appointed the watches of the priests and the Levites, everyone in his business;

And for the Wood-Offering, at times appointed, and for the first-fruits. Remember me, O my Elohim, for good.

Esther

Chapter 1

Now it came to pass in the days of Ahasuerus [king of Persia], (this is Ahasuerus that reigned, from India even to Ethiopia, over 127 provinces:)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, that was in Shushan the palace,

in the third year of his reign, he made a feast for all his princes and his slaves; the power of Persia and Media, the nobles and princes of the provinces, being before him:

When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even 180 days.

And when these days were expired, the king made a feast for all the people that were present in Shushan the palace, both for the great and small, seven days, in the court of the garden of the king's palace;

There were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, blue, white, and black, marble.

And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house that belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: because she was beautiful to look on.

But queen Vashti refused to come at the king's commandment by his chamberlains: therefore the king was very angry, and his anger burned in him.

Then the king said to the wise men, that knew the times, (for so was the king's custom toward all that knew law and judgment:

And the next to him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, that saw the king's face, and that sat the first in the kingdom;)

What will we do to queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the

queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

Because this deed of the queen will come abroad to all women, so that they will despise their husbands in their eyes, when it will be reported that king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

Likewise will the ladies of Persia and Media say this day to all the king's princes that have heard of the deed of the queen. So will there arise too much contempt and anger.

If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes so that it may not be altered, that Vashti comes no more before king Ahasuerus. And let the king give her royal estate to another that is better than she.

And when the king's decree that he shall make will be published throughout all his empire, (for it is great,) all the wives will give to their husbands honor, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan:

Because he sent letters into all the king's provinces, into every province according to its writing, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Chapter 2

After these things, when the anger of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then the king's slaves that ministered to him said, let beautiful young virgins be sought for the king:

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to Shushan the palace, to the house of the women, to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

And let the maiden that pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

who had been carried away from Jerusalem with the captivity that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

And he brought up Hadassah, that is, Esther, his uncle's daughter: because she had neither dad nor mother, and the girl was fair and beautiful; whom Mordecai, when her dad and mother were dead, took on for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many girls were gathered together to Shushan

the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

And the young girl was good in his eyes, and she received kindness before him, and he hurried her purification and her portions - to give to her, and the seven young women who are provided - to give to her, from the house of the king, and he changed her and her young women to a good place in the house of the women.

Esther had not declared her people, and her family, because Mordecai had laid a charge on her that she would not declare it;

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every girl's turn had come to go in to king Ahasuerus, after that she had been twelve months, according to the custom of the women, (for so were the days of their purification accomplished, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women;

) Then so came every girl to the king; whatever she desired was given her to go with her out of the house of the women to the king's house.

In the evening she went, and on the next day she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain that kept the concubines. She came in to the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, had come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

So Esther was taken to king Ahasuerus into his house royal in the tenth month, that is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast to all his princes and his slaves, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

Esther had not yet shown her family nor her people; as Mordecai had charged her: because Esther did the commandment of Mordecai, the same as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were angry, and desired to lay hands on king Ahasuerus.

And the thing became known to Mordecai, who told it to Esther the queen; and Esther spoke to the king in the name of Mordecai,

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Chapter 3

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's slaves, that were in the king's gate, bowed, and prostrated before Haman: because the king had so commanded concerning him. But Mordecai bowed not, nor did him homage.

Then the king's slaves, that were in the king's gate, said to Mordecai, why are you transgressing the king's commandment?

Now it came to pass, when they spoke daily to him, and he listened not to them, that they told Haman, to see whether Mordecai's matters would stand: because he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him homage, then was Haman full of anger.

And he thought scorn to lay hands on Mordecai alone; because they had shown him the people of Mordecai: therefore Haman desired to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is the month Adar.

And Haman said to king Ahasuerus, there is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom. And their laws are different from all people; neither observe they the king's laws: therefore it is not for the king's profit to permit them.

If it please the king, let it be written that they may be destroyed: and I will pay 10,000 talents [375 tons] of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. Then the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.

And the king said to Haman, the silver is given to you, the people also, to do with them as it seems good to you.

Then were the king's scribes called on the 13th day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to its writing, and to every people after their language.

In the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even on the 13th day of the twelfth month, that is the month Adar, and to take the plunder of them for a spoil.

The copy of the writing for a commandment to be given in every

province was published to all people so that they should be ready against that day.

The posts went out, being speeded by the king's commandment and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was in confusion.

Chapter 4

When Mordecai perceived all that was done, Mordecai tore his clothes and put on sackcloth with ashes, and went out into the middle of the city, and cried with a loud and a bitter cry;

And came even before the king's gate: because none might enter into the king's gate clothed with sackcloth.

And in every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it to her. Then was the queen exceedingly grieved; and she sent garments to clothe Mordecai and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and what had happened.

So Hatach went out to Mordecai into the street of the city, that was before the king's gate.

And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it to Esther, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

And Esther spoke to Hatach, and charged him for Mordecai:

All the king's slaves, and the people of the king's provinces, know that whoever, whether man or woman, will come to the king into the inner court, who is not called, there is one law of his to put those to death, except such to whom the king will hold out the golden scepter so that one may live.

But I have not been called to come in to the king these past 30 days.

Then they told to Mordecai Esther's words.

And Mordecai commanded to answer Esther, think not with yourself that you will escape in the king's house, more than all the Jews. But if you keep entirely silent at this time, respite and deliverance remains to the Jews from another place, and you and the house of your fathers are destroyed; and who knows whether for a time like this you have come to the kingdom?

Then Esther spoke to send back to Mordecai this answer:

Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat or drink three days, night or day: I also and my maidens will fast likewise; and so will I go in to the king, that is not according to the law: and if I die, I die.

So Mordecai went his way, and did according to all that Esther had commanded him.

Chapter 5

Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house, opposite the king's house: and the king sat on his royal throne in the royal house, opposite the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand.

So Esther drew near, and touched the top of the scepter. Then the king said to her, what do you want Queen Esther? And what is your request? It will be given to you, even half of the kingdom.

And Esther answered, if it seems good to the king, let the king and Haman come this day to the banquet that I have prepared for him.

Then the king said, cause Haman to hurry so that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared.

And the king said to Esther at the banquet of wine, what is your petition? And it will be granted you: and what is your request? even to the half of the kingdom it will be appointed.

Then answered Esther and said, my petition and my request is;

If I have found favor in the sight of the king, and if it pleases the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said.

Then went Haman out that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things with which the king had promoted him, and how he had advanced him above the princes and slaves of the king.

Haman said moreover, yes, Esther the queen did let no man come in with the king to the banquet that she had prepared but myself; and tomorrow I am invited to her also with the king.

Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his woman and all his friends to him, let a gallows be made of 50 cubits [75 feet] high, and tomorrow speak to the king that Mordecai may be hanged on it: then go in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Chapter 6

On that night the king could not sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who desired to lay hand on king Ahasuerus.

Then the king said, what honor and dignity has been done to Mordecai for this? Then the king's slaves that ministered to him replied, there has been nothing done for him. So the king replied, who is in the court? Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him. And the king's slaves said to him, look, Haman stands in the court.

And the king said, let him come in. So Haman came in

and the king said to him, what will be done to the man whom the king delights to honor?

Now Haman thought in his heart, to whom would the king delight to do honor more than to myself?

Then Haman answered the king, for the man whom the king delights to honor,

let the royal apparel be brought that the king uses to wear, and the horse that the king rides on, and the royal crown that is set upon his head:

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom

the king delights to honor. And bring him on horseback through the streets of the city, and proclaim before him, So will it be done to the man whom the king delights to honor.

Then the king said to Haman, hurry, and take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate:

let nothing fail of all that you have spoken. Then Haman took the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, so will it be done to the man whom the king delights to honor.

And Mordecai came again to the king's gate. But Haman hurried to his house mourning, and having his head covered. Then Haman told Zeresh his woman and all his friends everything that had befallen him. Then said his wise men and Zeresh his woman to him, If Mordecai is of the seed of the Jews, before whom you have begun to fall, you will not prevail against him, but will surely fall before him. And while they were still talking with him, the king's chamberlains came, and hurried to bring Haman to the banquet that Esther had prepared. So the king

and Haman came to banquet with Esther the queen.

And the king said again to Esther on the second day at the banquet of wine, what is your petition queen Esther?

Chapter 7

And it will be granted you:

and what is your request? And it will be performed, even to the half

of the kingdom.

Then Esther the queen answered and said, if I have found favor in your sight O king, and if it please the king, let my life be given me at my petition, and my people at my request:

Because we are sold, I and my people to be destroyed, to be killed and to perish. But if we had been sold for bondmen and bondwomen, I would have held my tongue, but the adversity is not equal to the loss of the king.

Then king Ahasuerus answered and said to Esther the queen, who is he, and where is he, that does presume in his heart to do so?

Then Esther replied, the adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his anger went into the palace garden: and Haman stood up to make request for his life to Esther the queen; because he saw that there was bad determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen upon the bed on which Esther was. Then the king said, would he force the queen also before me in the house?

As the word went out of the king's mouth, they covered Haman's face. Then Harbonah, one of the chamberlains, said before the king, note also, the gallows 50 cubits [75 feet] high that Haman had made for Mordecai, who had spoken good for the king, stands in the house of Haman. Then the king said, hang him on that.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's anger pacified.

Chapter 8

On that day did the king Ahasuerus give the house of Haman the Jews' enemy to Esther the queen.

And Mordecai came before the king; because Esther had told what he was to her. Then the king took off his ring that he had taken from Haman, and gave it to Mordecai.

And Esther set Mordecai over the house of Haman. And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his devices that he had devised against the Jews.

Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the king,

And said, if it pleases the king and if I have found favor in his sight, and the thing seems right before the king, and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces:

Because how can I endure to see the bad that will come to my people?

Or how can I endure to see the destruction of my family?

Then King Ahasuerus replied to Esther the queen and to Mordecai the Jew, See, I have given Esther the house of Haman, and him they

have hanged upon the gallows, because he laid his hand upon the Jews. Write also for the Jews as you like, in the king's name, and seal it with the king's ring: because the writing that is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the 23rd day. And it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, and the deputies and rulers of the provinces that are from India to Ethiopia, 127 provinces, unto every province according to its writing, and to every people after their language. And to the Jews according to their writing and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young mares:

Then the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the plunder of them for a spoil.

Upon one day in all the provinces of king Ahasuerus, namely on the 13th day of the twelfth month that is the month Adar.

The copy of the writing for a commandment to be given in every province was published to all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

So the posts that rode on mules and camels went out, being speeded

and pressed on by the king's commandment.

And the decree was given at Shushan the palace. Then Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

The Jews had light, and gladness, and joy, and honor.

And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; because the fear of the Jews fell upon them.

Chapter 9

Now in the twelfth month, that is the month Adar, on the 13th day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on such as sought their hurt: and no man could withstand them; because the fear of them fell on all people.

And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews;

because the fear of Mordecai fell upon them. Because Mordecai was great in the king's house, and his fame went out throughout all the provinces:

because this man Mordecai waxed greater and greater. So the Jews struck all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would to those that hated them.

And in Shushan the palace the Jews killed and destroyed 500 men.

And Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vajezatha, The ten sons of Haman the son of Hammedatha, the enemy of the Jews, they killed;

but on the booty they laid not their hand.

On that day the number of those that were killed in Shushan the palace was brought before the king.

Then the king said to Esther the queen, the Jews have killed and destroyed 500 men in Shushan the palace, and the ten sons of Haman;

what have they done in the rest of the king's provinces? Now what is your petition? And it will be granted you: or what is your request further? And it will be done. Then Esther said, if it pleases the king, let it be granted to the Jews that are in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged on the gallows.

And the king commanded it so to be done:

and the decree was given at Shushan;

and they hanged Haman's ten sons. Because the Jews that were in Shushan gathered themselves together on the 14th day also of the month Adar, and killed 300 men at Shushan; but on the booty they

laid not their hands. But the other Jews that were in the king's provinces gathered themselves together, and stood

for their lives, and had rest from their enemies, and killed of their foes 75,000,

but they laid not their hands

on the booty, On the 13th day of the month Adar; and on the 14th day of the same they rested and made it a day of feasting and gladness.

But the Jews that were at Shushan assembled together on the 13th day, and on the 14th; and on the 15th day of the same they rested, and made it a day of feasting and gladness.

Therefore the Jews of the villages, that lived in the unwalled towns, made the 14th day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

Then Mordecai wrote these things, and sent letters to all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to establish this among them, that they should observe the 14th day of the month Adar, and the 15th day of the same each year.

As the days in which the Jews rested from their enemies, and the month that was turned to them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do

as they had begun, and as Mordecai had written to them;

Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is the lot, to consume them and to destroy them;

But when Esther came before the king, he commanded by letters that his wicked device that he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Therefore they called these days Purim after the name of Pur.

Therefore for all the words of this letter, and of what they had seen concerning this matter, and that had come to them;

The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would observe these two days according to their writing, and according to their appointed time every year;

And that these days should be remembered and observed throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their offspring.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

And he sent the letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, with words of peace and truth,

To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and

as they had decreed for themselves and for their offspring, the matters of the fasting's and their cry.

And the decree of Esther confirmed these matters of Purim; and it was written in the book. Then the king Ahasuerus laid a tribute upon the land, and on the isles of the sea. And all the acts of his power and of his might,

Chapter 10

and the declaration of the greatness of Mordecai, with which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

Because Mo

rdecai the Jew was next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his kinsmen, seeking the wealth of his people, and speaking peace to all his offspring.

Job

Chapter 1

There was a man in the land of Uz, whose name was Job; and that man was complete and upright, and one that feared Elohim, and avoided badness.

And there were gendered to him seven sons and three daughters.

His livestock also was 7000 sheep, and 3000 camels, and 500 yoke of oxen, and 500 she-donkeys, and a very great household; so that this man was the greatest of all the men of the East.

And his sons have gone and made a banquet - the house of each in his day - and have sent and called to their three sisters to eat and to drink with them;

And it came to pass when the days of the banqueting had completed its course, that Job did send and consecrate them, and rising up early in the morning, and caused to ascend Burnt-Offerings - the number of them all - for Job thought, perhaps my sons have sinned, yet blessed Elohim in their heart. So did Job do all the days [as was his custom].

Now there was a day when the sons of Elohim came to present themselves before YHWH, and Satan came also among them.

And YHWH said to Satan, Where have you been? Then Satan answered YHWH, and said, from going to and fro in the earth, and from walking up and down in it.

And YHWH said to Satan, Have you considered my slave Job, that there is none like him in the earth, a complete and an upright man, one that fears Elohim, and avoids badness?

Then Satan answered YHWH and said, does Job fear Elohim for nothing?

Have you not made a hedge around him and around his house, and around all that he has on every side? You have blessed the work of his hands, and his livestock is increased in the land.

But put out your hand now, and touch all that he has, and he will curse you to your face. And YHWH said to Satan, See, all that he has is in your power; only upon himself put not forth your hand. So Satan departed from the presence of YHWH.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger to Job and said, the oxen were plowing, and the donkeys feeding beside them:

And the Sabeans fell upon them, and took them away; yes, they have killed the slaves with the edge of the sword; and I only am escaped alone to tell you. While he was still speaking, there came also another and said, The fire of Elohim has fallen from the skies, and has burnt up the sheep,

and the slaves, and consumed them; and I only am escaped alone to tell you.

While he was still speaking, there came also another and said, the Chaldeans made themselves into three bands, and fell upon the

camels, and have carried them away, yes, and killed the slaves with the edge of the sword; and I only am escaped alone to tell you.

While he was still speaking, there came also another and said, your sons and your daughters were eating and drinking wine in their eldest brother's house:

And lo, there came a great wind from the uninhabited land, and struck the four corners of the house, and it fell upon the young men, and they are dead;

and I only am escaped alone to tell you.

Then Job arose, and tore his mantle and shaved his head, and fell down upon the ground and worshiped,

And said, naked I came out of my mother's womb, and naked I will return there: YHWH gave, and YHWH has taken away; blessed is the Name of YHWH.

In all this Job did not sin, or charged Elohim foolishly.

Chapter 2

Again there was a day when the sons of Elohim came to present themselves before YHWH, and Satan came also among them to present himself before YHWH. And YHWH said to Satan, Where have you been?

And Satan answered YHWH and said, from going to and fro in the earth, and from walking up and down in it.

Then YHWH said to Satan, Have you considered my slave Job, that

there is none like him in the earth, a complete and an upright man, one that fears Elohim, and avoids badness? And still he holds fast his integrity, although you moved me against him, to destroy him without cause.

And Satan answered YHWH and said, skin for skin, yes, all that a man has will he give for his life.

But put out your hand now and touch his bone and his flesh, and he will curse you to your face. And YHWH replied to Satan, See, he is in your hand; but keep him alive.

So Satan departed from the presence of YHWH, and struck Job with a painfully inflamed boil from the sole of his feet to his head.

And he took himself a potsherd to scratch himself with it;

and he sat down among the ashes.

And much time having elapsed, his wife said to him, How long will you persist saying, Behold I will wait yet a little longer, in hope and expectation of my deliverance?

For behold the memorial of you; those sons and daughters, whom I brought forth with pangs and sorrow, and for whom I toiled in vain, are vanished from the earth; and you yourself sit among the putrefaction of worms, all night long in the open air, while I am wandering about, or working for wages, from place to place and from house to house, wishing for the setting of the sun, that I may rest from the labors and sorrows I endure. Do but say something for the Lord and die. But he replied to her, you speak as one of the foolish women speaks. Will we receive good at the hand of Elohim,

and will we not receive bad? In all this Job did not sin with his lips.

Now when Job's three friends heard of all this badness that was come upon him, they came everyone from his own place;

Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite:

because they had made an appointment together to come to mourn with him and to comfort him.

Chapter 3

And they lifted up their eyes from afar and have not discerned him, and they lift up their voice and weep, and tore each his robe, and sprinkled dust on their heads - skyward.

So they sat down with him upon the ground seven days and seven nights, and none spoke a word to him:

because they saw that his grief was very great.

After this opened Job his mouth, and cursed his day.

And Job spoke and said, Let the day perish in which I was born, and the night in which it was said, There is a male child conceived.

Let that day be darkness;

let not Elohim regard it from above, neither let the light shine upon it.

Let darkness and death-shade redeem it, let a cloud settle down upon it,

let them terrify it as the most bitter of days.

As for that night, let darkness seize upon it;

let it not be joined to the days of the year, let it not come into the number of the months.

Lo, let that night be solitary, let no joyful voice come therein.

Let them curse it that curse the day, who are ready to raise up their mourning.

Let the stars of the twilight be dark; let it look for light, but have none;

neither let it see the dawning of the day:

Because it shut not up the doors of my mother's womb, nor hid sorrow from my eyes. Why did I not die from the womb?

Why did I not expire when I came out of the womb?

Why did the knees prevent me? Or why the breasts that I should suckle?

Because now I should have lain still and been quiet, I should have slept:

then I would have been at rest, With kings and counselors of the earth, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver:

Or as a hidden abortion I am not, as infants - they have not seen light.

There the wicked cease from troubling; and there the weary are at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the slave is free from his master. Why gives he to the miserable light, and life to the bitter of heart?

Which long for death, but it comes not;

Chapter 4

and dig for it more than for hidden treasures;

That rejoice exceedingly, and are glad, when they can find the grave?

Why is light given to a man whose way is hidden, and whom Elohim has hedged in?

For my sighing comes before I eat, and my distressful cries are poured out like the waters.

Because the thing that I greatly feared has come upon me, and what I was afraid of has come to me.

I was not safe - nor was I quiet - nor was I at rest - and trouble comes!

Then Eliphaz the Temanite answered and said, has one tried a word with you? - You are weary! And to keep in words who is able?

Look, you have instructed many and you have strengthened the

weak hands.

Your words have upheld him that was falling, and you have strengthened the feeble knees.

But now it had come upon you, and you faint; it touches you, and you are troubled.

Is not this your fear, your confidence, your hope, and the uprightness of your ways? Remember, I ask you, who perished being innocent?

Or where were the righteous cut off?

Even as I have seen, they that plow trouble and sow wickedness, reap the same.

By the breath of Elohim they perish, and by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

The old lion perishes for lack of prey, and the stout lion's cubs are scattered abroad.

And to me a thing is secretly brought, and receive does my ear a little of it.

In thoughts from the visions of the night, when deep sleep falls on men, fear and trembling came upon me that made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form of it:

an image was before my eyes, there was silence and I heard a voice saying, will mortal man be more just than Elohim?

Chapter 5

Will a man be more pure than his Maker? Look, he put no trust in his slaves;

and his angels he appointed to error.

How much less in them that live in houses of clay, whose foundation is in the dust, that are crushed in the grass?

They are destroyed from sunrise to sunset: they perish unto the end without any regarding it.

Does not their Excellency that is in them go away? They die, even without Wisdom. Call now, if there are any that will answer you;

and to which of the saints will you turn? For vexation destroys the foolish man, and jealousy kills the gullible one.

I have seen the foolish taking root:

but suddenly I cursed his habitation.

His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.

Although affliction comes not out of the dust, neither does trouble

spring out of the ground;

But man is born to trouble, as the sparks fly upward.

Yet I - I inquire for El, and for Elohim I give my word, doing great things, and there is no searching.

Wonderful, till there is no numbering.

Who gives rain upon the land, and sends waters upon the fields: To set up on high those that are low;

that those that mourn may be exalted to salvation.

He frustrates the devices of the crafty, so that their hands cannot perform their enterprise.

Capturing the wise in their craftiness, and the counsel of wrestling ones was hastened, They meet with darkness in the daytime, and grope in the noonday as in the night.

But he saves the poor from the sword, from their mouth, and from the hand of the mighty.

So the poor has hope, and injustice stops her mouth.

Look, happy is the man whom Elohim corrects:

therefore despise not the discipline of Shaddai: Because he makes pain and he binds up, he strikes, and his hands heal.

He will deliver you in six troubles: yes, in seven there will no bad touch you. In famine he will ransom you from death:

and in war from the power of the sword. You will be hidden from

the scourge of the tongue:

neither will you be afraid of destruction when it comes. At destruction and famine you will laugh:

neither will you be afraid of the animals of the land. Because you will be in league with the stones of the field:

and the animals of the field will be at peace with you.

Chapter 6

And you will know that your tent will be in peace;

and you will visit your habitation, and will not go wrong.

You will also know that your posterity will be great, and your offspring as the grass of the land.

You will come to your grave in a full age, as the ascending up of a stalk in its season. Lo this, we have searched it, so it is; hear it, and know it for your good.

But Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

Because now it would be heavier than the sand of the sea:

therefore my words are swallowed up.

Because the arrows of Shaddai are within me, its rage drinks up my mind: the terrors of Elohim do set themselves in array against me.

Does the wild donkey bray when he has grass? Or bellows the ox over his fodder?

Eaten is an insipid thing without salt? Is there sense in the drivel of dreams? My life is refusing to touch! They are as my sickening food.

Oh that I might have my request; and that Elohim would grant me the thing that I long for!

Even that it would please Elohim to destroy me;

that he would let loose his hand, and cut me off! Then I should still have comfort;

yes, I would harden myself in sorrow: let him not spare; because I have not concealed the Words of the Holy One.

What is my strength, that I should hope? And what is my end, that I should prolong my life?

Is my strength the strength of stones? or is my flesh of bronze?

Is not my help with me, and substance driven from me?

To a despiser of his friends is shame, and the fear of Shaddai he forsakes.

My kinsmen have acted treacherously as a brook, and as the stream of brooks they pass away;

That are black because of ice, by them does snow hide itself.

By the time they begin to thaw they dry up: when it is hot, they are consumed out of their place.

The paths of their way are turned aside;

they go to the wasteland, and perish. The troops of Tema looked,

the companies of Sheba waited for them.

They were confounded because they had trusted; they came here and were ashamed.

Because now you are nothing; you see my casting down and are afraid.

Is it because I said, give to me? And, by your power bribe for me?

Or, deliver me from the enemy's hand? Or, ransom me from the hand of the ruthless?

Show me, and I -- I keep silent, And what I have erred, let me understand.

How forcible are right words! But what does your arguing prove? For reproof - do you reckon words?

And for wind - sayings of the desperate.

Chapter 7

Yes, you overwhelm the fatherless, and you dig a pit for your friend. Now therefore be content, look upon me;

because it is evident to you if I lie. Turn back, I ask you, let it not be perverseness, yes, turn back again - my righteousness is in it.

Is there injustice on my tongue? Or can my sense not discern an engulfing ruin?

Is there not a warfare to man on earth? And are not his days like the time of a hired man?

As a slave earnestly desires the shadow, and as the laborer looks for the reward of his work:

so am I made to possess months of emptiness, and wearisome nights are appointed to me.

If I lay down then I said, when do I rise!

And evening has been measured, and I have been full of tossing's until dawn. My flesh is clothed with worms and clods of dust;

my skin is broken, and became loathsome. My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind: my eye will no more see good.

The eye of him that has seen me will see me no more: your eyes are upon me, and I am not. I am like a cloud swept clean away from the sky.

For when a man goes down to the mansion of the dead;

He will return no more to his house, neither will his place know him anymore.

Therefore I will not refrain my mouth;

I will speak in the anguish of my mind; I will complain in the bitterness of my life.

Am I a sea, or a whale, that you set a watch over me?

When I say, my bed will comfort me, my couch will ease my complaint; Then you scare me with dreams, and terrify me through

visions:

So that my mind chooses strangling, and death rather than my life.

I loathe it; I would not live for the ages: let me alone; because my days are a vapor. What is man, that you should magnify him? And that you should set your heart upon him? And that you should visit him every morning, and examine him every moment? How long will you not depart from me, nor let me alone until I swallow down my spittle?

I have sinned; what will I do to you, O you preserver of men? Why have you set me as a mark against you, so that I am a burden to myself?

And why do you not pardon my transgression and take away my depravity?

Chapter 8

Because now I will sleep in the dust;

and you will seek me in the morning, but I will not exist.

Then answered Bildad the Shuhite and said, how long will you speak these things?

And how long will the words of your mouth be like a strong wind? Does Elohim pervert judgment? or does Shaddai pervert justice?

If your children have sinned against him, and he has cast them away for their rebellion;

If you will seek early unto Elohim and to Shaddai implore favor, If

you were pure and upright;

certainly now he would awake for you, and make the habitation of your righteousness prosperous.

Though your beginning was small, yet your latter end should greatly increase.

For inquire, I ask you, of the former age, and prepare yourself to the search of their ancestors:

(Because we are but of yesterday, and know nothing, because our days upon earth are a shadow)

. Will not they teach you, and tell you, and utter words out of their heart?

Can the rush grow up without a marsh?

Can the reeds grow without water?

While it is still in its greenness, and not cut down, it withers before any other herb.

So are the paths of all that forget Elohim;

and the hypocrite's hope will vanish:

Whose hope will be cut off, and whose trust will be a spider's web.

He will lean upon his house, but it will not stand: he will hold it fast, but it will not endure.

He is green before the sun and its branch shoots out in its garden.

By a heap its roots are wrapped, a house of stones he looks for.

If one does destroy him from his place, then it has feigned concerning him, I have not seen you!

Look, this is the joy of his way, and out of the land will others grow.

Chapter 9

See, Elohim will not cast away a complete person, neither will he help the workers of bad:

Until he fills your mouth with laughing, and your lips with rejoicing.

They that hate you will be clothed with shame;

and the dwelling place of the wicked will come to nothing.

Then Job answered and said, truly I have known that it is so, And what - is man righteous with Elohim?

If he will contend with him, he cannot answer him one of a thousand.

He is wise in heart, and mighty in strength: who has hardened himself against him, and has prospered?

That removes the mountains, and they know not: that overturns them in his anger.

That shakes the land out of her place, and the pillars thereof tremble.

Which commands the sun, and it rises not; and affixes the stars.

Who alone spreads out the cosmos and treads upon the waves of the sea.

Who fashioned Arcturus, Orion, and Pleiades, and the chambers of the South.

Who does great things past finding out; yes, and wonders without number.

Lo, he goes by me, and I see him not: he passes on also, but I perceive him not.

Observe, he takes away, who can hinder him? Who will say to him, what are you doing? Elohim does not turn back his anger, under him bowed have proud helpers. How much less will I answer him, and choose out my words to reason with him? Even

if I were righteous, I answer not, in my judgment I implore favor.

Though I had called and he answered me, I do not believe that he gives ear to my voice. Because he breaks me with a storm, and multiplies my wounds without cause.

He will not suffer me to take my breath but fills me with bitterness.

If of power, lo, the Strong One; and if of judgment - who will convene me?

If I justify myself, my own mouth will condemn me: if I say, I am perfect, it will also prove me perverse.

Though I were perfect, still I would not know myself: I would

despise my life.

This is one thing, therefore I said it, he destroys the complete and the wicked.

If the scourge kills suddenly, he will mock at the despair of the innocent.

The earth is given into the hand of the wicked: he covers the faces of its judges; if not, where, and who is he?

Now my days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships:

as the eagle that speeds to its prey. Though I say, I forget my talking, I forsake my corner, and I brighten up!

I am afraid of all my sorrows, I know that you will not hold me innocent.

If I am wicked, why then do I labor in vain?

If I have washed myself with snow-water, and purified with soap my hands, Still you will plunge me in the ditch, and my own clothes will abhor me.

Because he is not a man, as I am, that I should answer him, and we should come together in judgment.

If there were between us an umpire, he would place his hand on us both.

Let him take his rod away from me, and let not his fear terrify me:

Then I would speak, and not fear him;

but it is not so with me.

Chapter 10

I am weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my life.

I will say to Elohim, do not condemn me; show me why you contend with me.

Is it good to you that you should oppress, that you should despise the work of your hands, and shine upon the counsel of the wicked?

Have you eyes of flesh? Or do you see as man sees?

Are your days as the days of man? are your years as man's days,

That you seek after my depravity, and search after my sin?

You know that I am not wicked; and there is none that can deliver out of your hand.

Your hands have made me and fashioned me together; yet you do destroy me.

Remember, I beg you, that you have fashioned me as the clay;

and will you bring me to dust again?

Have you not poured me out as milk, and curdled me like cheese?

You have clothed me with skin and flesh, and have fenced me with bones and sinews. You have granted me life and favor, and your custody has guarded my breath.

And these things have you hidden in your heart: I know that this is with you.

If I sin, then you mark me, and you will not acquit me from my depravity. If I am wicked, woe to me; and

if I be righteous, yet will I not lift up my head.

I am full of ignominy; therefore you see my affliction; because it increases. You hunt me as a fierce lion:

and again you show yourself marvelous upon me. You renew your witnesses against me, and increase your indignation upon me;

changes and war are against me. Why then have you brought me out of the womb? Oh that I had expired and no eye had seen me!

I should have been as though I had not existed; I should have been carried from the womb to the grave.

Are not my days few? Cease then, and let me alone, that I may take comfort a little,

before I go to where I will not return, even to the land of darkness and the death-shadow;

A land of darkness, as darkness itself; and of the death-shadow, without any order, and where the light is as darkness [black hole].

Chapter 11

Then answered Zophar the Naamathite and said,

should not the multitude of words be answered?

And should a man full of talk be vindicated? Show me, and I -- I keep silent, And what I have erred, let me understand.

Because you have said, my doctrine is pure, and I am clean in your eyes.

But oh that Elohim would speak, and open his lips against you;

and that he would show you the secrets of Wisdom that they are double to what is! Know therefore that Elohim exacts of you less than your depravity deserves.

Can you by searching find out Elohim? Can you attain to Shaddai unto the end? The cosmos is high, what then can you do? And there are things deeper than the mansion of the dead; what do you know? The measure of

it is longer than the earth, and broader than the sea.

If he cut off, and shut up, or gather together, then who can hinder him?

For he knows worthless men:

he inspects wickedness also; will he not then consider?

For vain man would be wise, though man is born like a wild donkey’s colt.

If you prepare your heart, and stretch out your hands toward him;

If trouble is in your hand, put it far away, and let not wickedness dwell in your tents.

Because then will you lift up your face without defect; yes, you will be steadfast and will not be afraid:

Because you will forget your misery, and remember it as waters that pass away:

And your age will be clearer than the noonday; you will shine forth, you will be as the sunrise.

And you will be secure, because there is hope; yes, you will dig around you, and you will take your rest in safety.

Also you will lie down, and none will make you afraid; yes, many will entreat your presence.

But the eyes of the wicked will fail, and they will not escape, and their hope will be as taking their last breath.

Chapter 12

Then Job answered and said, truly - you are the people, and with you does wisdom die.

But I have understanding as well as you;

I am not inferior to you: yes, who knows not such things as these? A laughter to his friend

I am: he calls to Elohim, and he answers him, a laughter is the perfect righteous one.

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

The tents of robbers prosper, and they that provoke Elohim are secure; he into whose hand Elohim has brought.

But ask now the animals, and they will teach you; and the flying creatures of the sky, and they will tell you:

Or speak to the earth, and it will teach you: and the fish of the sea will declare to you.

Who knows not in all these that the hand of YHWH has fashioned this?

In whose hand is the life of every living thing, and the breath of all mankind.

Does not the ear scrutinize words? and the mouth tastes its food?

With the aged ones is wisdom; and in length of days understanding.

With him is wisdom and strength, he has counsel and understanding.

Observe, he breaks down, and it cannot be rebuilt again: he shuts up a man, and there can be no opening.

Look, he withholds the waters, and they dry up: also he sends them out, and they overturn the earth.

With him is strength and Wisdom: the deceived and the deceiver are his.

He leads counselors away barefoot, and makes the judges fools.

He looses the bond of kings, and binds their hips with a girdle.

He leads princes away barefoot, and overthrows the mighty.

He removes away the speech of the trusty, and takes away the understanding of the aged.

He pours contempt upon princes, and weakens the strength of the mighty.

He discovers deep things out of darkness, and brings out to light the death-shadow. He increases the nations, and destroys them:

he enlarges the nations, and guides them.

He takes away the heart of the chief of the people of the land, and causes them to wander in empty space where there is no path.

They grope in the dark without light, and he makes them to stagger like a drunken person. Lo, my eye has seen all this, my ear has heard and understood it.

Chapter 13

What you know, the same do I know also: I am not inferior to you.

Surely I would speak to Shaddai, and I desire to reason with Elohim.

But you are forgers of lies, you are all physicians of no value.

O that you would altogether hold your peace! And it should be your wisdom.

Hear now my reasoning, and listen to the pleadings of my lips.

Will you speak wickedly for Elohim? And talk deceitfully for him?

Will you accept his person?

Will you contend for Elohim?

Is it good that he should search you out? Or as one man mocks another, do you so mock him?

He will certainly judge you, if you do secretly accept persons. Will not his Excellency make you afraid?

and his dread falls upon you?

Your remembrances are like unto ashes, your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak, and let come on me what will. Why do I take my flesh in my teeth, and put my life in my hand?

Though he slay me, yet will I trust in him:

but I will maintain my own ways before him.

He also will be my salvation: because a hypocrite will not come before him.

Hear diligently my speech, and my declaration with your ears. Observe now, I have ordered my cause; I know that I will be vindicated.

Who is he that will plead with me? For now, if I hold my tongue, I

will expire.

Only two things, O Elohim, do with me: then from your presence I am not hidden.

Withdraw your hand far from me: and let not your dread make me afraid.

Then call and I will answer: or let me speak, and you will answer me.

How many are my depravities and sins? Make me to know my transgression and my sin.

Why have you hidden your face and hold me for your enemy?

Will you break a leaf driven to and fro? And will you pursue the dry stubble?

Because you write against me bitter things, and cause me to possess the depravities of my youth:

You put my feet also in the stocks, and look narrowly to all my paths;

on the roots of my feet you set a print,

And he, as a rotten thing, wears away, as a garment has a moth consumed him.

Chapter 14

Man that is born of a woman is of few days, and full of trouble.

He comes out like a flower, and is cut down: he flees also as a

shadow and does not continue. And do you open your eyes on such a one, and bring me into judgment with you?

Who can bring a clean thing out of an unclean? not one.

Seeing his days are determined, the number of his months is with you, you have appointed his limits that he cannot pass;

Turn from him so that he may rest, until he will accomplish as a hired laborer, his day.

For there is hope of a tree, if it is cut down, that it will sprout again, and that the tender branch of it will not cease.

Though the root of it becomes old in the ground, and its stock dies in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant. But man dies, and wastes away:

yes, man expires, and where is he?

Waters have gone away from a sea, and a river becomes waste and dry. So man lies down, and rises not:

until the cosmos is no more, they will not awake, nor be raised out of their sleep.

O that you would hide me in Sheol, that you would keep me secret, until your anger is past, that you would appoint me a set time, and remember me!

If a man dies, will he live again? all the days of my appointed time will I wait, until my change (of garments) come.

You will call and I will answer you: you will have a desire to the work of your hands. Because now you numbered my steps:

do you not watch over my sin? My transgression is sealed up in a bag, and you plaster over my depravity.

And surely the mountain falling comes to nothing, and the rock is removed out of its place.

The waters wear the stones:

you wash away the things that grow out of the dust of the land; and you destroy the hope of mankind.

You prevail unto the end against him, and he passes: you change his countenance and send him away. His sons come to honor, and he knows it not;

and they are brought low, but he perceives it not of them.

But his flesh upon him will have pain, and his mind within him will mourn. Then answered Eliphaz the Temanite and said, does a wise man answer with vain knowledge?

And fill with an East wind his belly?

Chapter 15

Should he reason with unprofitable talk?

Or with speeches with which he can do no good? Yes, you cast off fear, and restrain prayer before Elohim.

Because your mouth utters your depravity, and you choose the

tongue of the crafty.

Your own mouth condemns you, and not I:

yes, your own lips testify against you. Are you the first man that was born?

And before the heights were you formed? Have you heard the secret of Elohim? And do you withdraw Wisdom to yourself?

What do you know that we do not? What do you understand that is not in us?

With us are both the gray-headed and very aged men, much elder than your father.

Are the consolations of Elohim small with you? Is there any secret thing with you?

Why does your heart carry you away?

And what do your eyes wink at, that you turn your mind against Elohim, and let such words go out of your mouth?

What is man, that he should be clean?

and he that is born of a woman, that he should be righteous? Observe, he puts no trust in his saints;

yes, the cosmos is not pure in his sight. How much more abominable and tainted is man that drinks injustice like water?

I will show you so hear me, and what I have seen I will declare.

Which the wise declare - and have not concealed - from their

forefathers.

To whom alone the earth was given, and no stranger passed among them.

The wicked man writhes with pain all his days, and the number of years is hidden to the oppressor.

A dreadful sound is in his ears: in prosperity the destroyer will come upon him.

He believes not that he will return out of darkness, and he is waited for of the sword.

He wanders abroad for food saying, where is it?

He knows that the day of darkness is ready at his hand. Trouble and anguish will make him afraid;

they will prevail against him, as a king ready to the battle. Because he stretches out his hand against Elohim, and strengthens himself against Shaddai.

He runs upon him, even on his neck, upon the thick bosses of his bucklers:

Because he covers his face with his fatness, and makes excesses of fat on his flanks.

And he lives in desolate cities, and in houses that no man inhabits, that are ready to become heaps.

He will not be rich, neither will his substance continue, neither will he prolong the wealth of it upon the land.

He will not depart out of darkness;

the flame will dry up his branches, and by the breath of his mouth will he go away. Let not him that is deceived trust in falsehood, because emptiness will be his recompense.

It will be accomplished before his time, and his branch will not be green.

He will shake off his unripe grape as the vine, and will cast off his flower as the olive.

Because the congregation of hypocrites will be desolate, and fire will consume the tents of bribery.

They conceive trouble, and bring forth sorrow, and their belly prepares deceit.

Then Job answered and said, I have heard many such things: miserable comforters you all are. Will empty words have an end?

or what grieves you that you respond? I also could speak as you do:

Chapter 16

if I were in your place, I could heap up words against you, and shake my head at you.

But I would strengthen you with my mouth, and the moving of my lips should restrain your grief.

Though I speak, my grief is not restrained:

and though I cease, what am I eased? But now he has made me

weary:

you have made desolate all my company. And you have filled me with wrinkles, which is a witness against me:

and my leanness rising up in me bears witness to my face. He tears me in his anger, who hates me:

he gnashes upon me with his teeth; my enemy sharpens his eyes upon me.

They have gaped upon me with their mouth; they have struck me upon the cheek in scorn; they have gathered themselves together against me.

Elohim has delivered me to the ungodly, and turned me over into the hands of the wicked.

I was at ease, but he has broken me to bits: he has also taken me by my neck, and shaken me to pieces, and set me up for his mark.

His archers encircle me all around, he slices my emotions to bits, and does not spare;

he pours out my gall upon the ground. He breaks me with breach upon breach, he runs upon me like a strong man. I have sewn sackcloth upon my skin, and thrown my horn in the dust.

My face is foul with weeping, and on my eyelids are the death-shadow; Not for any injustice in my hands:

also my prayer is pure. O earth, cover not my blood, and let my cry have no place.

Also now, see, my testimony is in the cosmos, and my witness is on high.

My friends scorn me: but my eye pours out tears to Elohim.

O that one might plead for a man with Elohim, as a man pleads for his neighbor!

When a few years are come, then I will go the way where I will not return.

My breath is corrupt, my days are extinct, and the graves are ready for me.

Are there not mockers with me?

And does not my eye continue in their contention?

Place, I ask you, my pledge with you; who is he that strikes hand with me?

Chapter 17

Because you have hidden their heart from understanding: therefore you will not exalt them.

He that speaks flattery to his friends, even the eyes of his children will fail.

And he set me up for a proverb of the peoples, and a wonder before them I am.

My eye also is dim by reason of sorrow, and all my members are as a shadow. Upright people will be astonished at this, and the

innocent will stir up themselves against the hypocrite. The righteous also will hold on his way, and

he that has clean hands will be stronger and stronger.

But as for you all, do you return and come now:

because I cannot find one wise person among you.

My days are past, my purposes are broken off, even the thoughts of my heart.

They change the night into day: the light is short because of darkness.

For though I have waited patiently, the mansion of the dead is to be my house, and my bed is made in darkness.

I have said to corruption, you are my father:

to the worm, you are my mother and my sister. And where is now my hope? As for my hope, who will see it?

Shall they go down with me to the mansion of the dead?

Or shall we go together beneath the mound? Here Bildad the Shuhite interrupting him said, How long will it be ere you will stop?

Forbear that we may speak.

Why should we like beasts be silent before you? Passion hath taken possession of you.

Chapter 18

If you die, shall the earth be uninhabited?

Or the mountains overturned from their foundations? The light of the wicked shall indeed be extinguished;

and from them a spark shall not ascend.

The light in his dwelling shall be darkness, and the lamp for him shall be extinguished.

Let the weakest plunder his substance, and his own counsel subvert him. His foot is caught in a trap;

in a net let him be entangled, and let snares come upon him. He will strengthen the thirsty against him.

A gin is hid for him in the ground, and the trap for him by the way side.

May surrounding sorrows destroy him, and many come round his foot in sore famine.

For him indeed a direful destruction is prepared.

May the toes of his feet be eaten up, and death devour his comeliness.

May health be expelled from his dwelling, and distress lay hold on him with the authority of a king.

It will make its abode in his tent; in his night all his finery will be strewed with sulphur.

Underneath his roots will be dried up; and above, his product will

fall.

May the memorial of him be destroyed from the earth. When his name shall be published abroad, may they drive him from light to darkness.

He will not be acknowledged among his people, nor will his household be safe under the cope of heaven.

But in his possessions others shall live secure.

They who came after groaned for him, but horror seized them who were before.

Such are the houses of the unrighteous, and such the place of them who know not the Lord.

Then Job answered and said, how long will you vex my mind, and break me in pieces with words?

These ten times you have humiliated me: you are not ashamed that you make yourselves as dealing wrongly with me.

And be it indeed that I have erred, my error remains with myself.

Chapter 19

If indeed you will magnify yourselves against me, and plead against me my reproach:

Know now that Elohim has overthrown me, and has compassed me with his net.

Observe, I cry out of wrong, but I am not heard:

I cry aloud, but there is no judgment.

He has fenced up my way that I cannot pass, and he has set darkness in my paths. He has stripped me of my glory, and taken the crown from my head.

He has destroyed me on every side, and I am gone:

and my hope has he removed like a tree.

He has also kindled his anger against me, and he counted me to him as one of his enemies. His troops come together, and raise up their way against me, and encamp all around my tent.

He has put my kinsmen far from me and my acquaintances surely have been estranged from me.

My kinsmen have failed, and my familiar friends have forgotten me.

They that live in my house, and my maids, count me for a stranger:

I am an alien in their sight. I called my slave, and he gave me no answer;

I entreated him with my mouth. My breath is strange to my woman, though I entreated for the children's sake of my own body.

Yes, young children despised me;

I arose, and they spoke against me. All my intimate friends abhorred me: and they whom I loved are turned against me.

My bone cleaves to my skin and to my flesh, and I am escaped with the skin of my teeth.

Have pity on me, have pity on me, O you my friends;

because the hand of Elohim has touched me. Why do you persecute me as Elohim, and are not satisfied with my flesh?

Oh that my words were now written!

oh that they were inscribed in a book! That they were engraved with an iron stylus and lead in the rock for the future.

Because I know that my kinsmen-redeemer lives, and that he will stand at the Last Days upon the earth.

And after my skin has compassed this body, then from my flesh I see Elohim.

Who I will see for myself, and my eyes will behold, and not another;

though my kidneys be consumed within me. But you should say, why persecute we him, seeing the root of the matter is found in me? Be afraid of the sword:

for indignation brings the punishments of the sword, that you may know there is a Judgment.

Then answered Zophar the Naamathite and said, therefore do my thoughts cause me to answer, and for this I come quickly.

The correction of my shame I hear, and the spirit of my understanding does cause me to answer:

this have you known from antiquity?

Since the placing of man on the earth?

Chapter 20

That the triumphing of the wicked is short, and the joy of the profane but for a moment?

Though his elevation mount up to the cosmos, and his head reaches to the clouds;

Like his own dung he will utterly perish, they who had seen him will say, where is he?

He will fly away as a dream, and will not be found:

yes, he will be chased away as a vision of the night.

The eye also that saw him will see him no more; neither will his place anymore see him.

His children will seek to please the poor, and his hands will restore their goods.

His bones have been full of his youth, and with him on the dust it lies down.

Though wickedness is sweet in his mouth, though he hides it under his tongue; Though he spare it, and forsake it not;

but keeps it still within his mouth: Still his meat in his bowels is turned, it is the gall of asps within him.

He has swallowed down riches, and he will vomit them up again:

Elohim will cast them out of his belly. He will suck the poison of

asps:

the viper’s tongue will kill him. Let him not see in the channels the flowings of torrents of honey and milk.

He is giving back what he labored for, and does not consume it; as a bulwark is his exchange, and he exults not. Because

he has oppressed and has forsaken the poor;

because he has violently taken away a house that he built not;

Surely he will not feel quietness in his belly, he will not save of what he desired.

There will none of his food be left; therefore will no man look for his goods. In the fullness of his sufficiency he will be in straits:

every hand of the wicked will come upon him. It comes to pass, at the filling of his belly, he sends forth against him the fierceness of his anger, yes, he rains on him in his eating.

Let him not escape from the edge of the sword! May the brazen bow wound him, and the dart pass through his body, and stars light on his dwellings!

There shall march on him--terrors:

Every misfortune, is laid up for his treasures,--There shall consume, a fire, not blown up,--it shall destroy what remains in his tent.

The cosmos will reveal his depravity;

and the land will rise up against him.

The increase of his house will depart, and his goods will flow away in the day of his anger. This is the portion of a wicked man from Elohim, and the heritage appointed to him by Elohim.

But Job answered and said, hear diligently my speech, and let this be your consolations. Suffer me that I may speak;

and after that I have spoken, mock on. As for me, is my complaint to man?

and if it were so, why should not my mind be troubled? Mark me, and be astonished, and lay your hand upon your mouth.

Even when I remember I am afraid, and trembling takes hold on my flesh.

Chapter 21

Why do the wicked live, become old, yes, they have been mighty in wealth?

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from terror, neither is the rod of Elohim upon them.

Their bull genders and fails not;

their cow calves, and does not miscarry her calf.

They send forth their little ones like a flock, and their children dance.

They take the tambourine and lyre, and rejoice at the sound of the reed pipe (flute)

. They spend their days in wealth, and in a moment go down to Sheol.

Therefore they say to Elohim, depart from us;

because we desire not the knowledge of your ways. What is Shaddai, that we should serve him?

And what profit should we have, if we pray to him?

Lo, their good is not in their hand: the counsel of the wicked is far from me.

How often is the lamp of the wicked extinguished, and come on them does their calamity?

Pangs he apportions in his anger. They are as stubble before the wind, and as chaff that the storm carries away.

Elohim lays up his trouble for his children: he rewards him, and he will know it.

His eyes will see his destruction, and he will drink of the anger of Shaddai.

For what pleasure has he in his house after him, when the number of his months is cut off in the middle?

Will any teach Elohim knowledge? Seeing he judges those that are high.

One dies in his full strength, being wholly at ease and quiet. His breasts are full of milk and his bones are moistened with marrow.

And another dies in the bitterness of his life, and never eats with pleasure.

They will lie down alike in the dust and the maggots will cover them.

Observe, I know your thoughts and the devices that you wrongfully imagine against me.

Because you say, where is the house of the prince?

And where are the dwelling places of the wicked? Have you not asked them that go by the way?

And do you not know their tokens, that the wicked is reserved to the day of calamity?

They will be brought forth to the day of outpouring.

Who will declare his way to his face? And who will repay him what he has done?

Yet will he be brought to the grave, and will remain in the tomb.

The clods of the valley will be sweet to him and every man will draw after him, as there are innumerable before him.

How then comfort you me in vain, seeing in your answers there remains a falsehood?

Then Eliphaz the Temanite answered and said, can a man be

profitable to Elohim, as he that is wise may be profitable to himself?

Is it any pleasure to Shaddai, that you are righteous?

Or is it gain to him, that you make your ways complete? Will he correct you for fear of you?

Will he enter with you into judgment? Is not your wickedness great? and your depravities without end?

Chapter 22

Because you have taken a pledge from your brother for nothing, and stripped the naked of their clothing.

You have not given water to the weary to drink, and you have withheld bread from the hungry.

But as for the mighty man, he had the earth;

and the honorable man lived in it. You have sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are all around you, and sudden fear troubles you; Or darkness, that you cannot see; and abundance of waters cover you.

Is not Elohim in the height of the cosmos?

And observe the height of the stars, how high they are!

And you say, how does Elohim know?

Can he judge through the dark cloud?

The cloud-mass is a covering to him, that he sees not;

and he walks in the vault of the cosmos. Have you observed the ages that wicked men have trodden?

Which were cut down out of time, whose foundation was cast out with a flood:

That said to Elohim, depart from us: and what can Shaddai do for them?

Yet he filled their houses with good things: but the counsel of the wicked is far from me.

The righteous see it, and are glad: and the innocent laugh them to scorn.

Surely our substance has not been cut off, and their excellency has fire consumed.

Acquaint now yourself with him, and be at peace: thereby good will come to you.

Receive, I ask you, the law from his mouth, and lay up his Words in your heart.

If you return to Shaddai, you will be built up, you will put away injustice far from your tents.

Then will you lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yes, Shaddai will be your defense, and you will have plenty of silver.

Because then will you have your delight in Shaddai, and will lift up

your face to Elohim.

You will make your prayer to him, and he will hear you, and you will pay your vows.

You will also decree a thing, and it will be established to you:

and the light will shine upon your ways. When people are cast down, then you will say, there is lifting up;

and he will save the humble person. He will deliver the island of the innocent:

and it is delivered by the pureness of your hands.

Then Job answered and said, even today is my complaint bitter: my stroke is heavier than my groaning.

Oh that I knew where I might find him! That I might come even to his Fixed Place! I would order my cause before him, and fill my mouth with arguments.

I would know the words that he would answer me, and understand what he would say to me.

Will he plead against me with his great power? No; but he would put strength in me.

Chapter 23

There the righteous might dispute with him;

so should I be delivered unto the end from my judge.

Look, I go forward, but he is not there; and backward, but I cannot

perceive him:

On the left hand, where he does work, but I cannot see him:

he hides himself on the right hand so that I cannot see him: But he knows the way that I take:

when he has examined me, I will come forth as gold. My foot has held his steps, his way have I guarded, and not declined.

Neither have I gone back from the commandment of his lips;

I have esteemed the Words of his mouth more than my necessary food.

But he is in one mind, and who can turn him? And what his mind desires, even that he does. Because he performs the thing that is appointed for me:

and many such things are with him. Therefore I am troubled at his presence:

when I consider, I am afraid of him. Because Elohim makes my heart soft, and Shaddai troubles me:

because I was not cut off before the darkness, neither has he covered the darkness from my face.

Why, seeing times are not hidden from Shaddai, do they that know him not see his days? Some remove the landmarks;

they violently take away flocks and feed.

They drive away the donkey of the fatherless, they take the widow's

ox for a pledge. They turn the needy out of the way:

the poor of the land hide themselves together.

Observe, as wild donkeys in the desert, they go out to their work; rising early for a prey:

Chapter 24

the desert plain yields food for them and for their children. They reap everyone his corn in the field:

and they gather the vintage of the wicked.

They cause the naked to lodge without clothing, that they have no covering in the cold.

They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

They pluck the fatherless from the breast, and take a pledge of the poor. They cause him to go naked without clothing, and they take away the sheaf (omer) from the hungry;

That make oil within their walls, and tread their winepresses, and suffer thirst.

Men groan from out of the city, and the minds of the wounded cries out: yet Elohim lays not folly to them.

They are of those that rebel against the light; they know not the ways, nor abide in the paths thereof.

The murderer rising with the light kills the poor and needy, and in

the night is as a thief.

And the eye of an adulterer has observed the twilight saying, no eye does see me.

And he puts the face in secret.

In the dark they dig through houses that they had marked for themselves in the daytime: they do not know the light. Because the morning is to them even as the death-shadow: if one knows them,

they are in the terrors of the death-shadow.

He is swift as the waters; their portion is cursed in the land: he considers not the way of the vineyards.

Drought and heat consume the snow waters: so does Sheol for those that have sinned.

The womb will forget him; the maggot will feed sweetly on him; he will be no more remembered; and wickedness will be broken as a tree.

He oppresses the barren who bear not, and to the widow he does not good. And has drawn the mighty by his power, he rises, and none has hope in life. He gives to him confidence, and

he is supported, and his eyes are on their ways.

They are exalted for a little while, but are gone and brought low;

they are taken out of the way as all others, and cut off as the tops of the ears of corn. And if it is not so now, who will make me a liar, and make my speech worth nothing?

Then answered Bildad the Shuhite and said, dominion and fear are with him, he makes peace in his Elevated Place.

Is there any number of his troops, and on whom does not his light arise?

How then can man be rendered righteous with Elohim?

Or how can he be clean that is born of a woman? Look even to the moon, and it shines not; yes, the stars are not pure in his sight.

How much less man, that becomes a maggot? And the son of man, that is a worm?

Chapter 25

But Job answered and said, how have you helped him that is without power?

How do you save the arm that has no strength?

How have you counseled him that has no wisdom? And how have you plentifully declared the thing as it is?

Of whom have you uttered words? And whose spirit came from you?

The Rephaim are formed, beneath the waters, also their inhabitants. The mansion of the dead is naked before him:

and destruction hath no covering.

Chapter 26

He stretches out the North over the empty space, and hangs the earth upon nothing.

He binds up the waters in his thick clouds;

and the cloud is not bursting under them. He holds back the presence of his throne, and spreads his cloud-mass upon it.

He has surrounded the waters with boundaries, until the day and night come to an end.

The pillars of the cosmos tremble and are astonished at his rebuke.

He divides the sea with his power, and by his understanding he strikes through arrogance.

By his Spirit the cosmos he beautified, formed has his hand the fleeing serpent.

Lo, these are parts of his ways:

but how little a portion is heard of him? But the thunder of his power who can understand?

Moreover Job continued his parable and said, as Elohim lives, who has taken away my judgment;

and Shaddai, who has vexed my life;

All the while my breath is in me, and the spirit of Elohim is in my nostrils;

My lips will not speak wickedness, nor my tongue utter deceit. Elohim forbid that I should justify you:

until I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go: my heart will not upbraid me so long as I live.

Chapter 27

Let my enemy be as the wicked, and he that rises up against me as the perverse one.

Because what is the hope of the hypocrite, though he has gained, when Elohim takes away his life?

Will Elohim hear his cry when trouble comes upon him?

Will he delight himself in Shaddai?

Will he always call upon Elohim? I will teach you by the hand of Elohim:

what is with Shaddai I will not conceal. Observe, all you yourselves have seen it; why then are you so altogether vain?

This is the portion of a wicked man with Elohim, and the heritage of oppressors that they will receive of Shaddai.

If his children are multiplied, it is for the sword:

and his offspring will not be satisfied with food.

Those that survive of him will be buried in death: and his widows will not weep.

Though he heap up silver as the dust, and as clay prepare clothing, he may prepare it, but the righteous will put it on, and the innocent

will divide the silver.

He builds his house as a moth, and as a booth that the guard makes.

The rich man will lie down, but he will not be gathered:

he opens his eyes, but he is not [existing]. Terrors take hold on him as waters, a storm-wind steals him away in the night.

The East wind carries him away, and he departs:

and as a storm hurls him out of his place.

And it casts at him, and does not spare, from its hand he diligently flees. People will clap their hands at him, and will hiss him out of his place.

Certainly there is a vein for the silver, and a place for gold where they refine it.

Iron is taken out of the ground, and copper is smelted from the ore.

An end has he set to darkness, and to all perfection he is searching, a stone of darkness and death-shadow.

He has sunken a shaft, away from the inhabitants;

Places forsaken by the foot, they hang down, away from men, sway to and fro.

As for the land, out of it comes food, and its under-part is turned like fire.

Chapter 28

The stones of it are the place of sapphires: and it has dust of gold.

There is a path that no fowl knows, and that the vulture's eye has not seen:

The lion's cubs have not walked there, nor the fierce lion passed by it. He puts out his hand upon the rock; he overturns the mountains by its bottom. He cuts out rivers among the rocks; and his eye sees every precious thing. He binds

the floods from overflowing;

and the thing that is hidden he brings out to light.

But where will Wisdom be found? and where is the Standing Place of understanding?

Man knows not the order of it; neither is it found in the land of the living.

The abyss says, it is not in me: and the sea says, it is not with me.

It cannot be exchanged for gold, neither will silver be weighed for its price.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it: and the exchange of it will not be for jewels of fine gold.

No mention will be made of coral or of pearls: because the price of Wisdom is above rubies.

The topaz of Ethiopia will not equal it, neither will it be valued with pure gold.

Where then comes Wisdom?

and where is the Standing Place of understanding? Seeing it is hidden from the eyes of all living, and hidden from the flying creatures of the sky.

The place of destruction and death say, we have heard the fame of it with our ears.

Elohim understands its way, and he knows the Standing Place of it.

Because he looks to the ends of the land, and inspects under the whole cosmos;

To make the weight for the winds; and he weighed the waters by measure.

When he made a decree for the rain, and a way for the lightning of the thunder:

Then did he see it, and declare it; he prepared it, yes, and searched it out.

And to man he said, Look, the fear of Adonai, that is Wisdom; and to depart from badness is understanding.

Moreover Job continued his parable and said, oh that I were as in months past, as in the days when Elohim guarded me;

When his candle shined upon my head, and when by his light I walked through darkness;

As I was in the days of my youth, when the counsel of Elohim was upon my tent;

When Shaddai was still with me, when my children were around me;

When I washed my steps with butter and the rock poured out for me rivers of oil;

When I went out to the gate through the city, when I prepared my seat in the street!

Chapter 29

The young men saw me, and hid themselves:

and the aged arose, and stood up.

The princes refrained from talking, and laid their hand on their mouth.

The nobles held their peace, and their tongue cleaved to the roof of their mouth.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me:

and I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me: my judgment was as a

robe and a turban.

I was eyes to the blind, and feet to the lame. I was a dad to the poor:

and the cause that I knew not I searched out. And I broke the jaws of the wicked, and cast the prey from his teeth.

Then I said, I will die in my nest, and I will multiply my days as the sand.

My root was spread out by the waters, and the dew lay all night upon my branch. My honor was fresh in me, and my bow was renewed in my hand.

Unto me people listened, and waited, and kept silent at my counsel.

After my words they spoke not again;

and my speech dropped upon them. And they waited for me as for the rain;

and they opened their mouth wide for the latter rain. If I laughed on them, they believed it not;

and the light of my countenance they cast not down.

I chose out their way, and sat chief, and lived as a king in the army, as one that comforts the mourners.

But now they that are younger than I have me in derision, whose dads I would have disdained to have set with the dogs of my flock.

Also - the power of their hands, [what benefit] is it to me?

On them has old age perished.

With want and with famine gloomy, those fleeing to a dry place, formerly a desolation and waste, Those cropping mallows near a shrub, and broom-roots is their food.

They were driven out from among mankind, (they cried after them as after a thief;

) To live in the cliffs of the valleys, in caves of the earth, and in the rocks.

Chapter 30

Among the bushes they cried out, under the nettles they were gathered together.

Sons of folly - even sons without name, They have been stricken from the land.

And now am I their song, yes, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face.

Because he has loosed my cord and afflicted me, they have also let loose the bridle before me.

Upon my right hand rise the youth;

they push away my feet, and they raise up against me the ways of their calamity.

They mar my path, they set forward my calamity, they have no helper.

They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. Terrors are turned upon me: they pursue my life as the wind: and my welfare passed away as a cloud.

And now my life is poured out upon me;

the days of affliction have taken hold upon me.

My bones are pierced in me in the night season:

and my sinews take no rest. By the great force of my disease is my garment changed:

it binds me around as the collar of my coat.

He has cast me into the mire, and I am become like dust and ashes. I cry to you, and you do not hear me: I stand up, and you regard me not.

You are become cruel to me: with your strong hand you oppose yourself against me.

You lift me up to the wind; you cause me to ride upon it, and dissolve my abiding success.

Because I know that you will bring me to death and to the house appointed for all living.

Yet he will not stretch out his hand to the heap of ruins, though they cry in his ruin.

Did I not weep for him that was in trouble? Was not my mind grieved for the poor?

When I looked for good, then bad came to me: and when I waited for light, there came darkness.

My bowels boiled, and rested not: the days of affliction prevented me.

I went mourning without the sun: I stood up and I cried in the company.

I am a brother to serpents, and a companion to owls. My skin is black upon me, and my bones are burnt with dryness.

My lyre also is turned to mourning, and my organ into the voice of them that weep.

I made a pledge with my eyes; why then should I think upon a virgin?

Because what portion of Elohim is there from above? And what inheritance of Shaddai from the Elevated Place?

Is not calamity to the wicked? And disaster to the workers of trouble?

Does not he see my ways, and count all my steps?

If I have walked with falsehood, or if my foot has hurried to deceit;

Let me be weighed in an even balance, that Elohim may know my integrity.

If my step has turned out of the way, and my heart walked after my eyes, and if any blot has cleaved to my hands;

Chapter 31

Then let me sow, and let another eat;

yes, let my offspring be rooted out. If my heart has been deceived by a woman, or if I have laid wait at my neighbor's door;

Then let my woman grind to another, and let others bow down upon her.

Because this is a heinous crime; yes, it is a depravity to be punished by the judges. Because it is a fire that consumes to destruction, and would root out all my increase.

If I did despise the cause of my male or female slave, when they contended with me;

What then will I do when Elohim rises up?

And when he visits, what will I answer him?

Did not he that fashioned me in the womb make him?

and did not one fashion us in the womb?

If I have withheld the poor from their pleasure, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone, and the fatherless has not eaten of it;

(For from my youth he was brought up with me, as with a dad, and I have guided her from my mother's womb;)

If I have seen any perish for want of clothing, or any poor without

covering;

If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

If I have lifted up my hand against the fatherless, when I saw my help in the gate: Then let my arm fall from my shoulder blade, and my arm be broken from the bone. Because destruction from Elohim was a terror to me, and by reason of his exaltation I could not endure.

If I have made gold my hope,

or have said to the fine gold, you are my confidence;

If I rejoiced because my wealth was great, and because my hand had attained much;

If I observed the sun when it shined, or the moon walking in brightness;

And my heart has been secretly enticed, or my mouth has kissed my hand: This also was a depravity to be punished by the judge: because I should have denied Elohim that is above.

If I rejoiced at the ruin of him that hated me, or lifted up myself when badness found him:

Neither have I suffered my mouth to sin by wishing a curse to his life.

If not - you say, O men of my tent, O that we had of his flesh, we are not satisfied.

The sojourner did not lodge in the street: but I opened my doors to the traveler.

If I covered my transgressions as Adam, by hiding my depravity in my bosom:

Did I fear a great multitude, or did the contempt of families terrify me, that I kept silent, and did not go out of doors?

Oh that one would hear me!

See, my desire is, that Shaddai would answer me, and that my adversary had put things in writing.

Surely I would take it upon my shoulder, and bind it as a crown to me.

I would declare to him the number of my steps;

as a prince would I go near to him.

If against me my land does cry out, and together its furrows weep,

If I have eaten the fruits of it without money, or have caused the owners to lose their life:

let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the anger of Elihu the son of Barachel the Buzite, of the clan of Ram:

against Job did his nostrils flare, because he justified himself rather

than Elohim.

Also against his three friends did his nostrils flare, because they had found no answer, and still had condemned Job.

Now Elihu had waited until Job had spoken, because they were elder than he.

When Elihu saw that there was no answer in the mouth of these three men, then his nostrils flared.

And Elihu the son of Barachel the Buzite answered and said, I am younger, and you are very old;

Chapter 32

therefore I was afraid, and did not show you my opinion.

I said, days should speak, and multitude of years should teach wisdom. But there is a breath in man:

and the inspiration of Shaddai gives them understanding. Great men are not always wise: neither do the aged understand judgment.

Therefore I said, listen to me; I also will show my opinion. Look, I waited for your words;

I gave ear to your reasons, while you searched out what to say.

Yes, I attended to you, and see, there was none of you that convinced Job, or that answered his words: Unless you should say, we have found out wisdom: Elohim thrusts him down, not man.

Now he has not directed his words against me:

neither will I answer him with your speeches. They were amazed, they answered no more: they left off speaking.

When I had waited, (for they spoke not, but stood still, and answered no more;

) I said, I will answer also my part, I also will show my opinion.

For I am full of words, the breath within me constrains me. Look, my belly is as wine that has no vent;

it is ready to burst like new bottles. I will speak that I may be refreshed:

I will open my lips and answer. Let me not, I ask you, accept anyone's person, and neither let me give flattering titles to human beings.

Because I know not to give flattering titles;

in so doing my maker would soon take me away.

Therefore, Job, I ask you, hear my speeches, and listen to all my words.

See, now I have opened my mouth, my tongue has spoken in my mouth. My words will be of the uprightness of my heart:

and my lips will utter knowledge clearly.

The Spirit of Elohim has fashioned me, and the breath of Shaddai has given me life.

If you can answer me, set your words in order before me, stand up.

Observe, I am according to your wish in EL's place: I also am formed out of the clay.

See, my terror will not make you afraid, neither will my hand be heavy upon you.

Chapter 33

Certainly you have spoken in my hearing, and I have heard the voice of your words saying, I am clean without transgression, I am innocent;

neither is there depravity in me.

See, he finds occasions against me, he counts me for his enemy, He puts my feet in the stocks, he marks all my paths.

See, in this you are not just:

I will answer you, that Elohim is greater than man. Why do you strive against him?

Because he gives not account of any of his matters. Because Elohim speaks once, yes twice, still mankind perceives it not.

In a dream, in a vision of the night, when deep sleep falls upon men, in slumber upon the bed;

Then he opens the ears of men, and seals their instruction, To turn aside man from doing, and pride from man he conceals.

He keeps back his life from corruption and his life from passing away by a dart.

He is rebuked also with pain upon his bed and the multitude of his bones with strong pain:

So that his life loathes bread, and his appetite dainty food.

His flesh is consumed away so that it cannot be seen;

and his bones that were not seen stick out.

When his life has come near to death, and his life near to the mansion of the dead, If there is a messenger with him, an interpreter, one among a thousand, to show to man his uprightness:

Then he is gracious to him and says, deliver him from going down to the pit:

I have found a ransom.

His flesh will be fresher than a child's:

he will return to the days of his youth:

He will pray to Elohim, and he will be favorable to him:

and he will see his face with joy: because he will render to man his righteousness.

He looks upon men, and if any say, I have sinned, and perverted what was right, and it profited me not;

He will deliver his life from going into the pit, and his life will see the light.

Lo, all these does Elohim work, twice - thrice with man, To bring back his life from the pit, to be enlightened with the light of the

living.

Attend, O Job, listen to me, Keep silent, and I -- I do speak.

If you have anything to say, answer me: speak, because I desire to justify you.

If there are not -- listen you to me, Keep silent, and I teach you wisdom. Furthermore Elihu answered and said, hear my words, O you wise ones;

and give ear to me, you that have knowledge. Because the ear tests words, as the mouth tastes meat.

Let us choose to us judgment: let us know among ourselves what is good.

Because Job has said, I am righteous: and Elohim has taken away my judgment.

Should I lie against my right? My wound is incurable without transgression.

What man is like Job, who drinks up scorning like water?

Which goes in company with the workers of trouble, and walks with wicked men.

Because he has said, it profits a man nothing that he should delight himself with Elohim.

Chapter 34

Therefore listen to me, you men of understanding:

far be it from Elohim, that he should do wickedness;

and from Shaddai, that he should do wrong.

Because the work of a man will he render to him, and cause every man to find according to his ways.

Yes, certainly Elohim will not do wickedly, neither will Shaddai pervert judgment.

Who has given him a charge over the earth?

Or who has appointed the whole world?

If he set his heart upon man, if he gather to himself his spirit and his breath;

all flesh will perish together, and man will turn again to dust. If now you have understanding, hear this:

listen to the voice of my words. Will even he that hates right govern? And will you condemn him that is most just? Is it fit to say to a king, you are wicked?

And to princes, you are ungodly? How much less to him that accepts not the persons of princes, nor regards the rich more than the poor?

Because they all are the work of his hands.

In a moment will they die, and the people will be troubled at midnight, and pass away:

and the mighty will be taken away without hand.

Because his eyes are upon the ways of man and he sees all his steps.

There is no darkness, nor death-shadow, where the workers of trouble may hide themselves.

Because he will not lay upon man more than right; that he should enter into judgment with Elohim.

He will break in pieces mighty men without number, and set others in their place.

Therefore he knows their works, and he overturns them in the night, so that they are destroyed. He strikes them as wicked men in the open sight of others;

Because they turned back from him, and would not consider any of his ways: So that they cause the cry of the poor to come to him, and he hears the cry of the afflicted.

When he gives quietness, who then can make trouble?

And when he hides his face, who then can behold him?

Whether it is done against a nation, or against a man only: That the hypocrite reign not, unless the people be ensnared.

Because unto Elohim has any said:

I have taken away, I do not corruptly, besides what I see, show you me, If injustice I have done - I do not add? Should it be according to your mind?

He will recompense it, whether you refuse, or whether you choose;

and not me: therefore speak what you know.

Let men of understanding tell me, and let a wise man listen to me. Job has spoken without knowledge, and his words were without wisdom.

My desire is that Job may be tried to the end because of his answers for wicked men. Because he adds rebellion to his sin, he claps his hands among us, and multiplies his words against Elohim.

Elihu spoke moreover and said, this have you reckoned for judgment:

you have said - my righteousness is more than Elohim's?

Because you said, what advantage will it be to you?

And, what profit will I have, if I be cleansed from my sin? I will answer you, and your companions with you. Look to the skies and see;

and observe the clouds that are higher than you. If you have sinned, what do you achieve against him?

And your transgressions have been multiplied, what does that do to Him?

If you are righteous, what does that give to him? Or what receives he from your hand?

Your wickedness may hurt a man as you are; and your righteousness may profit the son of man.

Chapter 35

By reason of the multitude of oppressions they make the oppressed to cry:

they cry out by reason of the arm of the mighty.

But none say, where is Elohim my Maker, who gives songs in the night;

Who teaches us more than the animals of the earth, and makes us wiser than the flying creatures of the skies?

There they cry, but none gives answer, because of the pride of bad men.

Surely Elohim will not hear vanity and neither will Shaddai regard it.

Although you say you will not see him, still judgment is before him; therefore trust in him.

And, now, because there is not, He has appointed His anger, And He has not known of transgression.

Therefore does Job open his mouth in vain; he multiplies words without knowledge.

Elihu also proceeded and said, suffer me a little, and I will show you that I have yet to speak on Elohim's behalf.

I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. Because truly my words will not be false:

he that is perfect in knowledge is with you.

Look, Elohim is mighty, and despises not any: he is mighty in strength and wisdom.

He will not prolong the life of the wicked, but He will give the wronged one his right.

He will not withdraw his eyes from the righteous, but will seat them at last with kings on a throne and they shall be exalted.

And if they are bound in fetters and are held in cords of affliction;

Chapter 36

Then he shows them their work, and their transgressions that they have exceeded.

He opens also their ear to discipline, and commands that they return from wickedness.

If they obey and serve him, they will spend their days in prosperity, and their years in pleasures.

But if they obey not, they will perish by the sword, and they will die without knowledge.

But the hypocrites in heart heap up anger:

they cry not when he binds them.

Let their soul therefore perish in youth and their life be wounded by angels. Because they afflicted the weak and feeble, he will support the cause of the meek.

And also he moved you from a narrow place, to a broad place - no

narrowness under it, and what was set on your table has been full of fatness.

But you have fulfilled the judgment of the wicked:

judgment and justice take hold on you.

Because there is indignation, beware unless he takes you away with his stroke:

then a great ransom cannot deliver you. Will he esteem your riches? No, not gold, nor all the forces of strength.

Desire not the night, when people are cut off in their place.

Take heed, regard not trouble: because you have chosen this rather than poverty.

Look, Elohim exalts by his power: who teaches like him?

Who has enjoined him his way? Or who can say, you have done wrong? Remember that you magnify his work that men observe. Every man may see it; man may see it afar off.

Consider, Elohim is great, and we know him not, neither can the number of his years be searched out.

Because he makes small the drops of water: they pour down rain according to its vapors: that the clouds do drop and drip upon man abundantly.

Also can any understand the spreading out of the clouds, or the noise of his thicket?

See, he spreads his light upon it, and covers the bottom of the sea.

because by them he judges the people;

he gives food in abundance. With clouds he covers the light;

and commands it not to shine by the cloud that comes between.

The noise of it announces concerning it, the cattle also concerning the vapor.

At this also my heart trembles, and is moved out of its place.

Hear attentively the noise of his voice, and the sound that goes out of his mouth.

He directs it under the whole cosmos, and his lightning to the ends of the earth.

After it a voice roars: he thunders with the voice of his excellency;

and he will not supplant them when his voice is heard.

Elohim thunders marvelously with his Voice; great things he does that we cannot comprehend.

Because he says to the snow, be you on the land;

likewise to the small rain, and to the great rain of his strength. He seals up the hand of every man;

that all men may know his work. Then the animals go into dens, and remain in their places.

Chapter 37

Out of the South comes the whirlwind: and cold out of the North.

By the breath of Elohim frost is given: and the expanse of the waters is constrained.

Also by watering he wearies the thick cloud: he scatters his bright cloud:

And it is turned around by his counsels: that they may do whatever he commands them upon the surface of the world in the earth.

He causes it to come, whether for correction, or for his land, or for goodness. Listen to this O Job:

stand still, and consider the wondrous works of Elohim. Do you know when Elohim disposed them, and caused the light of his cloud to shine?

Do you know the balancing of the clouds, the wondrous works of him that is complete in knowledge?

How your garments are warm, when he quiets the earth by the South wind?

You have made an expanse with him for the clouds - strong as a hard mirror!

Teach us what we will say to him;

because we cannot order our words by reason of darkness.

Will it be told him that I speak? If a man speak, surely he will be swallowed up. And now people see not the bright light that is in the clouds:

but the wind passes and cleanses them.

Fair weather comes out of the North: with Elohim is terrible majesty. Touching Shaddai, we cannot find him out:

he is excellent in power, and in judgment, and in plenty of justice:

he will not afflict. Men do therefore fear him: he respects not any that are wise of heart.

Then YHWH answered Job out of the whirlwind and said, Who is this that darkens counsel by words without knowledge?

Gird up now your hips like a man;

because I will demand of you, and answer me. Where were you when I laid the foundations of the earth?

Declare, if you have understanding. Who has laid the measures of it, if you know?

Or who has stretched the line upon it? Where are the foundations of it fastened? Or who laid the cornerstone;

when the morning stars sang together, and all the sons of Elohim shouted for joy?

Or who shut up the sea with gates, when it broke out, as if it had issued out of the womb?

When I made the cloud the garment of it, and thick darkness a swaddling-band for it, And broke up for it my decreed place, and set bars and gates, And said, Here will you come, but no further:

Chapter 38

and here will your proud waves be fixed?

Have you commanded the morning since your days;

and caused the dawn to know its place;

that it might take hold of the ends of the earth, that the wicked might be shaken out of it?

It is turned as clay to the seal; and they stand as a garment.

And from the wicked their light is withheld, and the high arm will be broken. Have you entered into the springs of the sea?

Or have you walked in the search of the depth?

Have the gates of death been opened to you? Or have you seen the gate of the death-shadow?

Have you perceived the width of the earth? Declare if you know it all. Where is the path where light dwells?

And as for darkness, where is its standing place, that you do take it to its boundary, and that you do understand the paths of its house.

You have known - for then you are born and the number of your days are many!

Have you entered into the treasures of the snow?

Or have you seen the treasures of the hail, which I have reserved against the Time of Trouble, against the day of battle and war?

By what way is the light parted, that scatters the East wind upon the earth?

Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

To cause it to rain on the land, where no man is;

on the wilderness, where there is no man;

To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

Has the rain a father? Or who has begotten the drops of dew?

Out of whose womb came the ice? And the hoary frost of the skies, who has engendered it?

The waters are hid as with a stone, and the face of the deep is frozen. Can you bind the sweet influences of Pleiades, or loose the bands of Orion?

Can you bring forth Mazzaroth in his season? Or can you guide Arcturus with his sons?

Do you know the ordinances of the skies? Can you set the dominion of it in the earth?

Can you lift up your voice to the clouds so that abundance of waters may cover you? Can you send lightning's, that they may go, and say to you, here we are?

Who has put Wisdom in the inward parts?

Or who has given understanding to the heart?

Who can number the clouds in wisdom? Or who can stay the water-skins of the skies, when the dust grows into hardness, and the clods cleave fast together?

Will you hunt the prey for the lion?

Or fill the appetite of the young lions, When they couch in their dens, and abide in the covert to lie in ambush?

Who provides for the raven his food?

When his young ones cry to Elohim, they wander for lack of food.

Do you know the time when the wild goats of the rock bring forth? Or can you mark when the doe does calve?

Can you number the months that they fulfill? Or know the time when they bring forth?

They bow themselves, they bring forth their young ones, and they cast out their sorrows.

Their young ones are in good liking, they grow up with corn; they go out, and return not to them.

Who has sent out the wild donkey free?

Or who has loosed the bands of the wild donkey? Whose house I have made the wilderness, and the barren land his dwellings.

He scorns the multitude of the city, neither regards he the crying of the driver.

The range of the mountains is his pasture, and he searches after every green thing.

Will the buffalo be willing to serve you, or abide by your crib?

Can you bind the buffalo with his band in the furrow?

Chapter 39

Or will he harrow the valleys after you? Will you trust him, because his strength is great? Or will you leave your labor to him?

Will you believe him, that he will bring home your seed, and gather it into your barn?

The wing of the rattling ones exults, whether the pinion of the ostrich or hawk.

Which leaves her eggs in the ground and warms them in dust, And forgets that the foot may crush them, or that the wild animal may break them.

She is hardened against her young ones, as though they were not hers:

her labor is in vain without fear;

Because Elohim has deprived her of wisdom, neither has he imparted to her understanding.

What time she lifts up herself on high, she scorns the horse and his rider. Have you given the horse strength?

Have you clothed his neck with thunder?

Can you make him afraid as a grasshopper? The glory of his nostrils is terrible. He paws in the valley, and rejoices in his strength:

he goes on to meet the armed men. He mocks at fear, and is not affrighted;

neither turns he back from the sword. The quiver rattles against him, the glittering spear and the shield.

He swallows the ground with fierceness and rage:

neither believes he that it is the sound of the trumpet.

He says among the trumpets, ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.

Does the hawk fly by your wisdom, and stretch her wings toward the South?

Does the eagle mount up at your command, and make her nest on high?

She dwells and abides on the rock, upon the crag of the rock and the strong place.

From there she seeks the prey, and her eyes behold afar off. Her young ones also suck up blood:

and where the slain are, there she is. Moreover YHWH answered Job and said, Will he that contends with Shaddai instruct him?

He that reasons with Elohim, let him answer it.

Then Job answered YHWH and said, behold, I am vile; what will I

answer you? I will lay my hand on my mouth.

Once have I spoken; but I will not answer: yes, twice;

but I will proceed no further. Then YHWH answered to Job out of the whirlwind and said, gird up your hips now like a man:

I will demand of you, and you declare to me. Will you also frustrate my judgment? Will you condemn me so that you may be righteous?

Have you an arm like Elohim? Or can you thunder with a Voice like him?

Deck yourself now with majesty and excellency;

and array yourself with glory and beauty. Cast abroad the rage of your anger:

and behold everyone that is proud, and abase him.

Look on everyone that is proud, and bring him low; and tread down the wicked in their place.

Chapter 40

Hide them in the dust together;

and bind their faces in secret. Then I will also confess to you that your own right hand can save you.

Behold now behemoth, that I made with you;

he eats grass as an ox. Lo now, his strength is in his hips, and his force is in the navel of his belly.

He moves his tail like a cedar: the sinews of his thighs are wrapped together.

His bones are as strong pieces of bronze;

his bones are like bars of iron. He is the chief of the ways of Elohim:

he that made him can make his sword to approach unto him. Certainly the mountains bring him forth food, where all the animals of the field play.

He lies under the shady trees, in the covert of the reed, and fens.

The shady trees cover him with their shadow;

the willows of the brook compass him all around. Observe, he drinks up a river and hurries not:

he trusts that he can draw up Jordan into his mouth. He takes it with his eyes:

his nose pierces through snares. Can you draw out the large aquatic animal with a hook?

Or his tongue with a cord that you let down? Can you put a hook into his nose?

Or bore his jaw through with a thorn?

Will he make many supplications to you? Will he speak soft words to you? Will he make a pledge with you?

Will you take him for a slave for the ages? Will you play with him as with a bird?

Or will you bind him for your female slaves?

Will the companions make a banquet of him? Will they part him among the merchants? Can you fill his skin with barbed irons?

Or his head with fish spears? Lay your hand upon him, remember the battle, and do no more.

Observe, the hope of him is in vain:

will not one be cast down even at the sight of him? None is so fierce that dare stir him up:

who then is able to stand before me? Who has prevented me that I should repay him? Whatever is under the whole cosmos is mine.

I will not conceal his parts, nor his power, nor his graceful proportion.

Chapter 41

Who can discover the face of his garment? Or who can come to him with his double bridle?

Who can open the doors of his face? His teeth are terrible all around.

His scales are his pride, shut up together as with a close seal.

One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be separated.

By his sneezing a light does shine, and his eyes are like the eyelids

of the morning.

Out of his mouth go burning lamps, and sparks of fire leap out.

Out of his nostrils goes smoke, as out of a seething pot or caldron.

His breath kindles coals, and a flame goes out of his mouth.

In his neck remains strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together:

they are firm in themselves; they cannot be moved. His heart is as firm as a stone;

yes, as hard as a piece of the lower [millstone]. When he raises up himself, the mighty are afraid:

by reason of breakings they purify themselves.

The sword of him that lays at him cannot hold: the spear, the dart, nor the breastplate.

He esteems iron as straw, and bronze as rotten wood.

The arrow cannot make him flee: sling-stones are turned with him into stubble.

Darts are counted as stubble: he laughs at the shaking of a spear.

Sharp stones are under him: he spreads sharp pointed things upon the mire. He makes the deep sea to boil like a pot:

he makes the sea like a pot of ointment.

He makes a path to shine after him; one would think the abyss to be

hoary.

Upon earth there is not his like, who behaves without fear.

He beholds all high things: he is a king over all the children of pride.

Then Job answered YHWH and said, I know that you can do everything, and that no thought can be withheld from you.

Who is he that hides counsel without knowledge?

Therefore I have uttered what I understood not; things too wonderful for me that I knew not. Hear, I beseech you, and I will speak:

I will demand of you, and declare to me. I have heard of you by the hearing of the ear:

but now my eye sees you.

Therefore I abhor myself, and repent in dust and ashes.

And it was so, that after YHWH had spoken these words to Job, YHWH said to Eliphaz the Temanite, My anger is kindled against you, and against your two friends:

because you have not spoken of me the thing that is right, as my slave Job has.

Therefore take to you now seven young bulls and seven rams, and go to my slave Job, and offer up for yourselves a Burnt-Offering;

and my slave Job will pray for you.

Because him I will accept:

unless I deal with you after your folly, in that you have not spoken of me the thing that is right, like my slave Job.

Chapter 42

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as YHWH commanded them:

YHWH also accepted Job.

And YHWH turned the captivity of Job, when he prayed for his friends:

also YHWH gave Job twice as much as he had before.

Then came there to him all his brothers, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house.

And they had compassion for him, and comforted him over all the badness that YHWH had brought upon him:

every man also gave him a piece of money, and everyone an earring of gold. So YHWH blessed the latter end of Job more than his beginning:

because he had 14,000 sheep, and 6000 camels, and 1000 yoke of oxen, and 1000 female donkeys. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so

beautiful as the daughters of Job:

and their father gave them inheritance among their kinsmen. After this lived Job 140 years, and saw his sons, and his sons' sons, even to four generation.

And died an old man and full of days. And it is written that he will rise again with them whom the Lord raises up.

This is translated out of a book in the Syrian language: For he dwelt in the land of Ausitis, on the confines of Idumea and Arabia. His first name was Jobab, and having married an Arabian woman, he had by her a son whose name was Ennon. Now he himself was a son of father Zare, one of the sons of Esau, and his mother"

s name was Bosorra: so that he was the fifth in descent from Abraham. Now these were the kings who reigned in Edom, over which country he also bore rule.

The first was Balak, the son of Beor, and the name of his city was Dannaba.

And after Balak, Jobab, who is called Job; and after him, Asom who was general from the region of Thaimanitis;

and after him, Adad, son of Barad, who smote Madiam in the plain of Moab; and the name of his city was Gethaim.

And the friends who came to Job were Eliphaz, of the sons of Esau, the king of the Thaimanites;

Baldad, the sovereign of the Saucheans, and Sophar, the king of the Minaians.

Psalms

Chapter 1

Blessed is the man that walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the assembly of the scornful.

But his delight is in the Torah of YHWH; and in his Law does he meditate day and night.

And he will be like a tree planted by the rivers of water, that brings forth its fruit in the proper season; its leaf also will not wither; and whatever he does will prosper.

The wicked are not so: but are like the chaff that the wind drives away.

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous.

For YHWH knows the way of the righteous: but the way of the wicked will perish.

Chapter 2

Why do the nations conspire, and the people devise emptiness?

The kings of the earth set themselves, and the rulers take counsel together against YHWH, and against his Messiah saying,

let us break their bands apart and cast away their cords from us.

He that sits in the cosmos will laugh: Adonai will have them in

derision.

Then will he speak to them in his fury, and trouble them in his burning anger. Still I have set my King upon my Holy Hill of Zion.

I will recount the decree: YHWH has said to me, You are my Son; this day have I engendered you. Ask of me and

I will give you the nations for your inheritance, and the ends of the land for your possession.

You will break them with a rod of iron;

you will dash them in pieces like a potter's vessel.

Be wise now therefore O kings: be instructed you judges of the land. Serve YHWH with fear, and rejoice with trembling.

Hug the heir, unless he is angry and you perish from the way, when his anger is kindled but a little.

Blessed are all they that put their trust in him. YHWH, how are they increased that trouble me!

Chapter 3

Many are they that rise up against me.

Many there are that say about my life, there is no help for him in Elohim.

But you O YHWH, are a shield for me; my glory, and the lifter up of my head.

I cried to YHWH with my voice, and he heard me out of his Holy

Hill.

I laid down and slept; I arouse; for YHWH sustained me.

I will not be afraid of 10,000's of people that have set themselves against me all around.

Arise O YHWH; deliver me O my Elohim: because you have struck all my enemies upon the cheek bone; you have broken the teeth of the wicked. Salvation belongs to YHWH: your blessing is upon your people.

Hear me when I call, O Elohim of my righteousness: you have enlarged me when I was in distress;

Chapter 4

have mercy upon me and hear my prayer.

O you sons of men, how long will you turn my glory into shame? How long will you love emptiness, and seek after falsehood?

But know that YHWH has set apart him that is Holy for himself: YHWH will hear when I call to him. `Tremble you, and do not sin;' Say you [thus] in your heart on your bed, And be you silent.

Slaughter the sacrifice of righteousness, and put your trust in YHWH. There are many that say, who will show us any good?

YHWH, lift up the light of your countenance upon us.

You have put gladness in my heart, more than in the time that their corn and their wine increased.

I will both lay down in peace and sleep: because you YHWH, isolate me to dwell in security. Give ear to my words O YHWH, consider my meditation. Attend to the voice of my cry, my King and my Elohim: because to you

I will pray.

Chapter 5

My voice will you hear at sunrise O YHWH;

in the morning I will direct my prayer to you and will look up.

Because you are not an El (Elohim) that has pleasure in wickedness: neither will evil dwell with you.

The foolish will not stand in your sight: you hate all workers of trouble. You will destroy them that speak falsehood:

YHWH will abhor the bloody and deceitful person.

But as for me, I will come into your House in the multitude of your mercy: and in your fear I will worship toward your Holy Temple.

O YHWH, lead me in your righteousness, because of those observing me, make straight before me your way, Because there is no faithfulness in their mouth;

their inward part is engulfing ruin;

their throat is an open grave; they plunder with their tongue. Destroy them O Elohim; let them fall by their own counsels; cast them out in the multitude of their transgressions;

for they have rebelled against you.

But let all those that put their trust in you rejoice: let them ever shout for joy, because you overshadow them: let them also that love your Name be joyful in you. Because you, YHWH, will bless the righteous; with favor will you surround him as with a shield.

O YHWH, correct me not in your anger, neither discipline me in your hot displeasure. Have mercy on me O YHWH;

Chapter 6

because I am weak: O YHWH, heal me; for my bones are terrified.

My life is also exceedingly terrified: but you, O YHWH, till when? Return O YHWH, deliver my life:

oh save me for your mercies' sake.

For in death none can make mention of you. In the mansion of the dead, who can give you thanks?

I am weary with my groaning; all the night I make my bed to swim;

I water my bed with my tears. My eye is consumed because of grief; it weakens in age because of all my enemies.

Depart from me all you workers of trouble; because YHWH has heard the voice of my weeping.

YHWH has heard my supplication; YHWH will receive my prayer.

Let all my enemies be ashamed and exceedingly terrified:

let them be turned back and be put to shame in a moment. O

YHWH Elohim, in you do I put my trust:

Chapter 7

save me from all them that persecute me, and deliver me: Unless they tear me like a lion, tearing it in pieces while there is none to deliver.

O YHWH Elohim, if I have done this;

if there is injustice in my hands;

If I have done my well-wisher bad, and draw my adversary without cause,

Let the enemy persecute me, and take my life; yes, let him tread down my life upon the ground and lay my honor in the dust.

Arise O YHWH in your anger, lift up yourself because of the rage of my enemies: and awake for me to the judgment that you have commanded. So will the congregation of the people surround you all around: for their sakes therefore come back to the Elevated Place.

YHWH will judge the people: judge me O YHWH, according to my righteousness, and according to my integrity that is in me.

Oh let the wickedness of the wicked come to an end; but establish the righteous:

because the righteous Elohim examines the hearts and affections. My defense is of Elohim that saves the upright in heart.

Elohim is a righteous judge, and he is not angry at all times. If he

turn not, he will whet his sword;

he has bent his bow, and made it ready.

He has also prepared for him the instruments of death; he ordains his arrows against the persecutors.

That man is a worker of trouble; the seed of perverseness has given birth to deceit.

He made a pit, and excavated it, and has fallen into the ditch that he made.

His mischief will return upon his own head, and his violent dealing will come down on his own hairy crown.

I will praise YHWH according to his righteousness: and will sing praise to the Name of YHWH Most High. O YHWH our master, how excellent is your Name in all the earth! Who has set your glory above the cosmos?

Out of the mouth of babes and suckling's have you ordained strength because of your enemies, that you might still the enemy and the avenger.

Chapter 8

When I consider your universe, the work of your fingers, the moon and the stars that you have ordained;

what is mortal man, that you are mindful of him? And the son of man, that you appoint him?

Because you have made him a little lower than the angels, and have

crowned him with glory and honor.

You made him to have dominion over the works of your hands; you have put all things under his feet:

All sheep and oxen, yes, and the animals of the field;

the flying creatures of the sky and the fish of the sea, and whatever passes through the pathways of the seas.

O YHWH our master, how excellent is your Name in all the earth!

I will praise you O YHWH, with my whole heart;

I will show forth all your marvelous works.

Chapter 9

I will be glad and rejoice in you: I will sing praise to Your Name, O you Most High. When my enemies are turned back, they will fall and perish at your presence.

Because you have maintained my right and my cause; you sit in the throne governing right.

You have rebuked the nations, you have exterminated the wicked, and you have blotted out their name for the ages of ages.

O you enemy, destruction's are eminent for their completion:

and you have uprooted cities. The memory of them has perished. But YHWH will endure for the ages: he has prepared his throne for Judgment.

And he will judge the world in righteousness, he will minister

judgment to the people in equity.

YHWH also will be a stronghold for the oppressed, a refuge in times of trouble.

And they that know your Name will put their trust in you:

for you, YHWH, have not forsaken them that inquire [through Urim-Thummim] of you.

Sing praises to YHWH that dwells in Zion: declare among the people his practices. For the one who avenges blood remembers them:

he does not forget the cry of the afflicted.

Have mercy on me O YHWH; consider my trouble from them that hate me, you that lift me up from the gates of death:

That I may show forth all your praise in the gates of the daughter of Zion: I will rejoice in your salvation. The nations are sunk down in the pit that they made:

in the trap that they concealed is their own foot snared. YHWH is known by the Judgment that he executes:

the wicked is snared in the work of his own hands. Higgaion (meditation). Selah. [17-20 A responsive Ode.] Let the sinners be turned back to the mansion of the dead;

all the nations who forget Elohim. Because the needy will not continually be forgotten: the expectation of the poor will not perish

for the ages.

Arise O YHWH; let not man prevail: let the nations be judged in your sight.

Put them in terror O YHWH: that the nations may know themselves to be but mortal mankind.

Why stand afar off O YHWH? why hide yourself in times of trouble?

Chapter 10

The wicked in his pride does persecute the poor: let them be taken in the devices that they have imagined.

Because the wicked boasts of his heart's desire, and blesses those who gain by unrighteous violence, who YHWH abhors.

The wicked, through the exaltation of his anger, will not inquire: Elohim is not in all his purposes.

His ways are always grievous; your judgments are far above, out of his sight: as for all his enemies, he puffs at them.

He has said in his heart, I will not be moved: because I will never be in adversity.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and trouble.

He sits in the ambush places of the villages: in the secret places does he murder the innocent: his eyes are lurking against the poor.

He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he does catch the poor, when he draws him into his net.

He is bruised, he bows down, fallen by his mighty ones has the afflicted.

He has said in his heart, Elohim has forgotten: he hides his face; he will never see it.

Arise O YHWH; O El (Elohim), lift up your hand: forget not the poor.

Why does the wicked spurn Elohim? he has said in his heart, you will not require it. You have seen it;

because you regard mischief and vexation, to produce it with your hands: the poor commits himself to you; you are the helper of the fatherless.

Break the arm of the wicked and the bad ones: seek out his wickedness until you find none.

YHWH is King for the ages of ages: the nations are perished out of his land.

YHWH, you have heard the desire of the poor: you will prepare their heart, you will cause your ear to hear:

To judge the fatherless and the oppressed, that the man of the land may no more oppress. In YHWH I put my trust:

how say to me, flee as a bird to your mountain?

Chapter 11

For lo, the wicked tread a bow, they have prepared their arrow on the string, to shoot in darkness at the upright in heart.

If the foundations are destroyed, what can the righteous do? YHWH is in his Holy Temple, YHWH's throne is in the cosmos:

his eyes behold, his eyelids examine the children of mankind. YHWH examines the righteous:

but the wicked and him that loves violence he hates.

Upon the wicked he will rain snares, fire and brimstone, and an horrible tempest: this will be the portion of their cup. Because the righteous YHWH loves righteousness; his countenance does behold the upright. To the Chief Musician. On the Octave. Help YHWH;

for the Holy man comes to an end;

for the faithful disappear from among the children of men.

Chapter 12

They speak falsehood everyone with his neighbor: with flattering lips and with a double heart do they speak.

YHWH will cut off all flattering lips, and the tongue that speaks proud things:

who have said, with our tongue we will prevail; our lips are our own: who is master over us?

For the ruin of the poor, for the groaning of the needy, now I will arise says YHWH; I will put in safety him that breathes on him.

The Words of YHWH are pure Words: as silver smelted in a furnace of earth, [Words] purified (refined) seven times.

You will observe them, O YHWH, you will preserve them from this generation for the ages.

The wicked walk all around, when worthless men are exalted.

How long will you ignore me O YHWH? continually?

Chapter 13

How long will you hide your face from me? How long will I take counsel in myself, having sorrow in my heart daily? How long will my enemy be exalted over me?

Consider and hear me, O YHWH Elohim: lighten my eyes unless I sleep unto death;

unless my enemy says, I have prevailed against him; and those that trouble me rejoice when I am shaken.

But I have trusted in your mercy; my heart will rejoice in your salvation.

I will sing to YHWH, because he has dealt bountifully with me.

The foolish have said in their heart there is no Elohim. They are corrupt, they have done abominable practices, and there are none that do good.

Chapter 14

YHWH looked down from the cosmos upon the children of men, to see if there were any that did understand, and seek Elohim.

They are all gone aside, they are all together become filthy: there is

none that does good, no, not one.

Have all the workers of trouble no knowledge? Who devour my people like they eat bread, and call not upon YHWH.

There they have feared a fear, for Elohim is in the generation of the righteous.

You have shamed the counsel of the poor but YHWH is their refuge.

Oh that the salvation of Israel were come out of Zion! When YHWH brings back the captivity of his people, Jacob will rejoice and Israel will be glad.

YHWH, who will abide in your Tabernacle? Who will dwell in your Holy Hill?

Chapter 15

He that walks complete and works righteousness, and speaks the Truth in his heart.

He that does not slander with his tongue, nor does bad to his neighbor, nor takes up a taunt against his neighbor.

In whose eyes a despised person is held in contempt; but he honors them that fear YHWH. He has adjured to suffer bad and changes not.

He that does not lend his money out at interest, nor takes reward against the innocent. He that does these things will never be shaken. Guard me O Elohim:

for in you I flee for protection.

Chapter 16

You have said to YHWH, you are my Adonai: my goodness mounts not unto you;

But to the Holy that are in the land, and to the majestic, in whom is all my delight.

Their sorrows will be multiplied that hasten after different ones: their drink-offerings of blood I will not offer, nor take up their names into my lips. YHWH is the portion of my share and of my cup:

you keep my lot. The territory is offered to me in pleasant places;

yes, I have a beautiful heritage.

I will bless YHWH who has given me counsel: my affections also instruct me in the night.

I have set YHWH always before me: because he is at my right hand, I will not be shaken.

Therefore my heart is glad, and my glory exults: my flesh also will tabernacle in security.

For you will not leave my psuche in the mansion of the dead nor suffer your Holy One to see corruption. You will show me the path of life:

in your presence is fullness of joy; at your right hand there are pleasures (singing) unto the end.

Hear justice O YHWH, attend unto my cry, give ear to my prayer,

that goes not out of treacherous lips.

Chapter 17

Let my sentence come forth from your presence; let your eyes behold the things that are level. You have examined my heart;

you have visited me in the night; you have refined me, you find nothing; my thoughts pass not over my mouth.

Concerning the works of men, by the Word of your lips I have guarded myself from the paths of the violent one.

Hold up my goings in your paths so that my footsteps slip not.

I have called upon you, because you will hear me O Elohim: incline your ear to me and hear my speech.

Show your marvelous goodness, O you that save by your right hand them that put their trust in you from those that rise up against them.

Guard me as the pupil of the eye, conceal me under the shadow of your wings,

From the wicked that assail me, from my deadly enemies who encircle me.

They are enclosed in their own fat: with their mouth they speak proudly.

They have now encircled us in our steps: they have set their eyes bowing down to the ground;

Like a lion that is greedy of its prey, and as it were a young lion lurking in hiding places.

Arise O YHWH, disappoint him, cast him down: deliver me from the wicked by your sword:

From men that are your hand, O YHWH, from men of the world that have their portion in this life, and whose belly you fill with your hidden treasure: they are full of children, and leave the rest of their substance to their children.

As for me, I will behold your face in righteousness: I will be satisfied when I am resurrected with your likeness.

I will love you, O YHWH my strength. YHWH is my Rock, and my fortress, and my deliverer;

Chapter 18

my Elohim, my strength, in whom I will trust; my buckler, and the horn of my salvation and my High Place.

I will call upon YHWH, who is worthy to be praised: so I will be delivered from my enemies. The pains of dying surround me, and the wadi (streambed) of worthless men terrified me.

The sorrows of Sheol surround me:

the snares of death confront me.

In my distress I called on YHWH, and cried to my Elohim: he heard my voice out of his Temple and my cry came before him, even to his ears.

Then the earth shook and quaked; the foundations also of the hills quaked and were shaken, because he was angry.

There went up a smoke out of his nostrils, and supernatural fire out of his mouth devoured: coals of fire were kindled by it. He spread out the cosmos also and descended:

and dark clouds were under his feet.

And he rode upon a cherub, and did hover: yes, he did fly upon the edge of the wind.

He made darkness his covering; his pavilion around him was dark moisture and the cloud-mass of the cloud.

At the brightness that was before him his cloud-mass passed over, hail and coals of fire.

YHWH also thundered in the cosmic skies, and the Highest gave his Voice; hail and coals of fire. Yes, he sent out his arrows, and scattered them;

and he shot out lightning flashes, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were uncovered at your reproof, O YHWH, at the breathing of the breath of your nostrils.

He sent from the Elevated Place, he took me, he drew me out of many dangers.

He delivered me from my strong enemy, and from them that hated me: because they were too strong for me.

They confronted me in the day of my calamity: but YHWH was my staff.

He brought me forth also into an expanse; he removed me because he delighted in me.

YHWH rewarded me according to my righteousness; according to the cleanness of my hands has he returned me.

Because I have observed the ways of YHWH, and have not wickedly departed from my Elohim.

Because all his judgments were before me, and I did not put away his statutes from me.

I was also complete before him, and I kept myself from my depravity.

Therefore has YHWH returned me according to my righteousness, according to the cleanness of my hands in his eyesight.

With the merciful you will show yourself merciful; with a complete man you will show yourself complete;

With the pure you will show yourself pure; and with the perverted you will show yourself to wrestle. Because you will liberate the poor people; but will bring down exalted looks.

For you will light my lamp:

YHWH Elohim will enlighten my darkness.

Because by you I have run through a troop; and by my Elohim have I leaped over a wall.

As for Elohim, his way is complete: the Word of YHWH is refined: he is a buckler to all those that trust in him.

For who is Elohim except YHWH? Or who is a Rock except our Elohim?

It is Elohim that clothes me with strength, and consecrates my way as complete.

He sets my feet like the deer, and stands me upon the High Place.

He teaches my hands to war, so that a bow of steel is broken by my arms.

And you give to me the shield of your salvation, and your right hand does support me, and your lowliness makes me great.

You have enlarged my steps under me so that my feet did not slip.

I have pursued my enemies and overtaken them: neither did I turn back until they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

Because you have clothed me with strength to the battle: you have subdued under me those that rose up against me.

You have also given me the necks of my enemies; that I might destroy them that hate me.

They cried, but there was none to save them: even to YHWH, but he answered them not.

Then I did beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

You have delivered me from the controversies of the people; and you have made me the head of the nations: a people whom I have not known will serve me.

As soon as they hear of me, they will obey me: the foreigners will submit themselves to me.

The foreigners will kneel down, and will shake from their borders.

YHWH exists; and blessed is my Rock; and let the Elohim of my salvation be exalted.

It is Elohim that consecrates me and commands the people under me.

He delivers me from my enemies: yes, you lift me up above those that rise up against me: you have delivered me from the man of violence.

Therefore I will give thanks to you O YHWH, among the nations, and sing praises (making music) to your Name.

Great deliverance gives he to his king; and shows mercy to his anointed, to David, and to his seed for the ages.

The cosmos recounts the glory of Elohim; and the expanse makes known his enterprise.

Chapter 19

Day unto day emits speech, and night unto night declares

knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them had he set a tabernacle for the sun,

which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run a race.

His going forth is from the end of the cosmos, and his circuit to the ends of it: and there is nothing hidden from the heat of the sun.

The Torah of YHWH is complete to return the person: the testimony of YHWH is faithful, making wise the simple.

The statutes of YHWH are right, rejoicing the heart: the commandment of YHWH is pure, enlightening the eyes.

The fear of YHWH is clean, enduring perpetually: the Judgments of YHWH are Truth and righteous altogether.

More to be desired are they than gold, yes, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is your slave warned, and in observing them there is great reward.

Who can understand his errors? Clear me from concealed sins.

Keep back your slave also from presumptuous sins; let them not have dominion over me: then I will be complete, and I will be innocent from the great rebellion.

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O YHWH, my strength and my kinsmen-redeemer.

YHWH does answer you in the day of trouble; the Name of the Elohim of Jacob defend you. He does

Chapter 20

send your help from the Sanctuary, and from Zion does support you,

Remember all your offerings and accept your whole Burnt-Offerings; Selah.

Grant you according to your own heart, and fulfill all your counsel.

We will rejoice in your salvation and in the Name of our Elohim we will set up our banners:

YHWH fulfill all your petitions. Now I know that YHWH saves his Messiah; he will hear him from his Holy Abode of the stars with the saving strength of his right hand.

Some trust in chariots, and some in horses: but we will remember the Name of YHWH Elohim.

They are sunken down and fallen, but we are risen and stand upright.

Save YHWH: let

the King hear us when we call. The king will joy in your strength, O YHWH;

and in your salvation how greatly will he rejoice! You have given him his heart's desire, and have not withheld the request of his lips.

Because you put before him blessings of goodness, you set on his head a crown of fine gold.

Life he has asked from you, you have given to him; length of days for the ages of ages.

His glory is great in your salvation: honor and majesty have you laid upon him.

Because you have made him most blessed for future time: you have made him exceedingly glad with your countenance.

For the king trusts in YHWH, and through the mercy of the Most High he will not be shaken.

Your hand will find out all your enemies: your right hand will find out those that hate you.

You will make them as a fiery oven in the time of your presence: YHWH will swallow them up in his anger, and the fire will devour them.

Their fruit will you destroy from the land, and their seed from among the children of men.

For they intended bad against you, they invented a plot that they are not able to perform.

Therefore you will make them turn their back, when you will make

ready your arrows upon your strings against the face of them.

Be exalted YHWH in your own strength: so will we sing and praise your power.

My Elohim, my Elohim, why have you forsaken me? Why are you so far from helping me, and from the words of my distress cry?

Chapter 22

O my Elohim, I cry in the daytime

but you hear not; and in the night season, and am not silent. But you are Holy, O you that inhabit the praises of Israel. Our forefathers trusted in you:

they trusted and you did deliver them.

They cried to you and were delivered: they trusted in you and were not confounded.

But I am a worm and no man; a taunt of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying,

He trusted on YHWH that he would deliver him: let him deliver him, seeing he delighted in him.

But you are he that took me out of the womb: you did make me hope when I was upon my mother's breasts.

I was cast upon you from the womb: you are my Elohim from my

mother's womb.

Be not far from me, because trouble is near, for there is none to help. Many young bulls have encircled me:

strong bulls of Bashan have beset me all around.

They gaped upon me with their mouths as a tearing and roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the middle of my bowels.

My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and you have brought me into the dust of death.

Because dogs have surrounded me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

I may count all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my clothing.

But be not far from me O YHWH: O my strength, quickly act to help me.

Deliver me from the sword, my life from the power of the dogs.

Save me from the lion's mouth: because you have heard me from the horns of the wild bulls.

I will declare your Name to my brethren: in the middle of the congregation will I praise you.

You that fear YHWH, praise him; all you the seed of Jacob, glorify him; and fear him, all you the descendants of Israel.

For he has not despised nor abhorred the affliction of the afflicted; neither has he hidden his face from him; but when he cried to him he heard.

My praise will be of you in the great congregation: I will pay my vows before them that fear him.

The meek will eat and be satisfied: they will praise YHWH that will inquire of him: your heart will live for the ages.

All the ends of the world will remember and turn to YHWH: and all the clans of the nations will worship before you.

Because the kingdom is YHWH's: and he is the governor among the nations.

All they that are fat upon earth will eat and worship: all they that go down to the dust will bow before him: and none can keep alive his own life.

A seed will serve him; it will be accounted to Adonai for a generation.

They will come and will declare his righteousness to a people that will be born, that he has done this. YHWH is my Shepherd;

I shall not want.

Chapter 23

He causes me to lie down in grassland pastures: he leads me to the

Resting Place of waters. He refreshes my life:

he leads me in the track of righteousness for his Name's glory.

Yes, though I walk through the steep valley of the death-shadow, I will fear no badness: because you are with me; your rod and your staff they comfort me.

You prepare a table before me in the presence of my enemies: you anoint my head with oil; my cup runs over.

Surely goodness and mercy will follow me all the days of my life: and I will dwell in the House of YHWH for length of days.

The earth is YHWH's, and the fullness thereof; the world, and they that live on it.

Chapter 24

For he has founded it upon the seas, and established it upon the floods.

Who will ascend into the Mountain of YHWH? Or who will stand in his Holy Place?

He that has clean hands and a pure heart; who has not lifted up his life to falsehood, nor adjured deceitfully.

He will receive the blessing from YHWH, and righteousness from the Elohim of his salvation.

This is the generation of them that inquire of him, that seek your face O Jacob.

Lift up your heads, O you star gates; and be lifted up you Age-Lasting doorways; and the King of glory will come in.

Who is this King of glory? YHWH strong and mighty, YHWH mighty in battle.

Lift up your heads, O you star gates; even lift them up, you Age-Lasting doorways; and the King of glory will come in.

Who is this King of glory? YHWH of Hosts, he is the King of glory.

To you O YHWH, do I lift up myself.

Chapter 25

O my Elohim, I trust in you: let me not be ashamed, let not my enemies triumph over me.

Yes, let none that wait on you be put to shame: let them be put to shame that deal treacherously without cause.

Show me your ways O YHWH; teach me your paths.

Lead me in your Truth and teach me: because you are the Elohim of my salvation; on you do I wait all the day.

Remember O YHWH, your compassion and kindness; for they have been for the ages.

Remember not the sins of my youth, nor my transgressions: according to your kindness, remember me for your goodness' sake, O YHWH.

Good and upright is YHWH: therefore he will shoot arrows at the

sinful in their path.

But the poor he will lead in judgment: and the poor he will teach his path.

All the paths of YHWH are goodness and Truth to such as observe his Covenant and his testimonies.

For your Name's sake O YHWH, pardon my depravity; for it is great.

What man is he that fears YHWH? him will he direct in the path that he will choose.

His life will dwell at ease; and his seed will inherit the earth.

The council of YHWH is with them that fear him; and he will show them his Covenant.

My eyes are continually toward YHWH; because he will pluck my feet out of the net.

Turn you to me and have mercy upon me; for I am solitary and poor.

The troubles of my heart are enlarged: O bring me out of my distresses.

Look upon my affliction and my trouble; and take away all my sins.

Consider my enemies, because they are many; and they hate me with cruel hatred.

O guard my life and deliver me: let me not be ashamed; because I

put my trust in you.

Let integrity and uprightness preserve me; for I wait on you.

Ransom Israel O Elohim, out of all his troubles.

Judge me O YHWH; for I have walked in my integrity: I have trusted also in YHWH; I will not slip.

Chapter 26

Examine me O YHWH, and prove me; refine my affections and my heart.

Because your kindness is before my eyes: and I have walked in your Truth.

I have not sat with vain persons, neither will I go in with the counterfeiters.

I have hated the company of the bad; and will not sit with the wicked.

I will wash my hands in innocence: so will I compass your Altar O YHWH:

To sound with a voice of confession, and to recount all your wonders.

YHWH, I have loved the beauty of your house; and the place of the mansion of your glory.

Gather not my life with sinners, nor my life with bloody men:

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in my integrity: ransom me and be gracious to me.

My foot stands in a level place: in the choir I will bless YHWH. YHWH is my light and my salvation;

whom will I fear? YHWH is the strength of my life; of whom will I be afraid?

Chapter 27

When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an army should encamp against me, my heart will not fear: though war should rise against me, in this I will be confident.

One thing I have inquired [by Urim-Thummim] of YHWH, that I will seek after; that I may dwell in the House of YHWH all the days of my life, to behold the beauty of YHWH, and to inquire in his Temple. Because in the time of trouble he will hide me in his covert:

in the covering of his Tabernacle will he hide me; he will set me up upon a Rock.

And now will my head be lifted up above my enemies all around me: therefore I will sacrifice in his Tabernacle sacrifices of shouts of joy; I will sing, yes, I will sing praises to YHWH.

Hear O YHWH, when I cry with my voice: have mercy also on me, and answer me.

Seek my presence, and my heart replied to you, your presence YHWH will I seek.

Hide not your presence from me; put not your slave away in anger: you have been my help; leave me not, neither forsake me, O Elohim of my salvation.

When my dad and my mother forsake me, then YHWH will gather me up. Direct me your path O YHWH, and lead me in a plain path, because of my enemies.

Deliver me not over to the will of my enemies:

for false witnesses are risen up against me, and such as breathe out cruelty. [I would have fainted], unless

I had believed to see the goodness of YHWH in the land of the living.

Wait on YHWH: be of good courage, and he shall strengthen your heart: wait I say, on YHWH. To you I will cry, O YHWH my Rock; be not silent to me:

unless, if you are silent to me, I become like them that descend into the pit.

Chapter 28

Hear the voice of my supplications, when I cry to you, when I lift up my hands toward your Holy Oracle (Urim-Thummim).

Draw me not away with the wicked, and with the workers of trouble, which speak peace to their neighbors, but mischief is in

their hearts. Pay them according to their deeds, and according to the wickedness of their practices:

give them after the work of their hands; render to them their dealing.

Because they regard not the works of YHWH, nor the undertaking of his hands, he will destroy them, and not establish them. Blessed is YHWH, because he has heard the voice of my supplications.

YHWH is my strength and my shield;

my heart trusted in him, and I am helped: therefore my heart greatly rejoices; and with my song I will praise him. YHWH is their strength, and he is the saving strength of his anointed.

Save your people and bless your inheritance:

feed them also and lift them up for the ages. Give to YHWH, O you mighty, give to YHWH glory and strength.

Give to YHWH the glory due unto his Name; worship YHWH in the beauty of Holiness.

Chapter 29

The Voice of YHWH is upon the waters: the Elohim of glory thunders: YHWH is upon great waters.

The Voice of YHWH is powerful;

the Voice of YHWH is full of majesty.

The Voice of YHWH breaks the cedars; yes, YHWH breaks the

cedars of Lebanon.

He makes them also to skip like a calf; Lebanon and Sirion like a young buffalo.

The Voice of YHWH divides the flames of supernatural fire.

The Voice of YHWH shakes the wilderness; YHWH shakes the wilderness of Kadesh.

The Voice of YHWH makes the doe to calve, and strips the forests: and in his Temple does everyone speak of his glory. YHWH sits upon the flood; yes, YHWH sits as King for the ages. YHWH will give strength to his people;

YHWH will bless his people with peace. I will extol you O YHWH;

because you have lifted me up, and have not made my foes to rejoice over me.

O YHWH Elohim, I cried to you and you have healed me. O YHWH, you have brought up my life from Sheol:

Chapter 30

you have sustained me alive so that I should not go down to the pit.

Sing to YHWH, O you saints of his, and give thanks at the memorial of his Holiness. Because his anger is but for a moment;

in his favor is life: weeping may endure for a night, but joy comes at sunrise.

And in my prosperity I said, I will never be shaken. O YHWH, in

your good pleasure, you have caused strength to remain for my mount, you have hidden your face, I have been troubled.

I cried to you O YHWH;

and to YHWH I implored his favor. What profit is there in my blood, when I go down to the pit?

Will the dust praise you? Will it declare your Truth?

Hear O YHWH and show favor to me: YHWH, be my support. You have turned for me my wailing into dancing:

you have put off my sackcloth, and clothed me with gladness;

to the end that my glory may sing praise to you, and not be silent. O YHWH Elohim, I will give thanks to you for the ages.

In you, O YHWH, do I flee for protection; let me never be ashamed and let me escape into your righteousness. Bow down your ear to me;

deliver me speedily: be my Rock of Refuge, for a House of Stronghold to deliver me.

Chapter 31

Because you are my Rock and my Stronghold; therefore

for your Name's sake lead me, and guide me. Lead me out of the net that they have laid secretly for me: because you are my strength.

Into your hand I commit my breath: you have ransomed me, O YHWH Elohim of Truth.

I have hated them that observe false vanities: but I trust in YHWH. I will be glad and rejoice in your kindness:

because you have considered my poverty;

you have known my life in dire straits; And have not shut me up into the hand of the enemy: you have set my feet in an expanse.

Show favor to me O YHWH, because I am in trouble: my eye is consumed with grief, yes, my emotions and my belly.

Because my life is spent with grief, and my years with sighing:

my strength fails because of my depravity and my bones waste away. Among all my adversaries I have been a taunt, And to my neighbors exceedingly, And a fear to my acquaintances, those seeing me outside, fled from me.

I am withered as a dead man out of mind:

I am like a broken vessel. Because I have heard the slander of many: fear was on every side:

while they took counsel together against me, they devised to take away my life.

But I trusted in you O YHWH: I said, you are my Elohim. In your hand are

my times, deliver me from the hand of my enemies, and from my pursuers.

Make your presence to shine upon your slave: save me in your goodness. YHWH,

let me not be shamed, because I have invoked you. Let the wicked be shamed and driven down to the mansion of the dead.

Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. How great your goodness that you have laid up for them that fear you;

that you have made for them that trust in you before the sons of men! You will hide them in the covering of your presence from the pride of man: you will hide them in a covert from the strife of tongues.

Blessed is YHWH: because he has shown me extraordinary kindness in a besieged city. Because I said in my haste, I am cut off from before your eyes:

nevertheless you heard the voice of my supplications when I cried to you.

O love YHWH all you his saints: because YHWH guards the faithful, and abundantly rewards the proud doer.

Be of good courage and he will strengthen your heart, all you that hope in YHWH. Happy they whose transgressions are forgiven, and whose sins are covered.

Happy the man to whose account YHWH will not charge sin, and in whose mouth there is no guile.

When I kept silent, my bones waxed old through my roaring all the day long.

Chapter 32

Because day and night your hand was heavy upon me:

my moisture is turned into the drought of summer. I acknowledged my sin to you, and my depravity I have not hidden.

I said, I will confess my transgressions to YHWH; and you forgave the depravity of my sin.

For this will everyone that is faithful pray to you in a time when you may be found: surely in the floods of great waters they will not reach him. You are my covering;

you will preserve me from trouble; you will surround me about with songs of escape. I will teach you and direct you in the way that you will go:

I will guide you with my eye. Be not as the horse or as the mule that have no understanding: whose mouth must be held in with bit and bridle, unless they come near to you.

Many sorrows will be to the wicked:

but he that trusts in YHWH, goodness will compass him all around. Be glad in YHWH, and rejoice you righteous: and shout for joy all you that are upright in heart.

Rejoice in YHWH, O you righteous: for songs are beautiful for the upright. Praise YHWH with lyre:

sing to him with the bagpipes (skin-bag) and an instrument of ten strings. Sing to him a new song; play a skillful sound.

Because the Word of YHWH is right; and all his works are done in fidelity.

Chapter 33

He loves righteousness and judgment: the land is full of the goodness of YHWH.

By the Word of YHWH were the cosmos fashioned; and all the stars (hosts)

of them by the breath of his mouth.

He collects the waters of the sea together as an heap: he lays up the deep places in storehouses.

Let all the earth fear YHWH: let all the inhabitants of the world sojourn in awe of him. Because he spoke, and it was;

he commanded and it stood fast. YHWH crushes the purposes of the nations to nothing:

he holds back the inventions of the people and restrains.

The counsel of YHWH stands for the ages, the thoughts of his heart to all generations.

Blessed is the nation whose Elohim is YHWH; and the people who he has chosen for his own inheritance. YHWH looks from the cosmos;

he inspects all the sons of men.

From the Established Place of his habitation he gazes upon all the inhabitants of the land. He fashions their hearts alike; he considers all their undertakings.

The king is not saved by the greatness of an army:

a strong man is not rescued by great strength.

A false thing is the horse for safety, and by the abundance of his strength he does not deliver.

Behold, the eye of YHWH is upon them that fear him, upon them that wait for his goodness;

To deliver their lives from death and to sustain them alive in famine. Our lives wait for YHWH:

he is our help and our shield. Because our heart will rejoice in him, because we have trusted in his Holy Name.

Let your goodness O YHWH be upon us, according as we hope in you.

I will bless YHWH at all times:

his song will continually be on my lips. My life will shine in YHWH: the poor will hear and rejoice.

O magnify YHWH with me, and let us exalt his Name together.

I inquired [by Urim-Thummim] to YHWH, and he heard me and delivered me from all my terrors.

Chapter 34

They looked to him and were radiant: and their faces were not ashamed.

This poor man cried and YHWH heard him, and saved him out of all

his troubles.

The Angel of YHWH encamps around them that fear him, and delivers them.

O taste and see that YHWH is good:

happy is the man that seeks refuge in him. O fear YHWH, you his saints: because there is no poverty to them that fear him.

The villages will be in want and go hungry:

but they that inquire [by Urim-Thummim] of YHWH will not lack any good thing. Come you children, listen to me:

I will teach you the fear of YHWH.

What man desires living and loves days, so that he may see good? Guard your tongue from bad and your lips from speaking treachery.

Depart from bad and do good; seek peace and pursue it.

The eyes of YHWH are upon the righteous and his ears are open to their cry.

The face of YHWH is against them that do bad, to cut off the memory of them from the land.

Cries for help YHWH hears, and rescues them out of all their troubles.

YHWH is near to them that are of a broken heart;

and saves such as are of a contrite spirit. Many are the afflictions of

the righteous: but YHWH delivers him out of them all. He guards all his bones: not one of them is broken. Badness will kill the wicked:

and they that hate the righteous will be incriminated. YHWH ransoms the lives of his slaves:

and none of them that trust in him will be incriminated.

Contend O YHWH, with them that are my adversaries: fight against them that fight against me.

Take hold of shield and buckler, and stand up for my help.

Draw out also the spear and deliver up them that persecute me: say to me, I am your salvation.

Let them be confounded and put to shame that seek after my life:

Chapter 35

let them be turned back and brought to confusion that devise my calamity. Let them be as chaff before the wind:

and let the Angel of YHWH chase them. Let their way be dark and slippery: and let the Angel of YHWH pursue them.

For without cause have they concealed for me their net in a pit, so that without cause they have searched out for my life.

There shall reach him a ruin he could not know, and his own net that he concealed catches him, for ruin he falls into it.

But my life will be joyful in YHWH:

it will rejoice in his salvation.

All my bones will say, YHWH, who is like unto you, that delivers the poor from him that is too strong for him, yes, the poor and the needy from him that plunders him? False witnesses did rise up;

they laid to my charge things that I knew not. They rewarded me bad for good to the bereavement of my life.

But as for me, when they were sick, my clothing was sackcloth: I humbled myself with fasting, and my prayer returned into my own bosom.

I behaved myself as though he had been my friend or brother:

I bowed down heavily, as one that mourns for his mother.

But in my stumbling they rejoiced and gathered themselves together: yes, the stricken gathered themselves together against me, and I knew it not;

they did tear me and ceased not: With profane ones, mockers in feasts, gnashing against me their teeth. Adonai, how long will you look on?

Rescue me from their destruction, my solitary self from the young lions. I will give you thanks in the great company: I will praise you among numerous peoples.

Let not them that are my enemies wrongfully rejoice over me:

neither let them wink with the eye that hate me without a cause. Because they speak not peace:

but they devise deceitful matters against them that are quiet in the land. Yes, they opened their mouth wide against me and said, Aha,

aha, our eye has seen it.

This you have seen O YHWH: keep not silent O Adonai, be not far from me.

Stir up yourself and awake to my judgment, even to my cause, my Elohim and my Adonai. Judge me O YHWH Elohim, according to your righteousness;

and let them not rejoice over me.

Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up.

Let them be ashamed and brought to confusion together that rejoice at my calamity:

let them be clothed with shame and dishonor that magnify themselves against me.

Let them give a ringing cry and rejoice, that favor my righteous cause: yes,

let them say continually, let YHWH be magnified that has pleasure in the welfare of his slave. And my tongue will speak of your righteousness and of your praise all the day long.

The rebellion of the wicked is affirming within my heart that there is no fear of Elohim before their eyes. For they flatter themselves in their own eyes, until their depravity is found to be hateful.

The words of their mouth are trouble and deceit: they have left off being wise and to do good.

He invents trouble upon his bed; he sets himself in a way that is not good;

Chapter 36

he rejects not the bad. Your goodness O YHWH is in the cosmos; and your faithfulness reaches to the clouds.

Your righteousness is like the great mountains; your judgments are a great abyss:

O YHWH, you preserve man and animal. How excellent is your goodness O Elohim!

Therefore, the sons of men, under the shadow of thy wings, seek refuge: They will be abundantly satisfied with the fatness of your house;

and you will make them drink of the river of your pleasures. Because with you is the fountain of life:

in your light will we see light. O continue your goodness to them that know you;

and your righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of trouble fallen: they are cast down and will not be able to rise.

because of badness, neither be envious against the workers of injustice.

For they will soon be cut down like the grass, and wither as the green herb. Trust in YHWH and do good;

so will you settle down in the land, and in stableness you will be fed. Delight yourself also in YHWH;

and he will give you the desires of your heart. Commit your way to YHWH;

Chapter 37

trust also in him and he will bring it to pass. And he will bring forth your righteousness as the light, and your judgment as the noonday.

Be silent for YHWH, and stay yourself for Him.

Do not fret because of him who is making prosperous his way, because of a man doing wicked devices.

Cease from anger and forsake wrath: fret not yourself in any way to do evil.

Because evildoers will be cut off: but those that wait upon YHWH, they will inherit the land.

Because still a little while and the wicked will not exist: yes, you will diligently consider their standing place, and it will not exist.

But the poor will inherit the land; and will delight themselves in the abundance of peace.

The wicked plots against the just, and grinds upon him with his teeth. Adonai will laugh at him:

because he sees that his day is coming. The wicked have drawn out the sword and have bent their bow, to cast down the poor and needy, and to kill such as be of upright manners.

Their sword will enter into their own heart and their bows will be broken. A little that a righteous man has is better than the riches of many wicked. Because the arms of

the wicked will be broken:

but YHWH upholds the righteous. YHWH knows the days of the upright: and their inheritance will be for the days. They will not be ashamed in the bad times: and in the days of famine they will be satisfied. But

the wicked will perish and the enemies of YHWH will be as the fat of lambs:

they will consume into smoke, and will consume away.

The wicked borrows and does not repay:

but the righteous shows favor and gives.

Because blessed are they that will inherit the earth;

and cursed are them that will be cut off.

The steps of a man are ordered by YHWH: and he delights in his way. Though he falls, he will not be utterly cast down, because YHWH supports him with his hand.

I have been young and now am old; still I have not seen the righteous forsaken, nor his offspring seeking food.

He is gracious and lends; and his offspring is blessed.

Turn aside from bad and do good; and settle down for the ages. Because YHWH loves judgment, and forsakes not his saints;

they are preserved for the ages: but the offspring of the wicked will be cut off.

The righteous will inherit the land and settle there in the future.

The mouth of the righteous speaks wisdom and his tongue talks of judgment.

The Torah of Elohim is in his heart; none of his steps will slide.

The wicked watches

the righteous and seeks to kill him. YHWH will not leave him in his hand, nor condemn him when he is judged. Wait on YHWH and observe his way, and he will exalt you to inherit the land:

when the wicked are cut off you will see it.

I have seen

the wicked in great power, and spreading himself like a green tree growing in its own soil. Yet he passed away, and lo, he was not:

yes, I sought him but he could not be found. Protect the complete and inspect the upright:

because the end of that man is peace. But the rebellious will be destroyed together: the end of the wicked will be cut off.

But the salvation of the righteous is of YHWH:

he is their Place of Safety in the time of trouble. And YHWH will help them, and deliver them:

he will deliver them from the wicked and save them, because they trust in him.

O YHWH, correct me not in your anger: neither discipline me in your hot rage.

Because your arrows stick fast in me and your hand presses me down. There is no soundness in my flesh because of your anger;

neither is there any tranquility in my bones because of my sin. Because my depravities are gone over my head:

as a heavy burden they are too weighty for me. My wounds stink and are festering because of my folly.

Chapter 38

I am troubled; I am bowed down greatly; I go mourning all the day long. Because my loins are filled with a loathsome [depravity] : and

there is no soundness in my flesh.

I am feeble and very broken: I have cried by reason of the groaning of my heart.

Adonai, all my desire is before you; and my groaning is not hidden from you.

My heart pants, my strength fails me:

as for the light of my eyes, it also is gone from me. My lovers and

my friends stand aloof from my wound;

and my kinsmen stand afar off. They also that seek after my life lay snares for me:

and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man heard not; and I was as a dumb man that opened not his mouth.

So I was as a man that hears not, and in whose mouth are no arguments.

Because in you O YHWH, do I hope: you will hear, O Adonai Elohim. Because I said, hear me, unless they should rejoice over me when my foot slips, and magnify themselves against me.

Because I am ready to stumble and my sorrow is continually before me.

Because I will declare my depravity; I will be sorry for my sin.

But my enemies are lively and they are strong:

and they that hate me wrongfully are multiplied. They also that render bad for good are my adversaries; because I follow the thing that is good.

Forsake me not O YHWH: O my Elohim, be not far from me.

Hurry to help me, O Adonai my salvation.

I said, I will take heed to my ways so that I sin not with my tongue:

I will guard my mouth with a bridle, while the wicked is before me.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me, while I was musing the fire burned:

then I spoke with my tongue, YHWH, make me to know my end and the measure of my days, what it is;

that I may know how frail I am. Behold, you have made my days as a span;

Chapter 39

and my age is as nothing before you: certainly every man at his best state is in totality a vapor.

Certainly every man walks in emptiness: surely they are disquieted in breath:

he piles up grain and silver and knows not who will gather them. And now Adonai, what do I wait for?

My hope is in you. Deliver me from all my transgressions: make me not the taunt of the foolish. I was dumb, I opened not my mouth; because you did it.

Remove your stroke away from me: I am consumed by the blow of your hand. When you with rebukes do correct man of depravity, you make his beauty to consume away like a moth:

certainly everyone is as a vapor.

Hear my prayer O YHWH, and give ear to my cry;

hold not your silence at my tears:

because I am a sojourner with you and a foreigner, as all my forefathers were.

O spare me so that I may recover strength, before I go away and exist no more. I waited patiently for YHWH; and he inclined to me and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a Rock, and established my steps. And he has put a new song in my mouth, even praise to our Elohim:

many will see it and fear, and will trust in YHWH.

Happy is that man that makes YHWH his trust, and respects not the proud, nor such as turn aside to lies.

Chapter 40

Many, O YHWH Elohim, are your wonderful works that you have done, and your thoughts that are toward us:

they cannot be reckoned up in order to you: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering you did not desire; my ears have you opened: whole Burnt-Offering and Sin-Offering you have not required.

Then I said, Lo, I come: in the writing of the scroll it is written of me, I delight to do your will, O my Elohim: yes, your Law is within my inward parts. I have published the good news of your

righteousness in the great company:

lo, I have not refrained my lips, O YHWH you know. I have not hid your righteousness within my heart;

I have declared your faithfulness and your salvation:

I have not concealed your goodness and your Truth from the great company.

Withhold not your tender compassion from me O YHWH: let your goodness and your Truth continually guard me.

Because innumerable badness has compassed me all around: my depravities have taken hold of me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart apostatizes.

Be pleased O YHWH to deliver me: O YHWH, hurry to help me. Let them be ashamed and confounded together that seek after my life to destroy it;

let them be driven backward and put to shame that wish me bad. Let them be appalled for a reward of their shame that say to me, Aha, aha. Let all those that seek you rejoice and be glad in you:

let such as love your salvation say continually, YHWH be magnified.

But I am poor and needy; still Adonai thinks upon me: you are my help and my deliverer; make no delaying O my Elohim.

Blessed is he that considers the poor: YHWH will deliver him in time of trouble.

YHWH will guard him and sustain him alive; and he will be advanced upon the land: and you will not deliver him to the appetites of his enemies.

YHWH will sustain him on a bed of sickness, all his bed you have transformed in his sickness.

I said, YHWH, show favor to me: heal me because I have sinned against you.

Chapter 41

My enemies speak bad of me, when will he die and his name perishes? And if he comes to see me, he speaks falsehoods, his heart gathers trouble to itself;

when he goes abroad he speaks from it. All that hate me whisper together against me: against me do they devise my calamity.

A base fellow cleaves fast to him: and now that he lies down he will rise up no more.

Yes, my own familiar friend in whom I trusted, which did eat of my bread, has lifted up his heel against me.

But you O YHWH, show favor to me and raise me up so that I may repay them.

By this I know that you favor me, because my enemy does not triumph over me.

And as for me, you uphold me in my integrity, and set me before your presence for the ages.

Blessed is YHWH Elohim of Israel from the ages to the ages. Amen, and Amen.

As the deer pants after the brooks of water, so pants my mind after you, O Elohim. My mind thirsts for Elohim, for the living Elohim:

when will I come and appear before Elohim?

My tears have been my food day and night, while they say to me daily, where is your Elohim? When I remember these things, I pour out myself inside:

because I had gone with the multitude, I went with them to the House of Elohim, with the voice of joy and praise, with a multitude that observed Festival.

Why are you cast down, O my mind?

Chapter 42

And why are you disquieted in me?

Hope you in Elohim: because I will still praise him for the prosperity of his presence.

O my Elohim, my mind is cast down within me: therefore I will remember you from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep seas cry out to the deep places at the sound of your waterspouts:

all your breakers and waves are gone over me. Still YHWH will command his goodness in the daytime, and in the night his song will be with me, and my prayer to the living Elohim.

I will say to Elohim my Rock, why have you forgotten me? Why do I go mourning because of the oppression of the enemy?

As with a sword in my bones, my enemies reproach me; while they say daily to me, where is your Elohim?

Why are you cast down, O my mind? And why are you disquieted within me? Hope you in Elohim: because

I will still praise him, who is the health of my countenance, and my Elohim. Judge me, O Elohim, and plead my cause against an ungodly nation:

O deliver me from the deceitful and unjust man. Because you are the Elohim of my strength: why do you cast me off?

Why do I go mourning because of the oppression of the enemy? O send out your Light and your Truth: let them lead me; let them bring me to your Holy Mountain, and to your Tabernacle.

Then I will go to the Altar of Elohim, to Elohim my exceeding joy:

Chapter 43

yes, upon the lyre I will praise you, O Elohim my Elohim. Why are you cast down, O my mind? And why are you disquieted within me? Hope in Elohim:

because I will yet praise him, who is the health of my countenance, and my Elohim.

We have heard with our ears, O Elohim, our forefathers have told us, what work you did in their days, in the ancient times.

How you did drive out the nations with your hand, and planted them; how you did afflict the people, and cast them out.

For, not by their sword possessed they the land, and their arm gave not salvation to them, but your right hand and your arm, and the light of your countenance, because you had accepted them.

Chapter 44

You are my King O Elohim: command salvation for Jacob. Through you will we tread down our enemies:

through your Name will we gore them under that rise up against us. Because I will not trust in my bow, neither will my sword save me. But you have saved us from our enemies, and have put them to shame that hated us.

In Elohim we boast all the day long, and praise your Name for the ages.

But you have cast off and put us to shame; and go not out with our armies. You make us to turn back from the enemy:

and they that hate us plunder for themselves.

You have given us like sheep for meat; and have scattered us among the nations.

You sell your people, without wealth, and have not become great by their price.

You make us a scorn to our neighbors, a taunt and a derision to them that are all around us.

You make us a byword among the nations, a shaking of the head among the people.

My shame is continually before me, the shame of my face has covered me, Because the voice of him that taunts and blasphemes;

by reason of the enemy and avenger.

All this is come upon us; still we have not forgotten you, neither have we dealt falsely in your Covenant.

Our heart is not turned back, neither have our steps declined from your way;

Though you have crushed us in the standing place of serpents, and covered us with the death-shadow.

If we have forgotten the Name of our Elohim, or stretched out our hands to an alien elohim;

Will not Elohim search this out? Because he knows the secrets of the heart.

Yes, for your sake are we killed all the day long; we are counted as sheep for the slaughter.

Awake, why sleep O Adonai? Arise, cast us not off unto the end.

Why hide your face and forget our affliction and our oppression? Because our life is bowed down to the dust:

our belly cleaves to the ground. Arise for our help, and ransom us for your goodness' sake.

My heart is stirring in a good matter: I speak of the things that I have made touching the king:

my tongue is the pen of a ready writer.

You are fairer than the children of men: grace is poured into your lips:

therefore Elohim has blessed you for the ages. Belt your sword on your thigh O mighty, with your glory and majesty.

And in your majesty ride prosperously because of Truth and meekness and righteousness;

and your right hand will teach you dreadful things.

Chapter 45

Your arrows are sharp in the heart of the king's enemies; whereby the people fall under you. Your throne O Elohim, is for the ages of the ages, and beyond:

A Scepter of equity, is the Scepter of your Kingdom.

You love righteousness and hate wickedness: therefore Elohim, your Elohim, has anointed you with the oil of gladness above your associates.

All your garments smell of myrrh and aloes, and cassia, out of the ivory palaces, whereby they have made you rejoice.

Kings' daughters were among your honorable women:

upon your right hand did stand the queen in gold of Ophir. Listen O

daughter, and consider, incline your ear; forget also your own people, and your father's house;

So will the king greatly desire your beauty: because he is your Adonai; and you worship him.

And the daughter of Tyre will be there with a gift; even the rich among the people will appease your favor.

The king's daughter is all glorious within: her clothing is of filigreed gold. She will be brought to the king in clothing of needlework:

the virgins her companions that follow her will be brought to you.

With gladness and rejoicing will they be brought: they will enter into

the king's palace. Instead of your fathers are your sons, whom you may make princes in all the land.

I will make your name to be remembered in all generations: therefore will the people praise you for the ages of ages.

Elohim is our refuge and strength, a very secure help in trouble.

Therefore we will not fear, though the earth is altered, and though the mountains are carried into the middle of the sea;

though the waters thereof rage and are foaming up, though the mountains shake with the swelling of the sea. There is a river, the streams there will make glad the City of Elohim, the Holy Place of the Tabernacle of the Most High.

Elohim is in the middle of her;

Chapter 46

she will not be shaken: Elohim will help her at the sunrise.

The nations raged, the kingdoms were shaken: he uttered his Voice, the land liquefied. YHWH of Hosts is with us;

the Elohim of Jacob is our stronghold. Come, behold the works of YHWH, what appalment he has made in the earth.

He makes wars to cease to the end of the earth; he breaks the bow, and cuts the spear into bits;

he burns the wagons in the fire. Be still and know that I am Elohim:

I will be exalted among the nations, I will be exalted in the land. YHWH of Hosts is with us;

the Elohim of Jacob is our stronghold. O clap your hands, all you people;

shout to Elohim with the voice of triumph. Because YHWH Most High is held in awe; He is a great King over all the earth.

He will subdue the people under us, and the nations under our feet. He will choose our inheritance for us, the excellency of Jacob whom he loved.

Elohim is gone up with a shout, YHWH with the sound of a trumpet.

Sing praises to Elohim, sing praises:

Chapter 47

sing praises to our King, sing praises. Because Elohim is the King of all the earth:

sing praises with understanding. Elohim reigns over the nations:

Elohim sits upon the throne of his Holiness.

The princes of the people are gathered together, even the people of the Elohim of Abraham:

for the shields of the earth belong to Elohim: he is greatly exalted.

Great is YHWH, and greatly to be praised in the City of our Elohim, in the Mountain of his Holiness.

Beautiful for situation, the joy of the whole land is Mount Zion, on the sides of the north, the City of the Great King.

Elohim is known in her palaces for a stronghold. For lo, the kings were assembled, they passed by together.

They saw it and were dumbfounded; they were terrified and fled. Terror took hold of them there, and pain, as of a woman in labor.

Chapter 48

You break in pieces the ships of Tarshish with an East wind.

As we have heard, so have we seen in the City of YHWH of Hosts, in the city of our Elohim:

Elohim will establish it for the ages.

We have thought of your goodness, O Elohim, in the inner part of your Temple.

According to your Name O Elohim, so is your praise to the ends of the earth:

your right hand is full of righteousness.

Let Mount Zion rejoice, let the daughters of Judah be glad, because of your Judgments. Walk about Zion and go all around her:

count the towers on it. Mark well her bulwarks, consider her fortresses;

that you may tell it to the generation following. For this Elohim is our Elohim for the ages of the ages:

he will be our guide even unto death. Hear this, all you people; give ear, all you inhabitants of the world:

both low and high, rich and poor, together.

My mouth will speak of wisdom; and the meditation of my heart will be of understanding. I will incline my ear to a parable:

I will open my dark saying upon the lyre.

Why should I fear in the days of badness, when the depravity of my heels will compass me all around?

Chapter 49

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means ransom his brother, nor give to Elohim a ransom for him:

(For the ransom of their lives are precious, and it has ceased, to the age:

) That he should still live unto the end and not see corruption.

Because he sees that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses will continue

for the ages, and their dwelling places to all generations;

they call their lands after their own names.

Nevertheless man being in honor abides not: he is like the animals that perish. This their way is their folly:

still their posterity approve their sayings. They are pent up like sheep in the mansion of the dead: death shall feed them and the early watches will rule over them:

and that help of theirs from their glory, shall in the mansion of the dead become obsolete.

But Elohim will redeem my psuche from the power of that mansion when He receives me.

Be not afraid when one is made rich, when the glory of his house is increased; because when he dies he will carry nothing away: his glory will not descend after him.

Though while he lived he blessed his life: and people will praise you, when you do well for yourself.

He will go to the generation of his forefathers; they will never see the light of day.

Man that is in honor and understands not, is like the animals that perish.

The mighty Elohim, even YHWH has spoken and called the earth from the rising of the sun to its going down.

Out of Zion, the perfection of beauty, Elohim has shined.

Our Elohim will come and will not keep silent:

a supernatural fire will devour before him, and it will be very storming all around him. He will call to the cosmos from above and to the earth, that he may Judge his people.

Chapter 50

Gather my saints together to me;

those that have made a Covenant with me by the sacrifices of righteousness. And the cosmos will declare his righteousness:

because Elohim is Judge himself. Hear O my people, and I will speak; O Israel, and I will testify against you:

I am Elohim, even your Elohim. Not for your sacrifices do I rebuke you, yes, your whole Burnt-Offerings are before me continually.

I will take no young bulls out of your stables, nor he-goats out of your folds.

Because every animal of the forest is mine, including the cattle

upon a thousand hills.

I know all the flying creatures of the mountains:

and the wild beasts of the field are mine. If I were hungry, I would not tell you:

for the world is mine and its fullness thereof. Will I eat the flesh of bulls, or drink the blood of he-goats?

Offer to Elohim thanksgiving;

and pay your Votive-Offering to the Most High: And call upon me in the day of trouble: I will deliver you, and you will glorify me.

And to the wicked has Elohim said:

What to you, to recount my statutes? That you lift up my Covenant on your mouth?

Seeing you hate instruction, and cast my Words behind you.

When you saw a thief, then you consent with him, and have been partaker with adulterers. You give your mouth to bad, and your tongue frames deceit.

You sit and speak against your brother; you slander your own mother's son.

These things have you done and I kept silent; you thought that I was altogether such a one as yourself:

but I will rebuke you, and set them in order before your eyes.

Now consider this, you that forget Elohim, unless I tear you in

pieces and there is none to deliver.

Whoever offers praise glorifies me: and to him that orders his path aright I will show the salvation of Elohim. Have mercy on me O Elohim, according to your goodness:

according to the wealth of your compassion blot out my transgressions.

Wash me thoroughly from my depravity, and cleanse me from my sin. Because I acknowledge my transgressions:

and my sin is continual. Against you, you only, have I sinned, and done bad in your sight: that you might be justified when you speak, and be clear when you Judge.

Chapter 51

Behold, I was shaped in depravity;

and in sin did my mother conceive me. Observe, you desire Truth in the inward parts:

and in the hidden part you will make me to know wisdom. Purge me with hyssop and I will be clean: wash me and I will be whiter than snow.

Make me to hear joy and gladness; that the bones that you have broken may rejoice.

Hide your face from my sins, and blot out all my depravities. Create in me a clean heart O Elohim;

and renew a right spirit within me. Cast me not away from your

presence; and take not your Sacred Spirit from me.

Restore to me the joy of your salvation; and uphold me with your Noble Spirit.

Then I will teach transgressors your ways;

and sinners will be converted to you. Deliver me from blood O Elohim, you Elohim of my salvation:

and my tongue will sing aloud of your righteousness.

O Adonai, open my lips; and my mouth will show forth your praise.

Because you desire not sacrifice; else would I give it: you delight not in whole Burnt-Offering.

The sacrifices of Elohim are a broken spirit: a broken and a contrite heart O Elohim, you will not despise.

Do good in your good pleasure unto Zion: rebuild the wall of Jerusalem.

Then you will be pleased with

the sacrifices of righteousness, with whole Burnt-Offerings that ascend: then will they offer young bulls upon your Altar. Why boast yourself in bad, O mighty man?

The goodness of Elohim endures daily. Your tongue devises calamity;

like a sharp razor, working deceitfully. You love bad more than good; and lying rather than to speak righteousness. You love all

devouring speech, O you deceitful tongue.

Elohim will likewise destroy you unto the end, he will take you away and pluck you out of your dwelling place, and root you out of the land of the living.

Chapter 52

The righteous also will see, and fear, and will laugh at him:

Lo, this is the man that made not Elohim his strength;

but trusted in the abundance of his riches, and strengthened himself in his desires.

But I am like a green olive tree in the House of Elohim: I trust in the goodness of Elohim for the ages of the ages.

I will praise you for the age, because you have done it:

and I will wait on your Name; because it is good in the presence of your saints. The fool has said in his heart, there is no Elohim.

The corrupt are they, and have done abominable injustice: there is none that does good.

Elohim looked down from the cosmos upon the children of men, to see if there were any that did understand, that did seek Elohim.

Every one of them has gone back: they are altogether become morally corrupt; there is none that does good, no, not one.

Chapter 53

Have the workers of trouble no knowledge? Who eat up my people as they eat bread: they have not called upon Elohim.

There they have been in great dread where no dread was, for Elohim has scattered the bones of him who is encamping against you, you put them to shame, for Elohim has despised them.

Oh that the salvation of Israel were come out of Zion!

When Elohim brings back the captivity of his people, Jacob will rejoice, and Israel will be glad. Save me O Elohim, by your Name, and Judge me by your strength. Hear my prayer O Elohim;

give ear to the words of my mouth. For foreigners are risen up against me, and oppressors seek after my life: they have not set Elohim before them.

Behold, Elohim is my helper: Adonai is with them that uphold my life.

Chapter 54

He will reward bad to my enemies: cut them off in your Truth.

I will freely sacrifice to you: I will praise your Name, O YHWH; because it is good.

because he has delivered me out of all trouble: and my eye has seen his desire upon mine enemies.

Give ear to my prayer O Elohim, and hide not yourself from my supplication.

Attend to me and hear me: I mourn in my complaint, and make a

noise;

Because of the voice of the enemy, because of the oppression of the wicked:

for they cast trouble upon me, and in anger they hate me. My heart is very pained within me:

Chapter 55

and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me, and horror has overwhelmed me. And I said, oh that I had wings like a dove! For then would I fly away and be at rest.

Lo, then would I wander far off, and remain in the wilderness.

I would hurry my escape from the windy storm and tempest. Destroy O Adonai, and divide their tongues:

because I have seen violence and strife in the city.

Day and night they go about it upon the walls thereof: trouble also and sorrow are in the midst of it.

Wickedness is in there:

deceit and guile depart not from her streets. For it was not an enemy that taunted me; then I could have borne it:

neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

But it was you, a man my equal, my guide and my acquaintance.

We took sweet counsel together, and walked to the House of Elohim in company. Let death come upon them; Let them go down alive to the mansion of the dead: because there was wickedness in their dwellings;

in the midst of them. As for me, I will call upon Elohim;

and YHWH will save me. Evening, and morning, and at noon, I will pray and cry aloud:

and he will hear my voice. He has delivered my life in peace from the battle that was against me:

for there were many with me. Elohim will hear and afflict them, even he that abides of old.

Because they have no changes, therefore they fear not Elohim.

He has put forth his hands against such as be at peace with him: he has broken his pledge.

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, still were they drawn swords.

Cast your burden upon YHWH, and he will sustain you: he will never suffer the righteous to be shaken.

But you O Elohim, will bring them down into the pit of destruction: bloody and deceitful men will not live out half their days;

but I will trust in you. Be merciful to me O Elohim: because man would swallow me up; he fighting daily oppresses me.

Mine enemies would daily swallow me up: because they are many that fight against me, O you Most High. When I am afraid, at that time I will trust in you.

In Elohim I will praise his Word, in Elohim I have put my trust;

Chapter 56

I will not fear what flesh can do to me. Every day they wrest my Words: all their thoughts are against me for bad.

They gather themselves together, they hide themselves, and they mark my steps, when they wait for my life.

Will they escape from the trouble of iniquity?

In your anger cast down the people O Elohim. You tell my wanderings:

to put my tears into your bottle: are they not in your Book? When I cry to you, then will my enemies turn back:

this I know; because Elohim is for me. In Elohim I will praise his Word:

in YHWH I will praise his Word. In Elohim I have put my trust:

I will not be afraid what man can do to me. Your vows are upon me O Elohim: I will render praises to you.

Because you have delivered me from death:

will you not prevent my feet from falling so that I may walk before Elohim in the light of the living?

Be gracious to me O Elohim, be gracious to me:

because I trust in you: yes, in the shadow of your wings I will flee for protection, until these calamities have passed over. I will cry to Elohim Most High;

to Elohim that performs all things for me. He will send from the cosmos, and save me from the scorn of him that would swallow me up.

Chapter 57

Elohim will send forth his goodness and Truth. My life is among lions:

and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. Be exalted O Elohim, above the cosmos;

let your glory be above all the earth. They have prepared a net for my steps; my life is bowed down: they have dug a pit before me, into its middle they are fallen themselves.

My heart is fixed, O Elohim, my heart is fixed:

I will sing and give praise. Awake up, my glory; awake, bagpipe (skin-bag) and the lyre: I myself will awake at dawn. I will praise you O Adonai, among the people:

I will sing to you among the nations.

Because your goodness extends to the cosmos, and your Truth to the clouds. Be exalted O Elohim, above the cosmos:

let your glory be above all the earth. Do you indeed speak righteousness in silence?

Do you judge in equity, O you sons of men? Yes, in heart you work wickedness;

you weigh the violence of your hands in the land.

The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.

Chapter 58

Their poison is like the poison of a serpent: they are like the deaf adder that stops her ear;

which will not listen to the voice of conjurers, a charmer of charms most skillful.

Break their teeth O Elohim, in their mouth: break out the great teeth of the young lions, O YHWH.

Let them melt away as waters that run continually:

when he bends his bow to shoot his arrows,

let them be as cut in pieces.

As a snail that melts, let everyone of them pass away: like the untimely birth of a woman that they may not see the sun.

Before your pots can feel the thorns, he will take them away as with a whirlwind, both living, and in his anger.

The righteous will rejoice when he sees the vengeance: he will wash

his feet in the blood of the wicked.

So that a man will say, truly there is a reward for the righteous: truly he is an Elohim that judges in the land.

Deliver me from my enemies, O my Elohim: defend me from them that rise up against me.

Chapter 59

Deliver me from the workers of trouble, and save me from bloody men.

For lo, they lie in ambush for my life: the mighty are gathered against me; not for my transgression, nor for my sin O YHWH. Without punishment

they run and prepare themselves, stir up to meet me and see.

You therefore, O YHWH Elohim of Hosts, the Elohim of Israel, awake to visit all the nations: do not show favor to any wicked transgressors.

They return at sunset: they make a sound like a dog, and go all around the city. Observe, they belch out with their mouth and swords are in their lips: because who they say will hear? But you O YHWH will laugh at them; you will have all the nations in derision.

Because of his strength I will wait upon you: because Elohim is my stronghold.

Elohim does go before me, he causes me to look on my enemies. Kill them not, unless my people forget:

scatter them by your power; and bring them down, O Adonai our shield.

For the sin of their mouth and the words of their lips let them even be taken in their pride:

and for cursing and lying that they speak. Consume them in anger, consume them and they are not:

and let them know that Elohim rules in Jacob unto the ends of the earth. And at sunset let them return; and let them make a sound like a dog, and go all around the city.

Let them wander up and down to eat, and complain if they are not satisfied. But I will sing of your power;

yes, I will sing aloud of your mercy in the morning: because you have been my stronghold and place of escape in the day of my trouble.

Unto you, O my strength, will I sing:

because Elohim is my stronghold, and the Elohim of my goodness. O Elohim, you have cast us off, you have scattered us, you have been displeased;

O turn yourself to us again. You have made the earth to tremble; you have broken it:

heal the breaches thereof; for it shakes. You have shown your people hard things: you have made us to drink the wine of reeling.

Chapter 60

You have given to those fearing you an ensign. To be lifted up as an ensign because of Truth.

That your beloved may be delivered; save with your right hand and respond to me.

Elohim has spoken in his Holiness; I will rejoice, I will divide Shechem, and measure out the Valley of Succoth.

Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head;

Judah is my Engraved [as the engraved Lion]; Moab is my pot for washing, over Edom I cast my shoe, shout, concerning me, O Philistia.

Who will bring me into the strong city? Who will lead me into Edom?

Will not you O Elohim, which had cast us off? And you O Elohim, that did not go out with our armies?

Give us help from trouble: for empty is the deliverance of man.

Through Elohim we will do valiantly: because he it is that will tread down our enemies.

Hear my cry O Elohim; attend to my prayer.

From the end of the earth I will cry to you, when my heart is overwhelmed:

lead me to the Rock [Urim-Thummim] that is higher than I. Because you have been a shelter for me, and a strong tower

Chapter 61

from the enemy. I will abide in your Tabernacle for the ages:

I will trust in the covering of your wings. Because you O Elohim, have heard my Votive-Offering:

you have given me the heritage of those that fear your Name.

You will prolong the king's life: and his years as many generations. He will abide before Elohim for the ages:

O appoint goodness and Truth that may guard him.

So will I sing praise to Your Name continually so that I may daily perform my Votive-Offering.

To the Overseer, for Jeduthun. -- A Psalm of David.

Only -- toward Elohim [is] my soul silent, From Him [is] my salvation.

Chapter 62

He only is my Rock and my salvation; he is my stronghold; I will not be greatly shaken.

How long will you imagine mischief against a man? You will be killed, all of you: As a wall inclined, a hedge that is cast down.

They only consult to cast him down from his Excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Only -- for Elohim, be silent, O

my soul, For from Him [is] my hope.

He only is my Rock and my salvation: he is my stronghold; I will not be shaken.

In Elohim is my salvation and my glory: the Rock of my strength and my refuge, is in Elohim.

Trust in him at all times; you people, pour out your heart before him: Elohim is a refuge for us.

Certainly men of low degree are vaporous, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vapor.

Trust not in oppression, and become not vain in something plundered: if riches increase, set not your heart upon them.

Elohim has spoken once; twice I have heard this; that power belongs to Elohim.

Also to you O Adonai, belongs goodness: because you render to everyone according to their work.

O Elohim, you are my Elohim; early I will seek you: my mind thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is;

Chapter 63

To see your power and your glory, so as I have seen you in the Sanctuary.

Because your goodness is better than life, my lips will praise you.

So will I bless you while I live: I will lift up my hands in your Name.

My life will be satisfied as with marrow and fatness; and my mouth will praise with joyful lips:

When I remember you upon my bed, and meditate on you in the night-watch.

Because you have been my help, therefore in the shadow of your wings will I overcome.

My mind follows hard after you: your right hand upholds me.

But those that seek my life, to destroy it, will go into the lower parts of the earth.

They will fall by the sword: they will be a portion for foxes.

But the king will rejoice in Elohim; everyone that adjures by him will glory: but the mouth of them that speak lies will be stopped.

Hear my voice O Elohim, in my prayer: guard my life from fear of the enemy.

Chapter 64

Hide me from the secret counsel of the wicked; from the scheming of the workers of trouble:

Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter speeches:

That they may shoot in secret at the wholesome: suddenly do they

shoot at him, and fear not.

They encourage themselves in a bad matter: they commune of laying secret traps; they say, who will see them?

They search out injustice; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

But Elohim will shoot at them with an arrow; suddenly will they be wounded.

So they will make their own tongue to fall upon themselves: all that see them will flee away.

And all men will fear, and will declare the work of Elohim; because they will wisely consider of his undertakings.

The righteous will be glad in YHWH, and will trust in him; and all the upright in heart will shine.

Praise waits for you O Elohim, in Sion: and to you will the Votive-Offering be completed.

Chapter 65

O you that hear prayer, to you will all flesh come.

Depravities prevail against me: as for our rebellions, you will cover them.

Blessed are those you elect, and cause to approach to you, that they may dwell in your courts: we will be satisfied with the goodness of your household, even of your Holy Temple.

By terrible things in righteousness will you answer us, O Elohim of our salvation; who are the confidence of all the ends of the earth, and of them that are afar off on the seas:

Establishing mountains by his power, he has been girded with might, Which stills the sounds of the seas, the sounds of their waves and the roaring of the people.

They also that live in the uttermost parts are afraid at your tokens:

you make the departures of the sunrise and sunset to rejoice. You visit the earth, and water it:

you greatly enrich it with the River of Elohim that is full of water: you prepare them corn, when you have so provided for it.

Its ridges have been filled, deepened have been its furrow, with showers you do soften it, its springing up you bless. You crown the year with your goodness; and your tracks drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn;

they shout for joy, they also sing.

Make a raised blast to Elohim, all you lands: sing out the honor of his Name: make his praise glorious.

Chapter 66

Say to Elohim, how terrible you are in your works!

Through the greatness of your power will your enemies submit themselves to you?

All the earth will worship you, and will sing to you; they will sing to your Name.

Come and see the works of Elohim: he is reverenced in his deeds toward the children of men.

He turned around the Red Sea into dry land: they went through the stream on foot: there did we rejoice in him. He rules by his power for the ages; his eyes observe the nations:

let not the rebellious exalt themselves.

O bless our Elohim, you people, and make the voice of his praise to be heard: Who has set us among the living, and does not permit our feet to be shaken.

Because you O Elohim have examined us: you have refined us, as silver is smelted.

You brought us into the net; you laid affliction upon our hips.

You have caused men to ride over our heads;

we went through fire and through water: but you brought us out into a full saturation.

I will go into your house with whole Burnt-Offerings: I will pay you my Votive-Offering,

which my lips have uttered, and my mouth has spoken, when I was in trouble.

I will offer to you whole Burnt-Offerings of fatlings, with the smoke of rams; I will offer cattle with goats.

Come and hear, all you that fear Elohim, and I will declare what he has done for me.

I cried to him with my mouth, and he was extolled with my tongue.

If I regard trouble in my heart, Adonai will not hear me: But truly Elohim has heard me; he has attended to the voice of my prayer.

Blessed is Elohim that has not turned away my prayer, nor his goodness from me.

Elohim is gracious to us and bless us;

and cause his face to shine upon us; Selah.

Chapter 67

That your way may be known upon earth, your saving health among all nations.

Let the people praise you O Elohim; let all the people praise you.

O let the nations be glad and sing for joy: because you will judge the people righteously, and govern the nations upon earth.

Let the people praise you O Elohim; let all the people praise you. Then will the earth yield her increase;

and Elohim, even our own Elohim, will bless us. Elohim will bless us; and all the ends of the earth will fear him.

Let Elohim arise, let his enemies be scattered:

let them also that hate him flee before him.

Chapter 68

As smoke is driven away, so drive them away: as wax melts before the fire, so let the wicked be exterminated at the presence of Elohim.

But let the righteous be glad; let them rejoice before Elohim: yes, let them exceedingly rejoice. Sing to Elohim, sing praises to his Name:

extol him that rides upon the cosmos by his Name YAH, and rejoice before him.

A Father of the fatherless, and a Judge of the widows, is Elohim in his Holy Habitation. Elohim sets the solitary in families:

he brings out those that are bound with chains: but the rebellious live in a parched land.

O Elohim, when you went out before your people, when you did march through the desert; Selah:

The earth quaked, the skies also distilled at the presence of Elohim: even Sinai itself at the presence of Elohim, the Elohim of Israel.

You O Elohim, did send a plentiful rain, whereby you did confirm your inheritance, when it was weary. Your community has lived there:

you O Elohim have prepared of your goodness for the poor. Adonai will issue an order to them, who publish good news to the mighty host.

Kings of armies did retreat:

and she that pastured at home divided the plunder.

Though you do lie between two boundaries, wings of a dove covered with silver, and her pinions with yellow gold. When Shaddai scattered kings in it, it was as the snow in Salmon.

The Hill of Elohim is as

the hill of Bashan; an high hill as the hill of Bashan.

Why leap you, you high hills? This is the hill that Elohim desires to live in; yes, YHWH will live in it unto the end.

The chariots of Elohim are 20,000, even thousands of angels: Adonai is among them, as in Sinai, in the Holy Place. You have ascended to the Elevated Place, you have led captivity captive:

you have received gifts for men; yes, for the rebellious also, that YHWH Elohim might live among them. Blessed is Adonai, who daily loads us with benefits, even the Elohim of our salvation.

He that is our Elohim is the Elohim of salvation;

and unto ELOHIM Adonai belongs the escape from death.

But Elohim will wound the head of his enemies, and the hairy scalp of such a one as goes on still in his offenses. Adonai said, I will return from Bashan, I will return my people by [way of] the deep seas:

That your foot may be dipped in the blood of your enemies, and the tongue of your dogs in the same.

They have seen your caravans O Elohim;

even the marching of my Elohim, my King, in the Sanctuary.

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. Bless Elohim in the choir, even Adonai, from the fountain of Israel.

There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

Your Elohim has commanded your strength:

strengthen, O Elohim, what you have made for us.

Because of your Temple at Jerusalem will kings bring presents to you.

Rebuke you, the wild beast of the reeds, the herd of mighty oxen among the calves of the peoples (each one bowing down with bars of silver), scatter you the peoples, who in wars take delight. Princes will come out of Egypt; Ethiopia will soon stretch out her hands to Elohim.

Sing to Elohim, you kingdoms of the earth; O sing praises to Adonai; Selah:

To him who is riding on the cosmos of the universe of old, lo, he gives with his Voice a strong Voice.

Ascribe you strength to Elohim: his excellency is over Israel, and his strength is in the cloud-mass.

O Elohim, you are terrifying out of your Holy Places: the Elohim of

Israel is he that gives strength and power to his people. Blessed is Elohim.

Save me O Elohim; because the waters are come in unto me.

I sink in deep mire, where there is no foothold: I am come into deep waters, where the flowing stream engulfs me.

Chapter 69

I am weary of my crying, my throat is dried: my eyes fail while I wait for my Elohim.

They that hate me without a cause are more than the hairs of my head: they that would destroy me, being my enemies wrongfully, are mighty: then I restored what I did not steal.

O Elohim, you know my folly; and my sins are not hidden from you.

Let not them that wait on you, O Adonai YHWH of Hosts, be ashamed for my sake: let not those that seek you be confounded for my sake, O Elohim of Israel.

Because for your sake I have borne taunting; shame has covered my face.

I am become a stranger to my kinship, and an alien to my mother's children. Because the zeal of your Temple has eaten me up;

and the scorn of them that taunted you are fallen upon me. And I weep in the fasting of my appetite, and it is for a scorn to me.

I made sackcloth also my garment; and I became a proverb to them.

They that sit in the gate speak against me; and I was the song of the drunkards.

But as for me, my prayer is to you O YHWH, in an acceptable time:

O Elohim, in the multitude of your goodness hear me, in the Truth of your salvation.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me and out of the deep waters.

Let not the waters engulf me, neither let the deep sea swallow me up, and let not the pit shut her mouth upon me.

Hear me O YHWH; because your goodness is good: turn to me according to the abundance of your compassions.

And hide not your presence from your slave; because I am in trouble: hear me speedily. Draw near to me and act as a kinsmen-redeemer: deliver me because of my enemies.

You have known my scorn and my shame, and my dishonor:

my adversaries are all before you. Taunting has broken my heart; and I am full of heaviness:

and I looked for some to take pity, but there was none; and for comforters, but I found none.

They gave me also gall for my food; and in my thirst they gave me vinegar to drink.

Let their table become a snare before them: and what should have been for their welfare, let it become a trap.

Let their eyes be darkened so that they see not; and make their loins continually to shake.

Pour out your indignation upon them, and let your nostrils burn at them.

Let their habitation be desolate; and let none live in their tents. Because they persecute him whom you have smitten; and they talk to the grief of those whom you have wounded.

Add depravity to their depravity: and let them not enter into your righteousness.

Let them be blotted out of the Book of Life, and not be written with the righteous.

But I am poor and sorrowful: let your salvation O Elohim, set me up on high.

I will praise the Name of Elohim with a song, and will magnify him with thanksgiving.

This also will please YHWH better than an ox or young bull that has horns and hoofs.

The humble will see this and be glad:

and your heart will be restored who inquire [by Urim-Thummim] of Elohim. Because YHWH hears the poor, and despises not his prisoners.

Let the cosmos and earth praise him, the seas, and everything that moves therein.

Because Elohim will save Zion, and will rebuild the cities of Judah:

that they may live there, and have it in possession. The descendants also of his slaves will inherit it:

and they that love his Name will live therein. O Elohim, deliver me; hurry to help me, O YHWH.

Let them be ashamed and confounded that seek after my life:

let them be turned backward and put to confusion that desire my injury.

Chapter 70

Let them be turned back for a reward of their shame that say, Aha, aha.

Let all those that seek you rejoice and be glad in you: and let such as love your salvation say continually, let Elohim be magnified.

But I am poor and needy: hurry to me O Elohim: you are my help and my deliverer; O YHWH, make no delay.

In you O YHWH, do I put my trust: let me never be put to confusion.

Deliver me in your righteousness, and cause me to escape: incline your ear to me and save me. Be my strong habitation, where I may continually resort to:

Chapter 71

you have given commandment to save me; because you are my

Rock and my fortress.

Deliver me O my Elohim, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. Because you are my hope, O Adonai YHWH: you are my confidence from my youth.

By you I have been supported from the womb:

you are he that took me out of my mother's bowels: my praise will be continually of you.

I am as a wonder to many; but you are my strong refuge.

Let my mouth be filled with your praise and with your honor all the day.

Cast me not off in the time of old age; forsake me not when my strength fails. Because my enemies speak against me;

and they that lay wait for me take counsel together,

saying, Elohim has forsaken him: pursue and arrest him; because there is none to deliver him.

O Elohim, be not far from me: O my Elohim, hurry for my help.

Let them be confounded and consumed that are adversaries to me; let them be covered with scorn and dishonor that seek my injury.

But I will hope continually, and will yet praise you more and more.

My mouth will show forth your righteousness and your salvation all the day; for I have not known the numbers.

I will go in the strength of Adonai YHWH: I will make mention of

your righteousness, even of yours only.

O Elohim, you have taught me from my youth: and hitherto have I declared your wondrous works.

Now also when I am old and gray-headed O Elohim, forsake me not; until I have shown your strength to this generation, and to everyone your power that is to come.

Your righteousness also O Elohim, is very high, who has done great things: O Elohim, who is like unto you!

You, that has shown me many and distressful troubles, will resurrect me again, and will bring me up again from the abyss of the ground. You will increase my greatness, and comfort me on every side.

I will also praise you with the instrument, even your Truth, O my Elohim: unto you

I will sing with the lyre, O you Holy One of Israel.

My lips will greatly rejoice when I sing to you; I, who you have ransomed.

My tongue also will talk of your righteousness all the day long: because they are confounded, for they are brought to shame that seek my injury.

Give the king your judgments O Elohim, and your righteousness to the king's son. He will judge your people with righteousness and your poor with judgment.

The mountains will bring peace to the people, and the little hills, by

righteousness.

Chapter 72

He will judge the poor of the people, he will save the children of the needy and will break in pieces the oppressor.

They will fear you as long as the sun and moon endure, throughout all generations.

He will come down like rain upon the mown grass:

as showers that water the land.

In his days will the righteous flourish; and abundance of peace, until the moon is no more. He will have dominion also from sea to sea, and from the river to the ends of the earth.

They that live in the wilderness will bow before him;

and his enemies will lick the dust.

The kings of Tarshish and of the isles will bring presents: the kings of Sheba and Seba will offer gifts. Yes, all kings will fall down before him: all nations will serve him.

Because he will deliver the needy when he cries;

the poor also, and him that has no helper. He will spare the poor and needy, and will save the lives of the needy.

He will ransom their lives from deceit and violence:

and precious will their blood be in his sight.

And he will live, and to him will be given of the gold of Sheba: prayer also will be made for him continually; and daily will he be praised. There will be a handful of corn in the land upon the top of the mountains;

the fruit of it will shake like Lebanon: and they of the city will flourish like the grass of the earth.

His Name will endure for the ages: his Name will be continued as long as the sun: and people will be blessed in him: all nations will call him blessed. Blessed is YHWH Elohim, the Elohim of Israel, who only does glorious things.

And blessed is his glorious Name for the ages:

and let the whole earth be filled with his glory; Amen, and Amen.

The prayers of David the son of Jesse are ended.

Truly Elohim is good to Israel, even to such as are of a clean heart.

But as for me, my feet were almost gone; my steps had almost slipped. Because I was envious at the boastful when I saw the prosperity of the wicked.

Chapter 73

Because there are no bonds in their death:

but their strength is firm.

They are not in trouble as other men; neither are they plagued like other men.

Therefore pride serves them as a necklace; violence covers them as a garment.

Their eyes stand out with fatness: they have more than heart could wish.

They are corrupt and speak wickedly concerning oppression: they speak loftily.

They set their mouth against the cosmos, and their tongue walks through the earth.

Therefore his people return here: and waters of a full cup are wrung out to them.

And they say, how does Elohim know? And is there knowledge in the Most High? Observe, these are the ungodly, who prosper in the world;

they increase in riches. Truly I have cleansed my heart in vain, and washed my hands in freedom from guilt.

Because all day long have I been stricken and corrected every morning.

If I have said, I recount thus, lo, a generation of your sons I have deceived.

When I thought to know this, it was too painful for me;

Until I went into the Sanctuary of Elohim;

then I understood their end. Certainly you did set them in slippery places:

you cast them down into ruin.

How are they brought into waste, as in a moment! They are wholly consumed with calamities.

As a dream when one awakes; so O Adonai, when you are roused, you will despise their images. So my heart was grieved and I was pricked in my kidneys.

So foolish was I, and ignorant: I was as a beast before you.

Nevertheless I am continually with you: you have grasped me by my right hand.

You will guide me with your counsel and afterward receive me to glory.

Whom have I in the cosmos but you? And there is none upon earth that I desire besides you.

My flesh and my heart fails:

but Elohim is the strength of my heart and my portion for the ages.

For lo, they that are far from you will perish: you have destroyed all them that go a whoring from you.

But it is good for me to draw near to Elohim: I have put my trust in Adonai YHWH, that I may publish all your praises in the gates of the daughter of Zion.

O Elohim, why have you cast us off unto the end? Why does your anger smoke against the sheep of your pasture?

Remember your congregation, that you have purchased of old; the rod of your inheritance that you have ransomed; this Mount Zion, where you have settled down.

Chapter 74

Lift up your steps to the places utterly unsafe; even all the mischief, the enemy of the Sanctuary.

Your enemies roar amidst the Appointed Place; they set up their ensigns for signs.

A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have cast fire into your Sanctuary, they have defiled by casting down the Tabernacle of your Name to the ground.

They said in their hearts, let us destroy them together: they have burnt up all the Appointed Place of Elohim in the land.

We see not our signs: there is no more any prophet: nor with us is knowing how long.

O Elohim, how long will the adversary taunt? Will the enemy blaspheme your Name unto the end? Why return your hand, even your right hand?

from within your bosom. Because Elohim is my King of old, working salvation in the midst of the land.

You did divide the sea by your strength:

you broke the heads of the serpents in the waters.

You broke the heads of the large aquatic animal in pieces, and gave him to be meat to the people inhabiting the wilderness. You did split the spring and the torrent:

you dried up mighty rivers.

The day is yours, the night also is yours: you have prepared the light and the sun. You have set all the borders of the land:

you have made summer and winter.

Remember this, that the enemy has blasphemed O YHWH, and the foolish people have despised your Name.

Give not up to a company, the life of your turtle-dove, the company of your poor ones forget not unto the end.

Have respect to the Covenant: for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: let the poor and needy praise your Name.

Arise O Elohim, plead your own cause: remember how the foolish man scorns you daily.

Forget not the voice of your enemies: the tumult of those that rise up against you increases continually.

Unto you O Elohim do we give thanks, to you do we give thanks:

because your Name is near and your marvelous works declared.

When I will receive the Appointed Place, I will judge rightly.

Chapter 75

The earth and all its inhabitants thereof are dissolved: I regulate its pillars. I have said to the boastful, be not boastful, and to the wicked, raise not up a horn.

Lift not up your horn on a high place: speak not with a stiff neck.

For exaltation comes neither from the East, nor from the West, nor from the South.

But Elohim is the judge: he puts down one and sets up another.

For a cup is in the hand of YHWH, and the wine has foamed, It is full of mixture, and he pours out of it, Only its dregs wring out, and drink, do all the wicked of the earth, But I will declare for the ages;

I will sing praises to the Elohim of Jacob.

All the horns of the wicked also I will cut off; but the horns of the righteous will be exalted.

In Judah is Elohim known: his Name is great in Israel. In Salem also is his covert, and his habitation in Zion.

There brake he the arrows of the bow, the shield, and the sword, and the battle.

You are more glorious and excellent than the mountains of prey.

Chapter 76

The valiant are plundered, they have slept their sleep:

and none of the men of might have found their hands.

At your rebuke, O Elohim of Jacob, both rider and horse have been fast asleep. You, even you, are to be feared:

and who may stand in your sight when once you are angry?

You did cause Judgment to be heard from the cosmos; the earth feared, and was still, When Elohim arose to Judgment, to save all the poor of the land.

For the fierceness of mankind serves only to praise you, with a remnant of fierceness you gird Yourself.

Vow and complete to YHWH your Elohim, all you surrounding him.

They bring presents to the Fearful One.

He will cut off the breath of princes: he is terrible to the kings of the earth.

I cried to Elohim with my voice, even to Elohim with my voice; and he gave ear to me.

In a day of my distress I sought Adonai, my hand by night has been spread out and it does not cease, I have refused to be comforted.

I remembered Elohim and was troubled: I complained, and my heart was overwhelmed.

Chapter 77

You held my eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times. I call to remembrance my song in the night:

I commune with my own mind: and my heart made diligent search.

Will Adonai cast off for the ages? And will he be favorable no more? Is his goodness clean gone unto the end?

Does his promise fail for the ages? Has Elohim forgotten to be gracious?

Has he in anger shut up his tender compassion?

And I said, this is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of YHWH: certainly

I will remember your wonders of old.

I will meditate also of all your work, and talk of your practices.

Your Way O Elohim, is in the Sanctuary: who is so great an Elohim as our Elohim? You are the Elohim that does wonders: you have declared your strength among the people.

You have with your arm ransomed your people, the sons of Jacob and Joseph.

The waters saw you O Elohim,

the waters saw you; they were afraid: the depths also were troubled.

The clouds poured forth with water: the skies sent out a sound: your arrows also went abroad.

The voice of your thunder was in the cosmos: the flashing of lightning illuminated the world: the earth trembled and quaked.

Your way is in the sea, and your path in the great waters, and your footsteps are not known. You led your people like a flock by the hand of Moses and Aaron.

Give ear, O my people, to my Torah:

incline your ears to the Words of my mouth.

I will open my mouth in a parable: I will utter difficult questions of old:

Chapter 78

Which we have heard and known, and our forefathers have told us.

We will not hide them from their children, showing to the generation to come the praises of YHWH, and his strength, and his wonderful works that he has accomplished.

Because he established a testimony in Jacob, and appointed a Law in Israel, that he commanded our forefathers, that they should make them known to their children:

That the generation to come might know them, even the children that should be born; who should arise and declare them to their

children:

That they might set their hope in Elohim, and not forget the works of Elohim, but observe his commandments:

And they are not like their forefathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose mind was not faithful with Elohim.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

They observed not the Covenant of Elohim, and refused to walk in his Law;

And forgot his works, and his wonders that he had shown them.

Marvelous things he did in the sight of their forefathers, in the land of Egypt, in the field of Zoan.

He divided the Red Sea, and caused them to pass through; and he took away the waters to stand upright as a piled up heap.

In the daytime also he led them with a cloud-mass, and all the night with a light of supernatural fire.

He split the rocks in the uninhabited land, and gave them drink as out of the great deep places.

He brought streams also out of the rock, and caused waters to run down like rivers.

And they sinned still more against him by provoking the Most High in the uninhabited land.

And they tested Elohim in their heart by asking meat for their appetite.

Yes, they spoke against Elohim;

they said, can Elohim furnish a table in the uninhabited land? Look, he struck the rock so that the waters gushed out, and the streams overflowed;

can he give food also? Can he provide flesh for his people to eat? Therefore YHWH heard this, and was alienated: so a supernatural fire was kindled against Jacob, and anger also came up against Israel;

Because they believed not in Elohim, and trusted not in his salvation:

Though he had commanded the clouds from above, and opened the doors of the skies,

And had rained down manna upon them to eat, and had given them of the grain from the skies.

Man did eat angels' food: he sent them food to the full.

He caused an East wind to blow in the skies: and by his power he brought in the South wind.

He rained flesh also upon them as dust, and feathered fowls like the sand of the sea:

And he let it fall in the middle of their camp, all around their habitations.

So they did eat and were well filled: because he gave them their own desire;

They were not estranged from their lust.

But while their meat was still in their mouths, the anger of Elohim came upon them, and killed the fattest of them, and downed the young men of Israel.

For all this they sinned still, and believed not for his wondrous works.

Therefore their days did he consume as a vapor, and their years in dismay.

When he killed them, then they sought him: and they returned and sought early after Elohim.

And they remembered that Elohim was their Rock, and the High Elohim their kinsmen-redeemer.

Nevertheless they did flatter him with their mouth, and they lied to him with their tongues.

Because their heart was not right with him, neither were they faithful in his Covenant.

But he, being full of compassion, forgave their depravity, and destroyed them not:

yes, many a times turned he his anger away, and did not stir up all his rage. Because he remembered that they were but flesh; a breath that passes away and returns not again.

How often did they provoke him in the uninhabited land, and grieved him in the desert!

Yes, they turned back and tested Elohim, and limited the Holy One of Israel.

They remembered not his hand, nor the day when he delivered them from the enemy.

How he had set his signs in Egypt and his wonders in the field of Zoan:

And had turned their rivers into blood; and their floods so that they could not drink.

He sent different sorts of flies among them that devoured them; and frogs, which destroyed them.

He gave also their increase to the caterpillar, and their labor to the locust.

He destroyed their vines with hail, and their sycamore trees with frost.

He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

He cast on them the fierceness of his anger, fury, indignation, and trouble, by sending evil angels.

He leveled a path to his anger;

he spared not their lives from death, but gave their life over to the plague; And struck all the firstborn in Egypt; the first of their

strength in the tents of Ham:

But made his own people to go out like sheep, and guided them in the uninhabited land like a flock.

And he led them on safely, so that they feared not: but the Red Sea overwhelmed their enemies.

And he brought them to the border of his Sanctuary, even to this mountain, that his right hand had possessed.

He cast out the nations also before them, and divided them an inheritance by line, and made the tribes of Israel to live in their tents.

Still they tested and provoked the Most High Elohim, and observed not his testimonies:

But turned back, and dealt unfaithfully like their fathers:

they were turned aside like a deceitful bow. Because they provoked him to anger with their high places, and moved him to jealousy with their graven images.

When Elohim heard this he was alienated, and greatly despised Israel:

So that he abandoned the Tabernacle of Shiloh, the tent where he settled down among mankind;

And delivered his strength into captivity, and his glory into the enemy's hand.

He gave his people over also to the sword;

and was alienated with his inheritance.

The supernatural fire consumed their young men;

and their maidens were not given to marriage.

Their priests fell by the sword;

and their widows made no weeping. Then Adonai awaked as one out of sleep, and like a mighty man that shouts by reason of wine.

And he struck his enemies on the back side:

he devoted them to an Age-Lasting scorn.

Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the Mount Zion that he loved. And he built his Sacred Place on high, like the earth that he has established for the ages. He chose David also his slave, and took him from the sheepfolds:

From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart; and guided them by the skill of his hands.

O Elohim, the nations are come into your inheritance;

your Holy Temple have they defiled;

Chapter 79

they have laid Jerusalem on heaps.

The corpses of your slaves have they given to be meat to the flying creatures of the sky, the flesh of your saints to the animals of the land.

Their blood have they shed like water all around Jerusalem; and there was none to bury them. We are become a reproach to our neighbors, a scorn and derision to them that are all around us. How long, YHWH? will you be angry unto the end? Will your jealousy burn like fire?

Pour out your rage on the nations that have not known you, and upon the kingdoms that have not called on your Name.

Because they have devoured Jacob, and laid waste his dwelling place.

O remember not against us former depravities: let your tender compassion speedily prevent us: for we are brought very low.

Help us, O Elohim of our salvation, for the glory of your Name:

and deliver us, and cover our sins, for your Name's sake. Therefore should the people say, where is their Elohim? Let him be known among the nations in our sight by the revenging of the blood of your slaves that is shed.

Let the sighing of the prisoner come before you. According to the mighty power of your arm; preserve you those that are appointed to die;

And render to our neighbors sevenfold into their bosom their reproach, with which they have blasphemed you, O Adonai.

So we your people and sheep of your pasture will give you thanks for the ages: we will show forth your praise to all generations.

Give ear, O Shepherd of Israel, you that lead Joseph like a flock;

you that dwell between the cherubim, shine forth.

Chapter 80

Before Ephraim and Benjamin and Manasseh stir up your strength, and come and save us.

Return to us again O Elohim, and cause your face to shine;

and we will be saved.

O YHWH Elohim of Hosts, how long will you be angry against the prayer of your people?

You fed them with the bread of tears;

and give them tears to drink in great measure. You make us a strife to our neighbors:

and our enemies laugh among themselves. Return to us again O Elohim of Hosts, and cause your face to shine;

and we will be saved. You have brought a vine out of Egypt:

you have cast out the nations, and planted it.

You have looked before it, and do root it, and it filled the land, The hills were covered with the shadow of it, and its boughs were like the cedars of El (Elohim)

. She sent out her boughs to the sea, and her branches to the river.

Why have you then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the woods does waste it,

and the wild beast of the field does devour it.

Return we beseech you, O Elohim of Hosts: look down from the cosmos, and inspect, and visit this vine; And the vineyard that your right hand has planted, and the branch that you made strong for yourself. It is burnt with fire, it is cut down: they perish at the rebuke of your presence.

Let your hand be upon the man of your right hand, upon the son of man whom you made strong for yourself.

And we do not go back from you, you do revive us, and in your Name we call.

Return to us again O YHWH Elohim of Hosts, cause your face to shine;

and we will be saved.

Sing aloud to Elohim our strength:

Chapter 81

make a joyful noise to the Elohim of Jacob.

Take up a melody and employ the tambourine, the pleasant lyre with the bagpipe (skin-bag). Blow the rams horn in the new moon, in the time appointed, on our solemn Festival-Gathering. Because

this was a statute for Israel, and an ordinance of the Elohim of Jacob.

This he ordained in Joseph for a testimony, when he went out through the land of Egypt:

where I heard a language that I understood not.

I removed his shoulder from the burden:

his hands were delivered from the pots.

You called in trouble and I delivered you; I answered you in the covering of thunder:

I examined you at the waters of Meribah. Hear O my people, and I will testify to you:

O Israel, if you will listen to me; there will no foreign elohim be in you;

neither will you worship any foreign elohim. I am YHWH Elohim that brought you out of the land of Egypt:

open your mouth wide, and I will fill it.

But my people would not listen to my Voice; and Israel would have none of me. So I gave them up unto their own hearts' lust:

and they walked in their own counsels. Oh that my people had listened to me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The hateful of YHWH should have submitted themselves to him: but their time should have endured for the ages.

He should have fed them also with the finest of the wheat:

and with honey out of the rock should I have satisfied you.

A Melody of Asaph.

Chapter 82

Elohim stands in the divine congregation, he judges among the elohim.

How long will you judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rescue them out of the hand of the wicked.

They know not, neither will they understand;

they walk on in darkness:

all the foundations of the earth are out of course.

I have said, you are Elohim;

and all of you are children of the Most High.

But you will die like men, and fall like one of the princes.

Chapter 83

Arise O Elohim, Judge the earth: because you will inherit all nations. O Elohim, let there be no silence to you, be not silent, nor be quiet, O Elohim. For lo, your enemies make a roar: and they that hate you have lifted up the head.

They have taken crafty counsel against your people, and consulted against your treasured ones.

They have said, come and let us cut them off from being a nation;

that the Name of Israel may no more exist to be remembered.

Because they have consulted together with one consent:

they are confederate against you:

The tabernacles of Edom, and the Ishmaelites;

of Moab, and the Hagarenes; Gebal, Ammon, and Amalek;

the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have strengthened the children of Lot.

Do to them as unto the Midianites;

as to Sisera, as to Jabin, at the brook of Kison: That perished at Endor:

they became as dung for the ground. Make their nobles like Oreb, and like Zeeb:

yes, all their princes as Zebah, and as Zalmunna:

Who said, let us take to ourselves the Houses of Elohim in possession.

O my Elohim, make them like a wheel; as the stubble before the wind.

As the fire burns a wood, and as the flame sets the mountains on

fire; So pursue them with your storm, and make them afraid with your storm-wind.

Fill their faces with shame;

that they may seek your Name, O YHWH. Let them be confounded and troubled unto the end; yes, let them be put to shame and perish:

Chapter 84

That people may know that you, whose Name alone is YHWH, are the Most High over all the earth. How amiable are your tabernacles, O YHWH of Hosts!

My life longs, yes, even faints for the Courts of YHWH: my heart and my flesh cry out for the living El (Elohim)

. Yes, the sparrow has found a home, and the swallow a nest for herself, where she may lay her young, even your Altars, O YHWH of Hosts, my King, and my Elohim.

Blessed are they that live in your household:

they will be still praising you.

Happy is the man whose strength is in you;

in whose heart are the ways of them. Who passing through the Valley of Baca make it a well;

the rain also fills the pools. They go from strength to strength, every one of them in Zion appears before Elohim.

O YHWH Elohim of Hosts, hear my prayer: give ear, O Elohim of Jacob. Consider, O Elohim our shield, and look upon the face of your anointed.

Because a day in your Courts is better than a thousand.

I had rather be a guard in the Temple of my Elohim, than to live in the tents of wickedness.

Because YHWH Elohim is a sun and shield: YHWH will give grace and glory:

Chapter 85

no goodness will he withhold from them that walk wholesome. O YHWH of Hosts, happy is the man that trusts in you.

YHWH, you have been favorable to your land: you have brought back the captivity of Jacob.

You have forgiven the depravity of your people, you have covered all their sin.

You have taken away all your fury: you have turned yourself from the fierceness of your anger.

Return to us O Elohim of our salvation, and cause your anger toward us to cease.

Will you be angry with us for the ages? Will you draw out your anger to all generations?

Will you not resurrect us again: that your people may rejoice in you?

Show us your goodness O YHWH, and grant us your salvation. I will hear what El YHWH will speak:

because he will speak peace to his people and to his saints:

but let them not return to folly. Certainly his salvation is near to them that fear him;

that glory may abide in our land. Goodness and Truth are met together;

righteousness and peace have kissed. Truth will spring out of the earth;

and righteousness will look down from the cosmos. Yes, YHWH will give what is good;

Chapter 86

and our land will yield her increase. Righteousness will go before him;

and will set us in the way of his steps. Bow down your ear O YHWH, hear me:

because I am poor and needy. Preserve me because I am faithful: O you my Elohim, save your slave that trusts in you.

Be gracious to me O Adonai: because I cry to you daily. Rejoice

in the life of your slave: for unto you O Adonai, do I lift up my passion.

Because you, Adonai, are good, and ready to forgive; and

abounding in goodness to all them that call on you.

Give ear O YHWH to my prayer; and attend to the voice of my supplications.

In the day of my trouble I will call on you: because you will answer me.

Among the elohim there is none like you, O Adonai; neither are there any works like your works.

All nations whom you have fashioned will come and worship before you, O Adonai;

and will glorify your Name. Because you are great, and do wondrous things: you are Elohim alone.

Teach me your way O YHWH; I will walk in your Truth: unite my heart to fear your Name. I will praise you, O Adonai my Elohim, with all my heart:

and I will glorify your Name for the ages. For your mercy to me has been great;

you have delivered my psuche from the deepest mansion of the dead. O Elohim, the proud are risen against me, and the assemblies of the violent have sought after my life;

and have not set you before them.

But you O Adonai, are an Elohim full of compassion and gracious, slow to anger, and abounding in goodness and Truth.

O turn to me and show favor to me;

Chapter 87

give your strength to your slave, and deliver the son of your female slave.

Show me a token for good; that they who hate me may see it and be ashamed: because you, YHWH, have supported me and comforted me.

His foundation is in the Holy Mountain. YHWH loves the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of you, O City of Elohim. I will make mention of Rahab and Babylon to them that know me:

observe Philistia, and Tyre, with Ethiopia; this man was born there.

And of Zion it will be said, this and that man was born in her:

and the Most High himself will establish her.

Chapter 88

YHWH will recount, when he records the people that this man was born there.

As well the singers as the players on instruments will be there: all my springs are in you.

O YHWH Elohim of my salvation, I have cried day and night before you: Let my prayer come before you: incline your ear to my cry;

for my psuche is full of trouble, and my life draws near to the mansion of the dead.

I am counted with them that go down into the pit:

I am as a man that has no strength: Free among the dead, like the slain that lie in the grave, whom you remember no more: and they are cut off from your hand.

You have laid me in the lowest pit, in darkness, in the deeps. Your indignation lies hard upon me, and you have afflicted me with all your breakers (of sea)

. You have removed my acquaintance far from me;

you have made me an abomination to them: I am shut up, and I cannot come out.

Mine eye mourned by reason of affliction: YHWH, I have called daily upon you, I have stretched out my hands to you.

Will you show wonders to the dead? Will the dead arise and confess you?

Will your goodness be declared in the grave?

Or your faithfulness in the Place of Destruction? Will your wonders be known in the dark?

And your righteousness in the land of oblivion? But to you have I cried O YHWH;

and in the morning will my prayer prevent you. YHWH, why cast off my life?

Why hide your face from me? I am afflicted and ready to die from my youth up:

while I suffer your terrors I am distracted. Your fierce anger goes over me; your terrors have cut me off.

They surrounded me daily like water; they compassed me all around together. Lover and friend have you put far from me, and mine acquaintance into darkness. I will sing of the goodness of YHWH for the ages: with my mouth I will make known your fidelity to all generations. Because

Chapter 89

I have said, goodness will be established for the ages:

your fidelity will you establish in the cosmos.

I have made a Covenant with my chosen, I have adjured to David my slave, Your descendants will I establish for the ages, establishing your throne to all generations.

And the cosmos will praise your wonders O YHWH:

your fidelity also in the company of the saints.

Because who in the cosmos can be compared to YHWH?

Who among the sons of the mighty can be likened to YHWH?

Elohim is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are around him.

O YHWH Elohim of Hosts, who is a strong YHWH like you? Or to your fidelity all around you? You rule the raging of the sea:

when the waves of it arise, you still them. You have broken Rahab

in pieces, as one that is slain;

you have scattered your enemies with your strong arm. The cosmos is yours, the earth also is yours:

as for the world and the fullness of it, you have founded them.

The North and the South you have created them: Tabor and Hermon will rejoice

in your Name. You have a mighty arm: strong is your hand, and exalted is your right hand. Justice and judgment are the habitation of your throne:

goodness and Truth will go before your presence. Happy are the people that know the joyful sound:

they will walk, O YHWH, in the Light of your presence. In your Name will they rejoice all the day: and in your righteousness will they be exalted. Because you are the glory of their strength: and in your favor our horn will be exalted. Because YHWH is our shield; and the Holy One of Israel is our King.

Then you spoke in vision to your saint and said,

I have laid help upon one that is mighty;

I have exalted one chosen out of the people.

I have secured David my slave;

with my Holy oil have I anointed him:

With whom my hand will be established: my arm also will

strengthen him. The enemy will not exact upon him; nor the son of wickedness afflict him. And

I will beat down his foes before his face, and plague them that hate him.

But my fidelity and goodness will be with him: and in my Name will his horn be exalted. I will set his hand

also in the sea, and his right hand in the rivers.

He will cry to me, you are my Father, my El (Elohim)

, and the Rock of my salvation.

Also I will make him my firstborn, higher than the kings of the earth.

My goodness I will keep for him for the ages, and my Covenant will stand fast with him.

His descendants also I will make to endure to the future times, and his throne as the days of the cosmos.

If his children forsake my Torah, and walk not in my judgments;

If they break my statutes, and observe not my commandments;

Then I will visit their transgression with the rod, and their depravity with plague.

And my kindness I break not from him, nor do I deal falsely in my fidelity.

My Covenant I will not break, nor alter the thing that is gone out of

my lips.

Once have I adjured by my Holiness that I will not lie to David.

His descendants will be established for the ages, and his throne as the sun before me.

It will be established for the ages as the moon, and as a faithful witness in the cosmos.

But you have cast off and despised, you have been angry with your anointed.

You have made void the Covenant of your slave:

you have profaned his crown by casting it to the ground. You have broken down all his hedges; you have brought his strongholds to ruin.

All that pass by the way plunder him: he is a taunt to his neighbors.

You have set up the right hand of his adversaries;

you have made all his enemies to rejoice. You have also turned the edge of his sword, and have not made him to stand in the battle.

You have made his glory to cease, and cast his throne down to the ground.

The days of his youth have you shortened: you have covered him with shame.

How long, YHWH? Will you hide yourself unto the end? Will your anger burn like supernatural fire?

Remember how short my time is, why have you made all children in emptiness? Is there any man who can live and not see death?

Can he deliver his psuche from the mansion of the dead?

Adonai, where is your former goodness that you adjured to David in your fidelity?

Remember Adonai, the scorn of your slaves;

how I do bear in my bosom the taunt of all the mighty people; wherein your enemies have scorned O YHWH; wherein they have reproached the footsteps of your anointed.

Chapter 90

Blessed is YHWH for the ages. Amen, and Amen.

Adonai, you have been our dwelling place in all generations. Before mountains were brought forth, and you did form the earth and the world, even from age unto age you are Elohim.

You turn back man to dust; and say, Return, you children of mankind. Because 1000 years in your sight are but as yesterday when it is past, and as a watch in the night. You carry them away as with a flood; they are as a sleep:

in the morning they are like grass that grows up.

In the morning it flourishes, and grows up;

in the evening it is cut down, and withers.

Because we are consumed by your anger, and by your rage are we

troubled.

You have set our depravities before you, our secret sins in the light of your presence. Because all our days are passed away in your fury:

we spend our years as a moan.

Days of our years, in them are 70 years, And if, by reason of might, 80 years, Still is their enlargement labor and vanity, For it has been cut off hastily, and we fly away.

Who knows the power of your anger?

Even according to your fear, so is your fury. So teach us to number our days, that we may apply our hearts unto Wisdom. Return O YHWH, how long? And let it regret you concerning your slaves. O satisfy us early with your goodness; that we may rejoice and be glad all our days.

Make us glad according to the days in which you have afflicted us, and the years in which we have seen badness.

Let your work appear to your slaves, and your glory to their children.

And let the beauty of YHWH Elohim be upon us: and establish you the work of our hands upon us; yes, establish the work of our hands.

He that lives in the covering of the Most High will abide under the shadow of Shaddai.

I will say of YHWH, he is my refuge and my stronghold:

Chapter 91

my Elohim, in him will I trust.

Certainly he will deliver you from the snare of the trapper, and from the ruinous plague.

He will cover you with his feathers, and under his wings you will seek refuge: his Truth will be your shield and buckler. You will not be afraid for the terror by night;

nor for the arrow that flies by day; Nor for the plague that comes in darkness; nor for the destruction that destroys at noonday.

A thousand will fall at your side, and 10,000 at your right hand; but it will not come near you.

Only with your eyes will you observe and see the reward of the wicked.

Because you have made YHWH, who is my refuge, even the Most High your habitation;

There will no bad befall you, neither will any plague come near your tent.

Because he will give his angels charge over you, to guard you in all your ways.

They will bear you up in their hands, unless you dash your foot against a stone.

You will tread upon the lion and snake: the young lion and the serpent you will trample under feet.

Because he has set his love upon me, therefore I will deliver him:

I will set him on high, because he has known my Name. He will call upon me and I will answer him: I will be with him in trouble; I will deliver him and honor him.

With long life I will satisfy him, and show him my salvation.

It is good to give thanks to YHWH, and to sing praises to your Name, O Most High:

To show forth your goodness in the morning, and your fidelity every night,

Chapter 92

upon an instrument of ten strings, and upon the bagpipe (skin-bag); upon the lyre with a resounding music.

For you YHWH, have made me glad through your work:

I will triumph in the works of your hands. O YHWH, how great are your works! and your thoughts are very deep.

A brutish man knows not; neither does a dullard understand this.

When the wicked spring as the grass, and when all the workers of trouble do flourish; it is that they will be destroyed in the future time:

But you YHWH, are in the Elevated Place for the ages.

For lo, your enemies O YHWH, for lo, your enemies will perish; all the workers of trouble will be scattered.

But my horn will you exalt like the horn of a wild bull:

I will be anointed with fresh oil. And my eye looked on my enemies, of those rising up against me, the doers of bad, do my ears hear.

The righteous will flourish like the palm tree: he will grow like a cedar in Lebanon.

Those that are planted in the household of YHWH will flourish in the Courts of our Elohim.

They will still bring forth fruit in old age;

they will be fat and flourishing;

To show that YHWH is upright: he is my Rock, and there is no injustice in him. YHWH reigns, he is clothed with majesty; YHWH is clothed with strength, wherein he has girded himself: the world also is established so that it cannot be moved. Established is

your throne since then. from age-past times, You Are.

Chapter 93

The floods have lifted up O YHWH, the floods have lifted up their voice;

the floods lift up their crashing. YHWH in the Elevated Place is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Your testimonies are faithful:

holiness is befitting your Temple O YHWH, for the length of days. O YHWH Elohim, to whom vengeance belongs; O Elohim, to whom vengeance belongs, show yourself.

Lift up yourself, you judge of the earth:

Chapter 94

render a reward to the proud. YHWH,

how long will the wicked, how long will the wicked triumph? How long will they utter and speak arrogant things? And all the workers of trouble boast themselves?

They break in pieces your people O YHWH, and afflict your heritage.

They slay the widow and the foreigner, and murder the fatherless.

Still they say, YHWH will not see, neither will the Elohim of Jacob regard it.

Understand you brutish among the people: and you dullards, when will you be wise?

He that planted the ear, will he not hear?

He that formed the eye, will he not see?

He that disciplines the nations, will he not correct? He that teaches mankind knowledge, will he not know? YHWH knows the thoughts of man that they are vaporous (vanity).

Blessed is the man whom you discipline, O YHWH, and teaches him

out of your Torah;

that you may give him rest from the days of adversity, until the pit is dug

for the wicked. Because YHWH will not cast off his people, neither will he forsake his inheritance.

But judgment will return unto righteousness: and all the upright in heart will follow it.

Who will rise up for me against the bad ones?

Or who will stand up for me against the workers of trouble?

Had not YHWH indeed come to mine assistance; my psuche would soon have sojourned

in the mansion of the dead.

When I said, my foot slips;

your goodness O YHWH, supported me up. In the abundance of my thoughts within me your comforts delight me.

Will the seat of engulfing ruin bind together with you, that frames mischief by a statute? They gather themselves together against the lives of the righteous, and condemn the innocent blood. But YHWH is my stronghold; and my Elohim is the Rock of my refuge.

And he will bring upon them their own trouble, and will cut them off in their own wickedness;

yes, YHWH our Elohim will cut them off. O come,

let us sing to YHWH:

Chapter 95

let us raise a sound to the Rock of our salvation.

Let us come before his presence with thanksgiving, and raise a sound to him with songs.

Because YHWH is a great Elohim, and a great King above all Elohim.

In his hand are the ranges of the land: the strength of the hills is his also. The Sea is his and he fashioned it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before YHWH our Maker.

For he is our Elohim;

and we are the people of his pasture, and the sheep of his hand.

Today if you will hear his Voice, Harden not your heart, as in the contention and as in the day of the test in the uninhabited land:

When your forefathers tested me, examined me, and saw my work.

For 40 long years was I grieved with this generation and said, it is a people that do err in their heart, and they have not known my ways:

To whom I adjured in my anger that they should not enter into my Resting Place.

O sing to YHWH a new song:

Chapter 96

sing to YHWH, all the earth.

Sing to YHWH, bless his Name;

publish daily the good news of his salvation.

Declare his glory among the nations, his wonders among all people.

Because YHWH is great, and greatly to be praised: he is to be feared above all Elohim.

Because all the elohim of the nations are worthless: but YHWH fashioned the cosmos. Honor and majesty are before him:

strength and beauty are in his Holy Place. Give to YHWH, O you clans of the people, give to YHWH glory and strength. Give to YHWH the glory due to his Name: bring an offering, and come into his Courts. O worship YHWH in the beauty of Holiness: fear before him, all the land.

Say among the nations that YHWH reigns: the world also will be established that it will not be moved: he will judge the people righteously.

Let the cosmos rejoice, and

let the land be glad;

let the sea roar, and its fullness thereof. Let the field be joyful and all that is in it:

then will all the trees of the forest rejoice. Before YHWH:

for he comes, for he comes to Judge the earth: he will Judge the world with righteousness, and the people with his Truth.

Chapter 97

YHWH reigns; let the earth rejoice; let the multitude of isles be glad.

Cloud-mass and dark clouds surround him:

righteousness and Judgment are the Established Place of his throne. A supernatural fire goes before him, and blazes up his enemies all around.

His lightning flashes illuminated the world:

the earth saw it, and writhed. The hills dissolved like wax at the presence of YHWH, at the presence of Adonai of the whole earth.

The cosmos declares his righteousness, and all the people see his glory.

Confounded are all they that serve idols, that praise the good for nothing: worship him, all you elohim. Zion heard and was glad; and the daughters of Judah rejoiced because of your Judgments O YHWH. For you YHWH, are high above all the earth: you are exalted far above all elohim.

You that love YHWH, hate bad: he preserves the lives of his saints; he delivers them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in YHWH you righteous; and give thanks at the memorial of his Holiness.

O sing to YHWH a new song;

because he has done distinguished things: his right hand and his Sacred arm has given liberation. YHWH has made known his salvation: his King he has uncovered [as symbolically the Urim-Thummim] in the sight of the nations.

Chapter 98

He has remembered his goodness and his Truth toward the House of Israel:

all the ends of the earth have seen the salvation of our Elohim.

Make a joyful noise to YHWH, all the earth:

make a breaking forth, and rejoice, and sing praise. Sing to YHWH with the lyre; with the guitar, and the voice of melody. With trumpets and sound of cornet make a joyful blast before YHWH the King.

Let the sea thunder and its fullness; the world and they that live in it.

Let the streams clap hands:

let the hills be joyful together before YHWH;

because he comes to judge the earth:

with righteousness will he judge the world and the people with

equity. YHWH reigns; let the people tremble: he sits between the cherubim; let there be the earthquake. YHWH is great in Zion; and he is exalted above all the people.

Chapter 99

Let them praise your great and terrible Name; because it is Holy.

The king's strength also loves judgment;

you do establish equity, you execute Judgment and righteousness in Jacob. Exalt YHWH our Elohim, and worship at his footstool; because he is Holy.

Moses and Aaron among his priests, and Samuel among them that call upon his Name;

they called upon YHWH, and he answered them.

He spoke to them in the Cloud-mass Pillar:

they guarded his testimonies, and the ordinance that he gave them. You answered them, O YHWH our Elohim: you were an Elohim that forgave them, though you took vengeance of their practices. Exalt YHWH our Elohim, and worship at his Holy Mount; because YHWH Elohim is Holy.

Make a joyful blast unto YHWH, all you lands.

Serve YHWH with gladness:

Chapter 100

come before his presence with singing. Know that YHWH, he is

Elohim: it is he that has fashioned us, and not we ourselves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his Courts with praise:

be thankful to him and bless his Name. Because YHWH is good; his goodness is Age-Lasting; and his Truth to from generation to generation.

I will sing of goodness and judgment: unto you O YHWH

I will sing! I will incline myself circumspectly in a complete way. O when will you come to me? I will walk within my house with a heart of integrity.

Chapter 101

I will set no worthless thing before my eyes:

I hate the work of them that fall away;

it will not cleave to me.

A perverse heart will depart from me: I will not know a wicked one. Whoever privately slanders his friend, him I will cut off: the high of eyes and proud of heart, him I endure not. My eyes will be upon the faithful of the land, that they may abide with me: he that walks in a wholesome way, he will serve me.

He that works deceit will not live within my household: he that tells lies will not remain in my sight.

I will early destroy all the wicked of the land; that I may cut off all

wicked doers from the City of YHWH.

Hear my prayer O YHWH, and let my cry come to you.

Hide not your face from me in the day when I am in trouble;

Chapter 102

incline your ear to me: in the day when I call, answer me speedily. Because my days are consumed like smoke, and my bones are burnt as an hearth.

My heart is stricken and withered like grass; so that I forget to eat my food.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness: I am like an owl of the desert.

I watch, and am as a sparrow alone upon the housetop.

My enemies taunt me all the day;

and they that are mad against me are sworn against me. Because I have eaten ashes like bread, and mingled my drink with weeping,

Because of your indignation and your anger: because you have lifted me up and cast me down.

My days are like a shadow that declines; and I am withered like grass.

But you O YHWH, will endure for the ages;

and your memorial to all generations.

You, (you rise) you pity Zion, for the time to favor her, for the Appointed Place has been brought in. Because your slaves take pleasure in her stones and favor that ground.

So the nations will fear the Name of YHWH, and all the kings of the earth your glory.

When YHWH will rebuild up Zion, he will appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This will be written for the generation to come:

and the people that will be created will praise YHWH. Because he has looked down from the Elevated Place of his Sanctuary; from the cosmos did YHWH regard the earth;

To hear the groaning of the prisoner; to loose sons of death;

To declare the Name of YHWH in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve YHWH.

He weakened my strength in the way; he shortened my days.

I said, O my Elohim, take me not away in the middle of my days: your years are throughout all generations.

Of old, the earth you did found, and the work of your hands are the cosmos.

They will vanish,

but you will remain: yes, all of them will wax old like a garment; as a garment you will change them, and they will be changed: But you are the same, and your years will have no end.

The children of your slaves will continue, and their descendants will be established before you.

Bless YHWH O my life:

and all that is within me, bless his Holy Name.

Chapter 103

Bless YHWH O my life, and forget not all his benefits:

Who forgives all your depravities;

who heals all your diseases; Who ransoms your life from destruction; who crowned you with goodness and compassion;

Who satisfies your mouth with good so that your youth is renewed like the eagle's. YHWH executes righteousness and judgment for all that are oppressed.

He made known his ways to Moses, his acts to the children of Israel.

YHWH is compassionate and gracious, slow to anger and abounding in goodness.

He will not always contend: neither will he maintain his anger for the ages.

He has not dealt with us after our sins;

nor rewarded us according to our depravities. Because as the

cosmos is exalted above the earth, so great is his goodness toward them that fear him.

As far as the East is from the West, so far has he removed our transgressions from us.

Like a dad pities his children, so YHWH pities them that fear him.

Because he knows our frame; he remembers that we are dust.

As for man, his days are as grass:

as a flower of the field, so he flourishes. Because a wind has passed over it, and it is not, and its place does not discern it anymore.

But the goodness of YHWH is from the ages to the ages upon them that fear him, and his righteousness to children's children;

To such as observe his Covenant, and to those that remember his commandments to institute them.

YHWH has prepared his throne in the cosmos;

and his Kingdom rules over all.

Bless YHWH, you his angels, that excel in strength, that do his commandments, listening to the Voice of his Word.

Bless YHWH, all you his Hosts; your ministers of his, that do his pleasure.

Bless YHWH, all his works in all places of his dominion: bless YHWH, O my life.

Bless YHWH O my life, O YHWH Elohim, you are very great; you

are clothed with honor and majesty.

Chapter 104

Who covers yourself with light as a garment: who stretches out the cosmos like a curtain: Who is laying the beam of his upper chambers in the waters, who is making dark clouds his chariot, who is walking on wings of wind,

Who makes his angels spirits;

his ministers a blazing supernatural fire:

Who founded the Established Place of the earth so that it should not be dislodged for the ages. You covered it with the deep as with a garment: the waters stood above the mountains.

At your rebuke they fled; at the Voice of your thunder they speeded away.

They go up by the mountains;

they go down by the valleys to the place that you have established for them.

You have set a border that they may not pass over; that they return not again to cover the land. He sends the springs into the valleys, that run among the hills.

They give drink to every animal of the field: the wild donkeys quench their thirst.

By them will the flying creatures of the sky have their habitation, that sing among the branches.

He waters the hills from his roof-chambers:

the land is satisfied with the fruit of your works. He causes the grass to grow for the cattle, and herb for the service of mankind: that he may bring forth food out of the land;

And wine that makes glad the heart of man, and oil to make his face to shine, and food that strengthens man's inner parts.

The trees of YHWH are full of sap; the cedars of Lebanon that he has planted;

Where the birds make their nests: as for the stork, the cypress trees are her house.

The high hills are a refuge for the wild goats; and the rocks for the rock badger.

He appointed the moon for seasons:

the sun knows it's going down. You appoint darkness and it is night: in which all the beasts of the forest do creep.

The young lions roar after their prey, and seek their meat from El (Elohim).

The sun rises, they gather themselves together, and lay themselves down in their dens.

Man goes out to his work and to his labor until the sunset.

O YHWH, how manifold are your works!

in wisdom have you fashioned them all: the earth is full of your

wealth. This, the sea, great and broad of sides, there are moving things, innumerable, living creatures, small with great.

There go the ships: there is that large aquatic animal, who you have fashioned to play in there.

These wait all upon you;

that you may give them their food in due season.

You do give to them, they gather, you do open your hand, they are satisfied with good.

You hide your face, they are troubled: you take away their breath, they die and return to their dust. You send out your spirit, they are created: and you renew the surface of the earth.

The glory of YHWH will endure for the ages:

YHWH will rejoice in his works. He looks on the earth and it quakes: he touches the hills and they smoke.

I will sing to YHWH as long as I live: I will sing praise to my Elohim while I have my being.

My meditation of him will be sweet: I will be glad in YHWH.

Let the sinners be consumed out of the earth, and let the wicked not exist. Bless YHWH O my life. Praise YHWH!

O give thanks to YHWH;

call upon his Name:

Chapter 105

make known his practices among the people. Sing to him, sing praises to him:

talk of all his wondrous works. Glory in his Holy Name: let the heart of them rejoice that seek YHWH. Inquire [through Urim-Thummim] of YHWH, and his strength: seek his presence always.

Remember his marvelous works that he has fashioned; his miracles and the judgments of his mouth;

O you offspring of Abraham his slave, you children of Jacob his chosen.

He is YHWH Elohim: his judgments are in all the earth.

He has remembered his Covenant for the ages, the Word that he commanded to a thousand generations.

Which he cut out with Abraham and his oath to Isaac;

And continued the same to Jacob for a decree, and to Israel for an Age-Lasting Covenant:

Saying, To you I will give the land of Canaan, the lot of your inheritance:

When they were but a few in number; yes, very few, and foreigners in it.

When they went from one nation to another, from one kingdom to another people;

He suffered none to do them wrong: yes, he rebuked kings for their sakes;

Saying, Touch not my anointed and do my prophets no harm.

Moreover he called for a famine upon the land: he broke the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a slave:

Whose feet they hurt with fetters: he was laid in iron:

Until the time that his Word came: the Word of YHWH refined him.

The king sent and loosed him; even the ruler of the people and let him go free.

He made him master of his house and ruler of all his substance:

To bind his princes at his pleasure; and teach his Elders wisdom.

Israel also came into Egypt; and Jacob sojourned in the land of Ham.

And he increased his people greatly; and made them stronger than their enemies.

He turned their heart to hate his people, to deal craftily with his slaves.

He sent Moses his slave;

and Aaron who he had elected. They showed his signs among them, and miracles in the land of Ham.

He sent darkness, and made it dark; and they rebelled not against his Word.

He turned their waters into blood and killed their fish.

Their land brought forth frogs in abundance, in the chambers of their kings.

He spoke and there came different sorts of flies, and lice in all their territories.

He gave them hail for rain, and flaming fire in their land.

He scourged their vines also and their fig trees;

and broke the trees of their territory. He spoke, and the locusts came, and caterpillars without number,

and did eat up all the herbs in their land, and devoured the fruit of their ground.

He struck also all the firstborn in their land, the beginning of all their strength.

He brought them out also with silver and gold: and there was not one that stumbled among their tribes.

Egypt was glad when they departed: because the terror of them fell upon them.

He spread a cloud-mass for a covering; and supernatural fire to give light in the night.

The people asked, and he brought quails and satisfied them with the bread from the skies.

He opened the rock, and the waters gushed out;

they ran in the desert like a river. Because he remembered his Holy Word, and Abraham his slave.

And he brought out his people with joy, and his chosen with gladness:

And gave them the lands of the nations:

and they inherited the labor of those [heathen] people;

That they might observe his statutes, and preserve his Torah.

Praise YHWH! Praise YHWH, O give thanks to YHWH; because he is good: because his goodness endures for the ages. Who can utter the mighty acts of YHWH? who can publish all his praise?

Chapter 106

Blessed are they that guard judgment, and he that does justice at all times.

Remember me O YHWH, with the favor of your people: O reckon me with your salvation;

That I may see the good of your Chosen One, that I may rejoice in the gladness of your nation, that I may glory with your inheritance.

We have sinned with our forefathers, we have committed perversity, we have acted wickedly.

Our forefathers understood not your wonders in Egypt;

they remembered not the abundance of your goodness, but rebelled against him at the sea, even at the Red Sea. Nevertheless he saved

them for his Name's sake so that he might make his mighty power to be known.

He rebuked the Red Sea also, and it was dried up:

so he led them through the deep places, as through the uninhabited land.

And he saved them from the hand of him that hated them, and ransomed them from the hand of the enemy.

And the waters spread over their enemies:

there was not one of them left.

Then they believed his Words;

they sang his praise.

But they soon forgot his works; they waited not for his counsel:

But coveted exceedingly in the uninhabited land, and tested Elohim in the desert. And he gave them their request; but sent wasting into their appetites. They envied Moses also in the camp,

and Aaron the holy one of YHWH.

The earth opened and swallowed up Dathan, and covered the company of Abiram.

And a supernatural fire was kindled in their company;

the flame burnt up the wicked.

They made a calf in Horeb, and worshiped the metal cast image. So

they exchanged their glory into the figure of an ox that eats grass. They forgot Elohim their liberator that had done great things in Egypt; Wondrous works in the land of Ham, and terrifying things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the outburst, to turn away his rage, unless he should destroy them.

Yes, they refused the pleasant land, they believed not his Word:

But murmured in their tents, and did not listen to the Voice of YHWH.

Therefore he lifted up his hand against them, to overthrow them in the uninhabited land:

To overthrow their descendants also among the nations, and to scatter them in the lands.

They joined themselves also to Baalpeor, and ate the sacrifices of the dead.

So they provoked him to anger with their practices:

and the plague broke in upon them.

Then Phinehas stood up and executed judgment:

and so the plague was restrained.

And that was counted to him for righteousness unto all generations for the ages.

They angered him also at the Waters of Meribah (strife)

, so that it went ill with Moses for their sakes:

Because they provoked his mind, so that he spoke unadvisedly with his lips.

They did not destroy the nations, concerning what YHWH had commanded them: But were mingled among the nations, and learned their deeds. And they served their idols that were a snare to them. Yes, they sacrificed their sons and their daughters to demons.

And shed innocent blood, even the blood of their sons and of their daughters, who they sacrificed to the idols of Canaan:

and the land was defiled with blood.

So were they defiled with their own works, and went a whoring with their own practices.

Therefore was the anger of YHWH kindled against his people, inasmuch as he abhorred his own inheritance.

And he gave them into the hand of the nations;

and they that hated them ruled over them.

Their enemies also oppressed them and they were brought into subjection under their hand.

Many times did he deliver them;

but they provoked him with their counsel, and were brought low for their depravity.

Nevertheless he regarded their distress when he heard their cry:

And he remembered for them his Covenant, and regretted according to the abundance of his goodness. He made them also to be pitied of all those that carried them captives.

Save us O YHWH Elohim, and gather us from among the nations, to give thanks to your Holy Name, and to triumph in your praise.

Blessed is YHWH Elohim of Israel for the ages unto the ages:

Chapter 107

and let all the people say, So be it. Praise YHWH!

O give thanks to YHWH, because he is good: for his goodness endures for the ages.

Let the ransomed of YHWH say so, who he has ransomed from the hand of the enemy;

And gathered them out of the lands, from the East, and from the West, from the North, and from the South.

They wandered in the uninhabited land in a desolate place;

they found no city to live in. Hungry and thirsty, they fainted in them.

Then they cried to YHWH in their trouble, and he delivered them out of their distresses.

And he led them out by the right way so that they might go to a city of habitation.

Oh that people would praise YHWH for his goodness, and for his wonderful works to the children of mankind!

Because he satisfies the longing appetite and fills the hungry with goodness.

Such as sit in darkness and in death-shadow, being bound in poverty and oppression; Because they rebelled against the Words of Elohim, and despised the counsel of the Most High: Therefore

he brought down their heart with labor;

they fell down and there was none to help.

Then they cried to YHWH in their trouble, and he delivered them out of their distresses.

He brought them out of darkness and the death-shadow, and broke their bonds apart.

Oh that people would praise YHWH for his goodness, and for his wonderful works to the children of men!

Because he has broken the gates of brass, and cut the bars of iron apart.

The foolish because of their rebellion, and because of their depravities are afflicted.

They abhorred all manner of meat; and they draw near to the gates of death.

Then they cried to YHWH in their trouble, and he delivered them out of their distresses.

He sent his Word and healed them, and delivered them from their destruction.

Oh that people would praise YHWH for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and publish his works with rejoicing.

They that go down to the sea in ships, that do business in great waters;

These see the works of YHWH and his wonders in the deep sea.

Because he commanded, and raised the stormy wind that lifted up the waves. They mount up to the skies, they go down again to the depths:

their life is fainted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits end.

Then they cry to YHWH in their trouble, and he brings them out of their distresses.

He causes the storm to calm, so that the waves are still. Then are they glad because they are quiet; so he brings them to their desired haven.

Oh that people would praise YHWH for his goodness, and for his wonderful works to the children of mankind!

Let them exalt him also in the company of the people, and praise

him in the assembly of the Elders.

He turns rivers into a wilderness, and the waters into dry ground;

A fruitful land into barrenness, for the wickedness of them that live there.

He turns the wilderness into marshes and dry ground into waters.

And there he causes the hungry to live so that they may prepare a city for habitation;

And sow the fields and plant vineyards that may yield fruits of increase.

He blesses them also, so that they are multiplied greatly; and suffers not their cattle to decrease.

And they are diminished and bow down, by restraint, trouble and sorrow. He pours contempt upon princes, and causes them to wander in the wilderness, where there is no way. Yet he sets the poor on high from affliction, and appoints families like a flock.

The righteous will see it and rejoice:

and all injustice will stop her mouth. Who is wise and observes these? They understand the kind acts of YHWH!

O Elohim, my heart is fixed;

I will sing and give praise, even with my glory. Awake, bagpipe (skin-bag) and lyre: I will awake early.

Chapter 108

I will praise you O YHWH, among the people:

and I will sing praises to you among the nations.

Because your goodness is great above the cosmos: and your Truth passes to the clouds. Be exalted O Elohim, above the cosmos: and your glory above all the earth;

That your beloved may be invigorated: save with your right hand, and answer me.

Elohim has spoken in his Holiness; I will rejoice, I will divide Shechem, and measure out the Valley of Succoth.

Gilead is mine; Manasseh is mine; Ephraim also is the strength of my head; Judah is my engraved;

Moab is my washing; over Edom I will cast out my shoe; over Philistia I will triumph.

Who will bring me into the strong city?

Who will lead me into Edom? Will you not O Elohim, who has cast us off? And will you not O Elohim, go out with our army?

Give us help from trouble: for empty is the help of man.

Through Elohim we will do valiantly: because he it is that will tread down our enemies.

Hold not your peace O Elohim of my praise;

Because the mouth of the wicked and the mouth of the deceitful are opened against me:

Chapter 109

they have spoken against me with a lying tongue. They encircled me about also with words of hatred; and fought against me without a cause.

For my love, they have been accusing me, while I was at prayer!

And they have rewarded me bad for good, and hatred for my love.

Set a wicked man over him: and let Satan stand at his right hand.

When he will be judged, let him be condemned: and let his prayer become sin.

Let his days be few; and let another take his office.

Let his children be fatherless, and his woman a widow.

Let his children be continually vagabonds, and beg:

let them seek their food also out of their desolate places. Let the creditor catch all that he has; and let the foreigners plunder his labor.

Let there be none to extend goodness to him: neither let there be any to favor his fatherless children.

Let his posterity be cut off; and in the generation following

let their name be blotted out. Let the depravity of his ancestors be remembered with YHWH; and let not the sin of his mother be blotted out.

Let them be before YHWH continually, that he may cut off the

memory of them from the earth.

Because he remembered not to show kindness, but persecuted the poor and needy man, that he might even kill the broken in heart.

As he loved cursing, so let it come to him: as he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Let it be to him as the garment that covers him, and for a girdle with which he is girded continually.

Let this be the reward of my adversaries from YHWH, and of them that speak bad against my life.

But produce for me O YHWH Adonai, for your Name's sake:

because your goodness is valuable in estimation, deliver me. Because I am poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declines: I am tossed up and down as the locust.

My knees are weak through fasting; and my flesh fails of fatness.

I became also a taunt to them: when they looked upon me they shook their heads.

Help me O YHWH Elohim: O save me according to your goodness:

That they may know that this is your hand; that you, YHWH, have done it.

Let them curse, but you will bless:

when they arise, let them be ashamed; but let your slave rejoice. Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

I will greatly praise YHWH with my mouth;

yes, I will praise him among the multitude.

Because he will stand at the right hand of the poor, to save them from those that judge his life.

YHWH said to my Lord, You sit at my right hand, until I make your enemies your footstool. YHWH will send the rod of your strength out of Zion: you rule in the midst of your enemies.

Chapter 110

Your people will be willing in the day of your power, in the splendor of Holiness from the womb of the dawn:

you have the dew of your youth.

YHWH has adjured, and will not regret, You are a PRIEST for the ages after the Manner of Melchizedek.

Adonai at your right hand will strike through kings in the day of his anger.

He will judge among the nations, he will fill the places with corpses;

he will wound the heads of the land. He will drink of the brook in

the way: therefore will he lift up the head. Praise YHWH, I will praise YHWH with my whole heart, in the assembly of the upright, and in the congregation.

The works of YHWH are great, sought out of all them that have pleasure in them.

Chapter 111

His work is honorable and glorious: and his righteousness endures to future time.

He has made his wonderful works to be remembered: YHWH is gracious and full of compassion.

He has given food to them that fear him: he will always be mindful of his Covenant.

He has shown his people the power of his works, that he may give them the heritage of the nations.

The works of his hands are verity and judgment; all his commandments are sure.

They stand fast for the ages of the ages, and are instituted in Truth and uprightness.

He sent a ransom to his people: he has commanded his Covenant for the ages: Holy and respected is his Name. The beginning of Wisdom is

the fear of YHWH, good discretion have all that do them, his praise endures for the ages.

Praise YHWH, blessed is the man that fears YHWH, who delights greatly in his Code of Wisdom.

His offspring will be mighty upon the land: the generation of the upright will be adored.

Chapter 112

Wealth and riches will be in his house:

and his righteousness endures to the future. To the upright there arises light in the darkness: he is gracious and full of compassion, and righteous.

A good man shows favor and lends, he will guide his affairs with discretion.

Certainly he will not be shaken for the ages:

the righteous will be an Age-Lasting memory. He will not be afraid of bad news: his heart is established, trusting in YHWH.

His heart is established, he will not be afraid until he sees his desire upon his enemies.

He has dispersed, he has given to the poor; his righteousness endures to future times; his horn will be exalted with honor.

The wicked will see it and be grieved;

they will gnash with their teeth, and dissolve away:

the desire of the wicked will be exterminated. Praise YHWH, Praise O you slaves of YHWH, praise the Name of YHWH. Blessed is the

Name of YHWH from this time forth and for the ages.

Chapter 113

From the rising of the sun to the going down of the same YHWH's Name is to be praised.

YHWH is high above all nations, and his glory above the cosmos.

Who is like YHWH Elohim, who lives on high, He is humbling himself to look on the cosmos and on the earth.

He raises up the poor out of the dust and lifts the needy out of the dunghill.

That he may set him with princes, even with the princes of his people.

Causing the barren one of the house to sit, a joyful mother of sons;

praise Yah!

When Israel went out of Egypt, the House of Jacob from a people of strange language;

Judah was his sacredness, and Israel his dominion.

Chapter 114

The Sea saw it and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed you, O sea that you fled? And the Jordan River that was driven back?

You mountains that you skipped like rams; and you little hills, like lambs?

Tremble, you earth, at the presence of YHWH, at the presence of the Elohim of Jacob;

which turned the rock into a standing water, the flint into a fountain of waters.

Not to us O YHWH, not to us, but to your Name give glory, because your goodness, and for your Truth's sake.

Why do the nations say, where is now their Elohim?

Chapter 115

But our Elohim is in the cosmos: he has done whatever he has pleased.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not: noses have they but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is everyone that trusts in them.

O Israel, trust in YHWH: he is their help and their shield.

O House of Aaron, trust in YHWH: he is their help and their shield.

You that fear YHWH, trust in YHWH: he is their help and their shield.

YHWH has been mindful of us: he will bless us; he will bless the House of Israel; he will bless the House of Aaron.

He will bless them that fear YHWH, both small and great.

YHWH will increase you more and more, you and your children.

You are blessed of YHWH that fashioned the cosmos and earth.

The cosmos, even the universe, are YHWH's: but the earth he has given to the children of men.

The dead cannot praise you, O YHWH; nor any who go down to the mansion of the dead:

I love YHWH, because he has heard my voice and my supplications.

Because he has inclined his ear to me, therefore I will call on him as long as I live.

The sorrows of death encircled me, and the straits of Sheol detected me:

Chapter 116

I found trouble and sorrow. Then I called upon the Name of YHWH; O YHWH, I beseech you, deliver me.

Gracious is YHWH, and righteous; yes, our Elohim is merciful. YHWH preserves the simple:

I was brought low, and he helped me.

Return to your rest O my life; because YHWH has dealt bountifully with you.

Because you have delivered me from death, my eyes from tears and my feet from falling.

I will walk before YHWH in the land of the living. I believed, therefore I have spoken: I was greatly afflicted: I said in my hurry, all men are liars. What will I render to YHWH for all his benefits toward me?

I will take the cup of salvation, and call upon the Name of YHWH.

I will pay my Votive-Offering to YHWH now in the presence of all his people.

Precious in the sight of YHWH is the death of his saints.

O YHWH, truly I am your slave;

I am your slave and the son of your female slave: you have loosed my bonds.

I will offer to you the sacrifice of thanksgiving, and will call upon the Name of YHWH.

I will pay my Votive-Offering to YHWH now in the presence of all his people, In the Courts of YHWH's Temple, in the middle of you O Jerusalem praise YHWH!

O praise YHWH all you nations:

praise him all you people.

Because his goodness is great toward us:

and the Truth of YHWH is for the ages, praise YHWH!

O give thanks to YHWH because he is good:

because his goodness is for the ages. Let Israel now say that his goodness is for the ages.

Chapter 117

Let the House of Aaron now say that his goodness is for the ages.

Let them now that fear YHWH say that his goodness is for the ages.

Chapter 118

I called upon YHWH in distress: YHWH answered me and set me in a roomy place.

YHWH is on my side; I will not fear: what can man do to me?

YHWH takes my part with them that help me: therefore I will see my desire upon them that hate me.

It is better to trust in YHWH than to put confidence in man.

It is better to trust in YHWH than to put confidence in princes. All nations surrounded me all around:

but in the Name of YHWH I will destroy them.

They surrounded me all around; yes, they encircled me all around:

but in the Name of YHWH I will destroy them. They surrounded me all around like bees;

they are quenched as the fire of thorns: because in the Name of YHWH I will destroy them.

You have thrust at me so that I might fall: but YHWH helped me. YHWH is my strength and song and has become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous:

the right hand of YHWH does valiantly. The right hand of YHWH is exalted:

the right hand of YHWH does valiantly. I will not be killed but live, and declare the works of YHWH. YHWH has corrected me: but he has not given me over to death. Open to me the gateways of righteousness: I will go into them and I will praise YHWH: This gateway of YHWH into which

the righteous will enter.

I will praise you:

because you have heard me and are become my salvation.

The (Urim-Thummim)

stone that the re-builders rejected has become the head [Urim-Thummim stone] of the corner.

This is YHWH's doing; it is marvelous in our eyes.

This is the day that YHWH has appointed; we will rejoice and be glad in it.

Save now, I beseech you O YHWH: O YHWH, I beseech you, send now prosperity.

Blessed is he that comes in the Name of YHWH:

we have blessed you out of the House of YHWH. El is YHWH, that has shown us light:

bind the sacrifice with cords, even to the horns of the Altar. You are my Elohim and I will praise you:

you are my Elohim, I will exalt you. O give thanks to YHWH because he is good: because his goodness is for the ages.

Blessed are the undefiled in the way, who walk in the Torah of YHWH.

Blessed are they that observe his testimonies, and that seek him with the whole heart.

They also do no injustice: they walk in his ways.

You have commanded us to observe your precepts diligently. O that my ways were directed to observe your statutes!

Chapter 119

Then I will not be ashamed, when I have respect to all your Codes of Wisdom.

I will praise you with uprightness of heart, when I will have learned

your righteous judgments.

I will observe your statutes:

O forsake me not greatly.

How can a young man cleanse his way? By taking heed according to your Word.

With my whole heart have I sought you: O let me not wander from your commandments.

Your Word have I treasured in my heart, that I might not sin against you. Blessed are you O YHWH: teach me your statutes.

With my lips I have declared all the ordinances of your mouth.

I have rejoiced in the way of your testimonies, as much as in all riches.

I will meditate on your precepts and have respect to your ways.

I will delight myself in your statutes:

I will not forget your Word.

Deal bountifully with your slave so that I may live and observe your Word.

Open my eyes so that I may observe wondrous things out of your Law.

I am a foreigner in the earth: hide not your commandments from me.

Broken has my life for desire unto your Judgments at all times.

You have rebuked the proud that are cursed, that do err from your commandments.

Remove from me reproach and contempt; because I have observed your testimonies.

Princes also did sit and speak against me: but your slave did meditate in your statutes.

Your testimonies also are my delight and my counselors.

My life cleaves to the dust: resurrect me according to your Word.

I have declared my ways, and you heard me: teach me your statutes.

Make me to understand the way of your precepts: so I will talk of your wondrous works. My life drips in grief: strengthen me according to your Word. Remove from me the way of lying: and grant me your Torah graciously.

I have chosen the Way of Truth:

your judgments I have laid before me.

I have stuck to your testimonies:

O YHWH, put me not to shame.

I will run the way of your commandments, when you will enlarge my heart.

Teach me O YHWH the way of your statutes; and

I will observe it to its consequences. Give me understanding and I will observe your Torah;

yes, I will observe it with my whole heart. Make me to go in the path of your Code of Wisdom;

for therein do I delight. Incline my heart to your testimonies and not to covetousness.

Turn away my eyes from seeing falsehood; and resurrect me in your way.

Establish your Word to your slave, who is devoted to your reverence.

Turn away my reproach that I fear: because your judgments are good.

Look, I have longed after your precepts: resurrect me in your righteousness.

Let your goodness come also to me O YHWH, even your salvation, according to your Word.

So I will have an answer for him that taunts me:

because I trust in your Word. And take not the Word of Truth utterly out of my mouth;

because I have hoped in your judgments. So I will guard your Torah continually for the ages of the ages.

And I will walk at liberty: because I inquire [by Urim-Thummim of] your precepts.

I will speak of your testimonies also before kings, and will not be ashamed.

And I will delight myself in your Code of Wisdom that I have loved. My hands also

I will lift up to your commandments that I have loved;

and I will meditate in your statutes.

Remember the Word to your slave, upon which you have caused me to hope.

This is my comfort in my affliction: because your Word has resurrected me.

The proud have had me greatly in derision: still I have not declined from your Torah.

I remembered your judgments of old O YHWH; and have comforted myself.

Horror has taken hold of me because of the wicked that forsake your Law.

Your statutes have been my songs in the house of my sojourning place.

I have remembered your Name O YHWH, in the night, and have observed your Torah. This I had, because I observed your precepts. You are my portion O YHWH:

I have said that I would guard your Words.

I appeased your face with the whole heart, favor me according to your saying.

I thought on my ways and turned my feet to your testimonies.

I hurried and delayed not to observe your Code of Wisdom.

The bands of the wicked have robbed me:

but I have not forgotten your Law.

At midnight I will rise to give thanks to you because of your righteous judgments.

I am a companion of all those that fear you, and of them that observe your precepts.

The land O YHWH, is full of your goodness, teach me your statutes.

You have dealt well with your slave O YHWH, according to your Word.

Teach me good judgment and knowledge: because I have believed your commandments. Before I was afflicted I went astray: but now have I observed your Word. You are good and beneficial;

teach me your statutes.

The proud have forged a lie against me:

but I will guard your precepts with my whole heart.

Their heart is as fat as grease;

but I delight in your Torah.

It is good for me that I have been afflicted; that I might learn your statutes.

The Law of your mouth is better to me than thousands of gold and silver.

Your hands have made me and fashioned me: give me understanding so that I may learn your Code of Wisdom.

They that fear you will be glad when they see me; because I have hoped in your Word.

I know O YHWH that your judgments are right, and that you in faithfulness have afflicted me.

Let I pray, your goodness be for my comfort according to your Word to your slave.

Let your compassion come to me so that I may live: because your Law is my delight.

Let the proud be ashamed; because they dealt perversely with me without a cause: but I will meditate in your precepts.

Let those that fear you turn to me and those that have known your testimonies.

Let my heart be sound in your statutes; that I be not ashamed. My life is spent for your salvation:

but I hope in your Word.

Mine eyes fail for your Word saying, When will you comfort me? Because I am become like a bottle in the smoke;

yet I do not forget your statutes.

How many are the days of your slave? When will you execute judgment on those that persecute me?

The proud have dug pits for me, that are not after your Law.

All your commandments are faithful: they persecute me wrongfully; help me.

They had almost consumed me in the land; but I forsook not your precepts. Resurrect me after your goodness;

so I will guard the testimony of your mouth.

For the ages O YHWH, your Word is settled in the universe.

Your faithfulness is to all generations: you have established the earth, and it abides.

They continue this day according to your ordinances: because all are your slaves.

Unless your Torah was my delights, I should then have perished in my affliction.

I will never forget your precepts: because with them you have restored me.

I am yours, save me; because I have sought your precepts.

The wicked have waited for me to destroy me: but I will consider your testimonies.

I have seen an end of all perfection: but your Code of Wisdom is

exceedingly broad.

O how love I your Torah! It is my meditation all the day.

You through your commandments have made me wiser than my enemies: for they are always with me.

I have more understanding than all my teachers: because your testimonies are my meditation.

I understand more than the Elders because I observe your precepts.

I have refrained my feet from every bad way so that I might guard your Word.

I have not departed from your judgments: because you have taught me.

How sweet are your Words to my taste! Yes, sweeter than honey to my mouth!

Through your precepts I get understanding: therefore I hate every false way.

Your Word is a lamp to my feet and a light to my path.

I have adjured and I will perform it, that I will observe your righteous ordinance.

I am afflicted very much: restore me O YHWH according to your Word.

Accept I ask you, the Freewill-Offerings of my mouth O YHWH, and teach me your ordinance.

My life is continually in my hand: still I do not forget your Law.

The wicked have laid a snare for me: still I erred not from your precepts.

Your testimonies I have taken as an heritage for the ages: because they are the rejoicing of my heart.

I have inclined my heart to perform your statutes for the ages, even to their consequence.

I hate [lawless] thoughts:

but your Law do I love. You are my Hiding Place and my shield: I hope in your Word.

Depart from me you bad ones: because I will observe the commandments of my Elohim.

Uphold me according to your Word so that I may live:

and let me not be ashamed of my hope. Hold me up and I will be safe:

and I will have respect to your statutes continually.

You have trampled down all them that err from your statutes: because their deceit is falsehood. You exterminate all the wicked of the earth like dross: therefore I love your testimonies.

My flesh trembled for fear of you; and I am afraid of your judgments.

I have done judgment and justice: leave me not to my oppressors.

Be surety for your slave for good:

let not the proud oppress me. My eyes fail for your salvation and for the Word of your righteousness.

Deal with your slave according to your goodness, and teach me your statutes.

I am your slave; give me understanding so that I may know your testimonies.

It is time for you, YHWH, to work: because they have made void your Torah.

Therefore I love your commandments above gold; yes, above fine gold.

Therefore I esteem all your precepts concerning all things to be right; and I hate every false way.

Your testimonies are wonderful:

therefore does my mind observe them. The unfolding of your Words give Light; it gives understanding to the simple.

I opened my mouth and panted:

because I longed for your commandments.

Look upon me and show favor to me, as you use to do to those that love your Name. Secure my steps in your Word: and let not any trouble have dominion over me.

Deliver me from the oppression of man:

so I will guard your precepts. Cause your presence to shine upon your slave; and teach me your statutes.

Rivers of waters run down my eyes, because they observe not your Law.

Righteous are you O YHWH, and upright are your judgments.

Your testimonies that you have commanded are righteous and very faithful.

My zeal has consumed me, because my enemies have forgotten your Words.

Your Word is very pure: therefore your slave loves it.

I am small and despised: still I do not forget your precepts.

Your righteousness is an Age-Lasting righteousness, and your Torah is the Truth.

Trouble and anguish have taken hold on me: still your commandments are my delights.

The righteousness of your testimonies is for the ages: give me understanding and I will live.

I cried with my whole heart; hear me O YHWH: I will guard your statutes.

I cried to you;

save me and I will observe your testimonies.

I anticipated the dawning of the morning and cried, I hoped in your

Word. My eyes anticipate the night watches so that I might meditate in your Word.

Hear my voice according to your goodness: O YHWH, restore me according to your judgment.

They draw near that follow after mischief:

they are far from your Law. You are near O YHWH; and all your commandments are Truth.

Concerning your testimonies, I have known of old that you have founded them for the ages.

Consider my affliction and deliver me: because I do not forget your Torah.

Plead my cause and deliver me: restore me according to your Word.

Salvation is far from the wicked:

because they seek not your statutes. Great is your tender compassion O YHWH: restore me according to your judgments.

Many are my persecutors and my enemies; still I do not decline from your testimonies.

I beheld the transgressors and was grieved; because they observed not your Word.

Consider how I love your precepts: restore me O YHWH, according to your goodness.

Your Word is true from the beginning: and every one of your

righteous judgments endures to the ages.

Princes have persecuted me without a cause: but my heart stands in awe of your Word.

I rejoice at your Word, as one that finds great plunder.

I hate and abhor lying: but your Torah do I love.

Seven times a day do I praise you because of your righteous judgments.

Great peace have they that love your Law:

and nothing will offend them.

YHWH, I have hoped for your salvation, and accomplished your commandments.

My life has observed your testimonies; and I love them exceedingly. I have observed your precepts and your testimonies: because all my ways are before you.

Let my cry come near before you O YHWH: give me understanding according to your Word.

Let my supplication come before you: deliver me according to your Word.

My lips will pour out praise, when you have taught me your statutes.

My tongue will speak of your Word: because all your commandments are righteousness.

Let your hand help me; because I have chosen your precepts.

I have longed for your salvation O YHWH;

and your Law is my delight. Let me live and I will praise you; and let your judgments help me.

I have gone astray like a lost sheep; seek your slave because I do not forget your Code of Wisdom.

In my distress I cried to YHWH and he heard me.

Deliver me O YHWH from lying lips and from a deceitful tongue.

Chapter 120

What will be given to you? Or what will be done to you, you false tongue?

Sharp arrows of the mighty, with coals of broom-plant.

Woe is me that I sojourn in Mesech, that I live in the tents of Kedar!

I have long abided with him that hates peace.

I am for peace: but when I speak, they are for war.

I will lift up my eyes to the Mountain from where comes my help.

My help comes from YHWH that fashioned the cosmos and earth.

Chapter 121

He will not suffer your foot to be shaken:

he that guards you will not slumber.

Look, he that guards Israel will neither slumber nor sleep. YHWH is your protector: YHWH is your shade upon your right hand.

The sun will not beat on you by day, nor the moon by night.

YHWH will guard you from all badness:

he will guard your life. YHWH will guard your going out and your coming in from this time forth, and even for the ages.

I was glad when they said to me, let us go into the House of YHWH.

Our feet will stand within your gates, O Jerusalem.

Chapter 122

Jerusalem is built as a city that is joined together:

There the branch goes up, the branch of YHWH, to the testimony of Israel, to cast down before the Name of YHWH.

Because there are set Thrones of Judgment, the thrones of the House of David.

Pray for the peace of Jerusalem: they will prosper that love you.

Peace be within your walls, and prosperity within your palaces.

For my kinsmen and companions' sakes, I will now say, peace be within you.

Because of the Temple of YHWH Elohim I will seek your goodness.

Unto you I lift up my eyes, O you that live in the cosmos.

Observe, as the eyes of slaves look to the hand of their masters, and as the eyes of a slave-girl to the hand of her mistress;

Chapter 123

so our eyes attend upon YHWH Elohim, until he has shown grace to us.

Show favor to us O YHWH, bestow grace on us: because we are exceedingly filled with contempt. Our life is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

If it had not been YHWH who was on our side, now may Israel say;

If it had not been YHWH who was on our side, when men rose up against us:

Chapter 124

Then they would have engulfed us alive, when their anger was kindled against us:

Then the waters had overwhelmed us, the stream had gone over us:

Then the raging waters had swept over us.

Blessed is YHWH, who has not given us as a prey to their teeth.

Our life has escaped, as a bird out of the snare of the trapper: the snare is broken and we are escaped.

Our help is in the Name of YHWH, who made the cosmos and the earth.

They that trust in YHWH will be as Mount Zion that cannot be shaken, but abides for the ages.

As the mountains are around Jerusalem, so YHWH is around his people from this time on and

Chapter 125

for the ages. Because the rod of the wicked will not rest upon the lot of the righteous; unless the righteous put forth their hands to wrong.

Do good O YHWH to those that are good, and to those that are upright in their hearts.

As for such as turn aside to their crooked ways, YHWH will lead them out with the workers of trouble:

but peace will be upon Israel. When YHWH turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing:

Chapter 126

then they said among the nations, YHWH has done great things for them.

YHWH has done great things for us; therefore we are glad. Turn back our captivity, O YHWH, as the streams in the South.

They that sow in tears will reap in joy.

He that goes out and weeps, bearing the seed basket, will doubtless come again with rejoicing, bringing his sheaves with him.

Except YHWH build the house, they labor in vain that build it: except YHWH guard the city, the watchman keep watch in vain.

It is worthless for you to rise up early, to sit up late, to eat the bread of sorrows: for so he gives his beloved sleep.

Chapter 127

Lo, children are a heritage of YHWH: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that has his quiver full of them: they will not be ashamed, when he speaks with his enemies at the gate!

Blessed is everyone that fears YHWH; that walks in his ways.

For you will eat the labor of your hands:

Chapter 128

happy will you be, and it will be well with you. Your woman will be as a fruitful vine by the sides of your house:

your children like olive plants all around your table.

Observe that, so will the man be blessed that fears YHWH. YHWH will bless you out of Zion:

and you will see the goodness of Jerusalem all the days of your life. Yes, you will see your children's children and peace upon Israel.

Many a time have they afflicted me from my youth, may Israel now say:

Many a time have they afflicted me from my youth:

Chapter 129

still they have not prevailed against me.

The plowmen plowed upon my back: they made long their furrows. YHWH is righteous: he has cut off the cords of the wicked.

Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the housetops, that withers before it matures:

That has not filled the hand of a reaper, and the bosom of a binder of sheaves.

Neither do they that go by say, the blessing of YHWH is upon you: we bless you in the Name of YHWH.

Out of the depths I have cried to you O YHWH.

Adonai, hear my voice: let your ears be attentive to the voice of my supplications.

Chapter 130

If you YHWH, should retain depravities O Adonai, who will stand?

But there is forgiveness with you so that you may be feared.

I wait for YHWH, my life does wait and in his Word do I hope.

My life waits for Adonai more than they that watch for sunrise: I say, more than they that watch for the sunrise.

Let Israel hope in YHWH: for with YHWH there is goodness, and with him is increasing ransom.

And he will ransom Israel from all his depravities.

YHWH, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters or in things too surpassing for me.

Have I not compared, and kept silent my soul, As a weaned one by its mother? As a weaned one by me [is] my soul.

Chapter 131

Let Israel hope in YHWH from now on and for the ages.

YHWH, remember David and all his afflictions:

How he adjured to YHWH and vowed to the mighty [Elohim] of Jacob;

Chapter 132

Certainly I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to my eyes or slumber to my eyelids,

Until I find a Standing Place for YHWH, a Dwelling Place for the

mighty [Elohim] of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise O YHWH, into your Resting Place; you, and the Ark of your strength.

Let your priests be clothed with righteousness; and let your saints shout for joy.

For your slave David's sake turn not away the face of your anointed.

YHWH has adjured in Truth to David; he will not turn from it; of the fruit of your body I will set on your throne.

If your children will observe my Covenant and my testimony that I will teach them, their children will also sit on your throne into the future times.

Because YHWH has chosen Zion; he has desired it for his Dwelling Place.

This is my Resting Place into the future times: here I will dwell; because I have desired it.

I will abundantly bless her provision: I will satisfy her poor with food.

I will also clothe her priests with salvation:

and her saints will shout aloud for joy. There I will make the horn of David to bud: I have furnished a lamp for my anointed.

His enemies I will clothe with shame, but upon himself will his crown flourish.

Lo, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

Chapter 133

As the dew of Hermon, and as the dew that descended upon the mountains of Zion:

because there YHWH commanded the blessing, even life for the ages. Lo, bless YHWH, all slaves of YHWH that by night stand in the House of YHWH.

Lift up your hands in the Sanctuary, and bless YHWH.

Chapter 134

YHWH that fashioned the cosmos and earth bless you out of Zion.

Praise YHWH, praise the Name of YHWH; praise him O you slaves of YHWH.

You that stand in the Temple of YHWH, in the Courts of the Temple of our Elohim, Praise YHWH;

Chapter 135

because YHWH is good: sing praises to his Name;

for it is pleasant. Because YHWH has chosen Jacob to himself, and Israel for his peculiar treasure.

Because I know that YHWH is great, and that our LORD is above all Elohim.

Whatever YHWH pleases to do, he has done, in the cosmos and in earth, in the seas and all deep places, He causes the vapors to ascend from the ends of the earth;

he makes lightning for the rain; he brings the wind out of its treasuries.

Who struck the firstborn of Egypt, both of man and animal.

Who sent omens and miracles into the middle of you O Egypt, upon Pharaoh, and all his slaves.

Who struck great nations and killed mighty kings;

Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

And gave their land for a heritage, a heritage to Israel his people.

Your Name O YHWH abides

for the ages; and your memory O YHWH, throughout all generations. Because YHWH will judge his people and he will console himself concerning his slaves.

The idols of the nations are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; neither is there any breath in their mouths.

They that make them are like unto them: so is everyone that trusts in them.

Bless YHWH O House of Israel: bless YHWH, O House of Aaron:

Bless YHWH, O House of Levi: you that fear YHWH, bless YHWH.

Blessed is YHWH out of Zion, that settles down at Jerusalem, praise YHWH.

O give thanks to YHWH; because he is good: because his goodness abides for the ages.

O give thanks to the Elohim of elohim: because his goodness abides for the ages.

Chapter 136

O give thanks to the LORD of Lords: because his goodness abides for the ages.

To him who alone does great wonders: because his goodness abides for the ages.

To him that by Wisdom fashioned the universe: because his goodness abides for the ages.

To him that stretched out the earth above the waters: because his

goodness abides for the ages.

To him that produced great lights: because his goodness abides for the ages.

The sun to rule by day: because his goodness abides for the ages.

The moon and stars to rule by night: because his goodness abides for the ages.

To him that struck Egypt in their firstborn: because his goodness abides for the ages.

And brought out Israel from among them: because his goodness abides for the ages.

With a strong hand and with a stretched out arm: because his goodness abides for the ages.

To him that divided the Red Sea into parts:

because his goodness abides for the ages. And cause Israel to pass through the middle of it: because his goodness abides for the ages.

But overthrew Pharaoh and his army in the Red Sea: because his goodness abides for the ages.

To him that led his people through the uninhabited land: because his goodness abides for the ages.

To him that struck great kings:

because his goodness abides for the ages. And killed famous kings: because his goodness abides for the ages.

Sihon king of the Amorites: because his goodness abides for the ages.

And Og the king of Bashan:

because his goodness abides for the ages.

And gave their land for a heritage:

because his goodness abides for the ages.

Even a heritage to Israel his slave:

because his goodness abides for the ages.

Who remembered us in our low estate: because his goodness abides for the ages.

And has rescued us from our enemies: because his goodness abides for the ages.

Who gives food to all flesh:

Chapter 137

because his goodness abides for the ages. O give thanks to the Elohim of the universe: because his goodness abides for the ages. By the rivers of Babylon, there we sat down, yes we wept, when we remembered Zion.

We hanged our harps on the willows in its midst.

Because they that carried us away captive from there required of us a song; and they that tormented us required of us gaiety saying, sing us one of the songs of Zion. How will we sing YHWH's song in

a foreign land?

If I forget you O Jerusalem, let my right hand wither.

If I do not remember you, let my tongue cleave to the roof of my mouth;

if I prefer not Jerusalem above my chief joy.

Remember O YHWH, the children of Edom in the day of Jerusalem;

who said, raze it, raze it, even to its foundation. O daughter of Babylon, who are to be destroyed; happy will he be, that rewards you as you have dealt to us. Happy will he be, that takes and dashes your little ones against the stones. I will praise you with my whole heart: before the Elohim I will sing praise to you.

I will worship toward your Holy Temple, and praise your Name for your goodness and for your Truth:

Chapter 138

because you have magnified your Word above all your fame.

In the day when I cried you answered me, and you did strengthen me in life with strength.

All the kings of the earth will praise you O YHWH, when they hear the Words of your mouth.

Yes, they will sing in the ways of YHWH: for great is the glory of YHWH. Though YHWH is exalted, still he has respect to the lowly: and the haughty from afar he knows.

Though I walk in the middle of trouble, you will restore me:

you will stretch out your hand against the anger of my enemies, and your right hand will save me.

YHWH will bring to an end what concerns me:

your goodness O YHWH, abides for the ages:

Chapter 139

forsake not the works of your own hands.

O YHWH, you have searched me and known me. You know my place and my rising, you understand my thoughts afar off.

You compass my path and my lying down, and are acquainted with all my ways.

Because there is not a word in my tongue, but lo, O YHWH you know it altogether.

You have beset me behind and before and laid your hand upon me. Such knowledge is too wonderful for me; it is exalted, I cannot attain to it. Where will I go from your spirit? Or where will I flee from your presence?

If I ascend up to heaven, you are there.

If I go down to the mansion of the dead, there you are.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there will your hand lead me, and your right hand will hold me.

If I say, certainly the darkness will cover me, even the night will be light around me.

Yes, the darkness hides not from you;

but the night shines as the day: the darkness and the light are both created. Because you have possessed my inward parts: you have covered me in my mother's womb.

I will praise you;

because I am fearfully and wonderfully made: marvelous are your works, that I know very well. My bones were not hidden from you, when I was fashioned in secret places, and protected skillfully in the lower parts of the dust (soil).

Your eyes did see my unformed substance, still being an embryo;

and in your Book it was recorded, that a lifetime was fashioned before coming into existence. How precious also are your thoughts to me O Elohim! How great is the sum of them!

If I should count them, they are more in number than the sand:

when I awake, I am still with you.

Certainly you will kill the wicked O Elohim:

depart from me therefore, you bloody men.

Because they speak against you wickedly, and lifted up to vanity are your enemies.

Do I not hate them, O YHWH that hate you?

And am I not grieved with those that rise up against you?

I hate them with complete hatred: I count them my enemies.

Search me O Elohim, and know my heart: examine me and know my thoughts:

Chapter 140

and see if there is any wicked way in me, and lead me in the way Age-Lasting. Deliver me O YHWH, from the bad man:

preserve me from the violent man; That imagine bad in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips. Guard me O YHWH from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my steps.

The proud have hidden a snare for me (with cords)

, they have spread a net by the wayside;

they have set lures for me. I said to YHWH, you are my Elohim: hear the voice of my supplications O YHWH. O YHWH Adonai, the strength of my salvation, you have covered my head in the day of battle.

Grant not O YHWH, the desires of the wicked: further not his wicked device; unless they exalt themselves.

As for the head of those that encircle me all around, let the trouble of their own lips cover them.

Let burning coals fall upon them:

let them be cast into the fire; into watery pits that they rise not up again. A talkative man is not established in the earth, one of violence, evil hunts to overflowing.

I know that YHWH will maintain the cause of the poor and their rights.

Certainly the righteous will give thanks to your Name:

the upright will live in your presence. YHWH, I cry to you, hurry to me; give ear to my voice when I cry to you.

Let my prayer be set forth before you as incense; and the lifting up of my hands as the evening sacrifice.

Chapter 141

Set a watch O YHWH, before my mouth and guard the door of my lips.

Incline not my heart to any bad thing, to practice wicked works with men that work trouble:

and let me not eat of their delicacies. Let a righteous man beat me in kindness and correct me, an oil for the head [which] my head disallowed not, for still my prayer is about their vexations.

When their judges are overthrown in stony places, they will hear my words because they are sweet.

Our bones are scattered at the grave's mouth, as when one cuts and splits wood upon the land.

But my eyes are to you, O YHWH Adonai:

in you is my trust, leave not my life destitute. Guard me from the snares that they have laid for me, and the lures of the workers of trouble.

Let the wicked fall into their own nets, while I altogether escape.

I cried to YHWH with my voice; with my voice to YHWH did I make my supplication.

I poured out my complaint before him; I confessed before him my trouble.

Chapter 142

When my spirit was overwhelmed within me, then you knew my path. In the way in which I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for me.

I cried to you O YHWH:

I said, you are my refuge and my portion in the land of the living. Attend to my cry;

because I am brought very low: deliver me from my persecutors, because they are stronger than I. Bring me out of prison so that I may praise Your Name: the righteous will encircle me all around; because you will deal bountifully with me.

Hear my prayer O YHWH, give ear to my supplications: in your faithfulness answer me and in your righteousness.

And enter not into judgment with your slave:

Chapter 143

For no one living is justified before you. Because the enemy has persecuted me; he has beaten my life down to the ground; he has made me to live in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate.

I remember the days of old; I meditate on all your works; I muse on the work of your hands.

I stretch out my hands to you: my life thirsts after you, as a thirsty land.

Hear me speedily O YHWH: my spirit failed: hide not your presence from me, unless I be like them that go down into the pit.

Cause me to hear your goodness in the morning; because in you do I trust: cause me to know the way in which I should walk; because I lift up my life to you.

Deliver me from my enemies O YHWH, near you I am covered.

Teach me to do your will;

because you are my Elohim: your spirit is good; lead me into the land of uprightness.

Resurrect me O YHWH, for your Name's sake: for your righteousness' sake bring me out of trouble.

And in your kindness cut off my enemies, and you have destroyed all the adversaries of my life, because I am your slave! Blessed is YHWH my strength, that teaches my hands to war and my fingers to fight:

My goodness, and my stronghold;

Chapter 144

my secure place and my deliverer; my shield and he in whom I trust; who subdues my people under me.

YHWH, what is man that you take knowledge of him! Or the son of man that you make account of him!

The earth-born resembles a vapor and his days pass as a shadow. Part your cosmos O YHWH and come down, touch the mountains and they will smoke.

Cast forth lightning, and scatter them: shoot out your arrows and destroy them.

Send your hand from above; rid me and deliver me out of great waters, from the hand of alien children;

Whose mouth speaks falsehood, and their right hand is a right hand of deception.

I will sing a new song to you O Elohim: upon a bagpipe (skin-bag) and an instrument of ten strings I sing praises to you.

It is he that gives salvation to kings: who delivers David his slave from the hurtful sword.

Rid me and deliver me from the hand of alien children, whose mouth speaks falsehood, and their right hand is a right hand of deception:

That our sons may be as plants grown up in their youth; that our daughters may be as hewn stones, polished after the pattern of a palace:

That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

That our oxen may be strong to labor;

that there is no breaking in, nor going out; that there is no outcry in our open plaza. O the happiness of the people that are so, O the happiness of the people whose Elohim is YHWH!

I will extol you my Elohim, O King; and I will bless your Name for the ages of the ages!

Every day I will bless you; and I will praise your Name for the ages of the ages.

Chapter 145

Great is YHWH, and greatly to be praised; and his greatness cannot be investigated.

One generation will praise your works to another, and will declare your mighty acts.

I will speak of the glorious honor of your majesty and of your wondrous works.

And people will speak of the might of your terrible acts:

and I will declare your greatness.

They will abundantly exclaim the memory of your great goodness, and will sing of your righteousness.

YHWH is gracious and full of compassion; slow to anger, and of great goodness. YHWH is good to all: and his compassion covers over all his works.

All your works will praise you O YHWH;

and your saints will bless you. They will speak of the glory of your Kingdom, and talk of your strength;

To make known to the sons of men his mighty acts and the glorious majesty of his Kingdom.

Your Kingdom is an Age-Lasting Kingdom, and your dominion lasts throughout all generations.

YHWH upholds all that fall and raises up all those that are bowed down.

The eyes of all wait on you;

and you give them their food in due season.

You open your hand, and satisfy the desire of every living thing.

YHWH is righteous in all his ways and faithful in all his works. YHWH is near to all them that call on him, to all that call on him in Truth.

He will accomplish the desire of them that fear him:

he also will hear their cry and will save them. YHWH preserves all them that love him: but all the wicked will he destroy.

My mouth will speak the praise of YHWH:

and let all flesh bless his Holy Name for the ages of the ages. Praise YHWH praise YHWH O my life.

While I live will I praise YHWH: I will sing praises to my Elohim while I have any existence.

Chapter 146

Put not your trust in princes, nor in the son of man in whom there is no help.

His breath goes out, he returns to the ground; in that very day [of his death] his thoughts are destroyed.

Happy is he that has the Elohim of Jacob for his help, whose hope is in YHWH Elohim:

Who fashioned the cosmos and earth, the sea and all that exists therein:

who is keeping Truth for the age: Who executes Judgment for the oppressed:

who gives food to the hungry. YHWH frees the prisoners: YHWH opens the eyes of the blind:

YHWH raises them that are bowed down: YHWH loves the

righteous: YHWH preserves the foreigners; he relieves the fatherless and widow:

but the way of the wicked he turns upside down.

YHWH will reign for the ages, even your Elohim O Zion, unto all generations, praise YHWH. Praise YHWH: because it is good to sing praises to our Elohim;

for it is pleasant and praise is beautiful. YHWH does build up Jerusalem:

Chapter 147

he gathers together the Outcasts of Israel.

He heals the broken in heart and binds up their wounds. He counts the number of the stars; he calls them all by their names.

Great is our YHWH and of great power:

his understanding is infinite.

YHWH lifts up the poor and he casts the wicked down to the ground. Sing to YHWH with thanksgiving;

sing praise on the lyre to our Elohim: Who spreads over the skies with clouds, who prepares rain for the land, who causes grass to grow on the mountains.

He gives to the animals their food, and to the young ravens that cry.

He delights not in the strength of the horse:

he takes not pleasure in the legs of a man. YHWH takes pleasure in

them that fear him, in those that hope in his goodness.

Praise YHWH O Jerusalem, praise Elohim O Zion.

Because he has strengthened the bars of your gates; he has blessed your children within you.

He makes peace in your borders, and fills you with the finest of the wheat.

He sends out his commandment upon earth: his Word runs very swiftly.

He gives snow like wool and he scatters the hoarfrost like ashes.

He casts out his ice like morsels and who can stand before his cold?

He sends out his Word and dissolves them: he causes his wind to blow, and the waters to flow.

He reveals his Word to Jacob, his statutes and his Judgments to Israel.

He has not dealt so with any nation: and as for his Judgments, they have not known them, praise YHWH.

Praise YHWH, praise YHWH from the cosmos: praise him in the Elevated Place.

Praise him all his angels: praise him all his hosts.

Chapter 148

Praise him, sun and moon: praise him all you Stars of Light.

Praise him you cosmos of the universe, and you waters that are above the skies.

Let them praise the Name of YHWH: because he commanded and they were created.

He has also established them for the ages of the ages: he has issued a decree that will not pass.

Praise YHWH from the earth you sea serpents and all deep seas:

Fire and hail; snow, and vapor; stormy wind fulfilling his Word:

Mountains and all hills; fruitful trees, and all cedars:

Animals, and all cattle; creeping things, and flying fowls:

Kings of the earth and all people; princes, and all judges of the earth:

Both young men, and virgins; old men, and children:

Let them praise the Name of YHWH: because his Name alone is excellent; his glory is above the earth and cosmos.

He also exalts the horn of his people, the praise of all his saints; even of the children of Israel, a people near to him, praise YHWH.

Praise YHWH, sing to YHWH a new song, and his praise in the company of saints.

Let Israel rejoice in him that fashioned him: let the children of Zion be joyful in their King.

Chapter 149

Let them praise his Name in the dance: let them sing praises to him with the tambourine and lyre.

Because YHWH takes pleasure in his people: he will beautify the poor with salvation.

Let the saints be joyful in glory,

let them sing aloud upon their beds. The exaltation of Elohim is in their throat, and a two-edged sword in their hand.

To execute vengeance upon the nations and punishments upon the people;

To bind their kings with chains and their nobles with fetters of iron;

To execute upon them the Judgment written: this honor have all his saints, praise YHWH.

Praise YHWH, praise Elohim in his Sanctuary, praise him in the expanses of his strength.

Praise him for his mighty acts, praise him according to his excellent greatness.

Chapter 150

Praise him with the sound of the ram's horn:

praise him with the bagpipe (skin-bag) and lyre. Praise him with the tambourine and dance, praise him with stringed instruments and reed-pipe (flutes).

Praise him upon the loud cymbals: praise him upon the high

sounding cymbals.

Let everything that has breath praise YHWH, praise YHWH!

Proverbs

Chapter 1

The proverbs of Solomon the son of David, king of Israel;

To know Wisdom and correction; to perceive the words of understanding;

To receive the instruction of Wisdom, Justice, Judgment, and equity;

To bestow prudence to the simple, to the young man knowledge and discretion.

A wise person will listen, and will increase learning; and a person of understanding will attain unto wise counsels:

To understand a proverb and its interpretation; the words of the wise and their enigmatic questions.

The fear of YHWH is the beginning of knowledge: but fools despise Wisdom and correction.

My son, yield to the correction of your father, and forsake not the law of your mother:

Because they are an ornament of grace to your head and a necklace around your neck.

My son, if sinners entice you, consent not.

If they say, come with us and let us lay an ambush for blood, let us

lurk secretly for the innocent without cause:

Let us swallow them up alive as Sheol;

and whole, as those that go down into the pit: We will find all precious riches, we will fill our houses with plunder:

Cast in your lot among us; let us all have one purse:

My son, walk not in the way with them; refrain your foot from their path: Because their feet run to do bad, and hurry to spill blood. Certainly in vain the net is spread in the sight of any bird. And they lay in ambush

for their blood;

they lurk secretly for their lives.

So are the ways of everyone that is greedy of gain;

that takes away the life of the owners.

Wisdom cries without;

she utters her voice in the streets: She cries in the chief place of concourse, at the entrance of the gates: in the city she utters her words saying,

How long you simple ones will you love simplicity? and the scorners delight in their bragging, and fools hate knowledge?

Turn back at my reproof, lo, I pour out to you my breath, I make known my words with you.

Because I have called and you refused; I have stretched out my

hand and none regarded;

But you have ignored all my counsel and my reproof you have not desired.

I also will laugh at your calamity; I will mock when your fear comes;

When your fear comes as desolation and your destruction comes as a whirlwind; when distress and anguish come upon you.

Then will they call upon me, but I will not answer; they will seek me early, but they will not find me:

Because that they hated knowledge and did not choose the fear of YHWH:

They would have none of my counsel: they despised all my correction.

Therefore will they eat of the fruit of their own way, and be filled with their own devices.

Because the turning away of the simple will kill them, and the prosperity of the foolish will destroy them.

But whoever listens to me will live in security, and will be at rest from the fear of calamity.

Chapter 2

My son, if you will accept my sayings (And my Code of Wisdom), you will treasure up with you,

so that you incline your ear to Wisdom, and apply your heart to understanding; Yes,

if you call out for knowledge and lift up your voice for understanding;

If you seek her as silver and search for her as for hidden treasures; Then will you understand the fear of YHWH and find the knowledge of Elohim. Because YHWH gives Wisdom: out of his mouth comes knowledge and understanding. He lays up sound Wisdom

for the righteous:

he is a buckler to them that walk with integrity.

He guards the paths of judgment and protects the way of his saints.

Then will you understand righteousness, judgment, and equity; yes, every good path.

When Wisdom enters into your heart and knowledge is pleasant to your mind;

Discretion will preserve you, understanding will guard you:

To deliver you from the way of the crimimal, from the man that speaks perverse things;

Who leave the paths of uprightness, to walk in the ways of darkness;

Who rejoice to do bad, and rejoice in the perverse things of the wicked;

Whose ways are twisted and they are devious in their tracks:

To deliver you from the woman of prostitution, even from the prostitute that plunders with her words;

Who forsakes the guide of her youth and forgets the Covenant of her Elohim.

For she has placed her house near death;

and her wheels with the earth born near the mansion of the dead. None going in to her return back and neither are they able to secure the Way of Life.

That you may walk in the Way of Goodness, and guard the paths of the righteous.

Because the upright will live in the land and the wholesome will remain in it.

But the wicked will be cut off from the land, and the rebellious will be rooted out of it.

My son, forget not my law;

Chapter 3

but let your heart keep my Code of Wisdom: Because length of days, long life, and peace, will they add to you.

Let not goodness and Truth forsake you:

bind them around your neck; write them upon the tablets of your heart: So will you find favor and good understanding in the sight of

Elohim and man.

Trust in YHWH with all your heart; and lean not to your own understanding.

In all your ways acknowledge him, and he will direct your paths.

Be not wise in your own eyes:

fear YHWH and turn aside from bad.

It will be health to your navel and marrow to your bones.

Honor YHWH with your wealth and with the first-fruits of all your increase: So will your barns be filled with plenty, and your presses will burst out with new wine.

My son, despise not the correction of YHWH;

neither be weary of his punishment: Because who YHWH loves he corrects; even as a dad the son in whom he favors.

Happy is the human being that attains Wisdom, and the person that obtains understanding.

Because the merchandise of it is better than the merchandise of silver, and the revenue of it than fine gold.

She is more precious than rubies: and all the things you can desire are not to be compared to her.

Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness and all her paths are peace.

She is a Tree of Life to them that lay hold on her:

and happy is everyone that lays hold of her. YHWH by Wisdom has founded the earth; by understanding has he established the universe.

By his knowledge the deep places are broken up, and the clouds drop down the dew.

My son, let them not depart from your eyes:

guard sound Wisdom and purpose:

So will they be life to you and favor to your neck. Then will you walk in your journey safely, and your foot will not stumble.

When you lie down you will not be afraid: yes, you will lie down and your sleep will be sweet.

Be not afraid of sudden fear, neither of the devastation of the wicked, when it comes.

Because YHWH will be your confidence and will keep your foot from being captured.

Withhold not good from them to whom it is due, when it is in the power of your hand to do it.

Say not to your neighbor, go and come back, and tomorrow I will give; when you have it by you.

Devise not bad against your neighbor, seeing he lives securely by you.

Strive not with a person without cause if he has done you no harm.

Envy not the oppressor and choose none of his ways.

Because an abomination to YHWH is the perverted, and with the upright is his secret counsel.

The curse of YHWH is in the house of the wicked:

but he blesses the pasture of the righteous. He scorns the mockers, but he bestows favor to the poor.

The wise will inherit glory: but shame will be the exaltation of fools.

Hear you children, the instruction of a father, and attend to discern understanding.

Chapter 4

Because I bestow to you good teaching, forsake not my Torah.

Because a son I have been to my father, tender, and an only one before my mother.

He taught me also and said to me, Let your heart retain my Words:

guard my Code of Wisdom and live. Obtain Wisdom and understanding: forget it not; neither decline from the Words of my mouth.

Forsake her not and she will guard you: love her and she will watch over you.

Wisdom is the beginning thing; therefore obtain Wisdom: and with

all your acquiring get understanding.

Exalt her and she will exalt you:

she will bring you to honor when you embrace her. She gives to your head a wreath of grace, a crown of beauty she will freely give you.

Hear O my son, and receive my sayings; and the years of your life will be many.

I have taught you in the Way of Wisdom; I have led you in right paths.

When you go your steps will not be cramped;

and when you run you will not stumble. Take a firm resolve of correction; let her not go: guard her; because she is your renewal.

Enter not into the path of the wicked and go not in the way of badness.

Avoid it, pass not by it, turn from it and pass away.

Because they sleep not unless they can cause injury, they rob themselves of sleep if they cannot cause someone to stumble.

Because they eat the bread of wickedness and drink the wine of violence.

But the path of the righteous is as a brilliant light, that shines more and more unto the day of restoration.

The way of the wicked is as the darkness: they know not at what

they stumble.

My son, attend to my words; incline your ear to my sayings.

Let them not depart from your eyes;

guard them in the midst of your heart.

Because they are life to those that secure them, and health to all their flesh. Guard your heart with all observance; for out it are the outgoings of life.

Put away from yourself a crooked mouth, and perverse lips put far from you.

Your eyes will look straightforward, and your eyelids look straight before you.

Ponder the path of your feet and let all your ways be established.

Turn not to the right hand nor to the left: remove your foot from badness.

My son, attend to my Wisdom and bow your ear to my understanding:

Chapter 5

That you may regard discretion, and that your lips may guard knowledge.

Because the lips of a woman of prostitution drop as an honeycomb, and her mouth is smoother than oil:

But her end is bitter as wormwood, sharp as a two-edged sword.

For the feet of folly lead them, who indulge themselves with her, down with death to the mansion of the dead.

Her steps indeed are not established, The path of life - lest you ponder, moved have her paths - you know not.

Hear me now therefore, O you children, and depart not from the Words of my mouth.

Remove your way far from her, and come not near the door of her house:

Unless you give your honor unto others and your years unto the cruel:

Unless strangers are filled with your wealth;

and your labors are in the house of the estranged;

And you mourn at the last, when your flesh and your body are consumed, and say, how have I hated instruction and my heart despised correction;

And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!

As a little thing I have been all bad, in the midst of an assembly and a company.

Drink waters out of your own cistern and running waters out of your own well.

Let your fountains be dispersed abroad, and rivers of waters in the streets.

Let them be only your own, and not strangers' with you.

Let your fountain be blessed: and rejoice with the woman of your youth.

Let her be as the loving hind and pleasant roe;

let her breasts satisfy you at all times;

and be intoxicated always with her love.

And why will you, my son, be intoxicated with a woman of prostitution, and embrace the bosom of a foreigner?

Because the ways of man are before the eyes of YHWH and he ponders all his tracks.

His own depravities will take the wicked himself, and he will be held with the cords of his sins.

Chapter 6

He will die without correction;

and in the greatness of his folly he will go astray.

My son, if you have pledged for your friend, if you have struck your hand with a stranger, you are snared with the words of your mouth, you are captured by the words of your mouth.

Do this now, my son, and be delivered, for you have come into the hand of your friend.

Go, trample on yourself and strengthen your friend, Give not sleep to your eyes, nor slumber to your eyelids.

Deliver yourself as a gazelle from the hand of the hunter, and as a bird from the hand of the trapper.

Go to the ant, you sluggard;

consider her ways and be wise:

that having no guide, overseer, or ruler, prepares her food in the summer and gathers her fruit in the harvest.

How long will you sleep O sluggard?

When will you arise out of your sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So will your poverty come as one that traverses, and your need as an armed man.

A worthless person, a wicked man, walks with a crooked mouth.

He winks with his eyes, he speaks with his feet, he teaches with his fingers;

Perversity is in his heart, he devises bad continually;

he sows contention. Therefore will his calamity come suddenly;

suddenly he will be broken without remedy. These six things does YHWH hate:

yes, seven are an abomination to him: 1) An exalted look, 2) A lying tongue, 3)

Hands that spill innocent blood, and 4) A heart that devises wicked imaginations, 5)

Feet that are swift in running to mischief, and 6) A false witness that speaks lies, 7) He that sows contention among brethren.

My son, guard your father's commandment and forsake not the law of your mother:

Bind them continually upon your heart and tie them around your neck. When you go, it will lead you;

when you sleep, it will guard you; and when you awake, it will talk with you.

Because the Code of Wisdom is a lamp; and the Torah is light; and corrections of punishment are the journey of life:

To guard you from the bad woman, from the flattery of the tongue of a foreign woman.

Lust not after her beauty in your heart;

neither let her take you with her eyelids.

Because by means of a woman of prostitution is man brought to a piece of bread: and the adulteress will hunt for the precious life.

Can a man take fire in his bosom and his clothes be not burned?

Can one go upon hot coals, and his feet be not burned? So he that goes in to his neighbor's woman;

whoever touches her will not be innocent. Do not despise a thief if

he steals to satisfy his appetite when he is hungry;

But if he is found,

he will restore sevenfold; he will give all the wealth of his house.
But whoever commits adultery with a woman lacks understanding:

he that does it destroys his own life. A wound and dishonor will he get;

Chapter 7

and his reproach will not be blotted out.

Because jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

He will not regard any ransom; neither will he rest content, though you give many gifts.

My son, guard my words and lay up my commandments with you.

Guard my commandments and live; and my law as the apple of your eye.

Bind them upon your fingers, write them upon the tablet of your heart. Say to Wisdom, you are my sister;

and call understanding your relative:

That they may guard you from the prostitute, from the foreigner that flatters with her words.

For at the window of my house I looked through my window-lattice, and observed among the simple ones, I discerned among the

youths, a young man void of understanding, passing through the street near her corner;

and he went the way to her house, in the twilight, in the evening, in the black and dark night:

And there met him a woman with the attire of a prostitute, and secretive of heart.

She is loud and stubborn;

her feet abide not in her house:

Now in an out-place, now in broad places, and near every corner she lies in wait. So she caught him and kissed him, and with an impudent face said to him,

I have peace-offerings with me;

this day have I paid my vows.

Therefore I came out to meet you, diligently to seek your presence, and I have found you.

I have decked my bed with coverings of tapestry, with carved works, with the fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning:

let us solace ourselves with loves.

Because the husband is not at home, he has gone a long journey: He has taken a bag of money with him, and will come home at the day

appointed.

With her much fair speech she caused him to yield, with the flattering of her lips she impelled him.

He goes after her straightway, as an ox goes to the slaughter or as a fool to the correction of the stocks;

Until a dart strikes through his liver;

as a bird is brought quickly to the snare, and knows not that it is for his life.

Listen to me now therefore, O you children, and attend to the Words of my mouth.

Chapter 8

Let not your heart decline to her ways, go not astray in her paths.

Because she has cast down many wounded:

yes, many strong men have been destroyed by her.

Her house is the Road to Sheol, going down to the chambers of death.

Does not Wisdom cry? and understanding put forth her Voice?

She stands in the top of the Elevated Place by the way, between the paths she has stood, She cries at the gates, at the entry of the city, at the coming in at the entrance.

Unto you O men I call;

and my Voice is to the sons of man. O you simple, understand Wisdom:

and you fools, be of an understanding heart. Listen; because I will speak of excellent things;

and the opening of my lips will be equity. Because my mouth will speak Truth; and wickedness is an abomination to my lips.

All the words of my mouth are in righteousness;

there is nothing twisted or perverse in them. They are all plain to him that discerns, and right to them that find knowledge.

Receive my correction, and not silver; and knowledge rather than choice gold.

Because Wisdom is better than rubies;

and all the things that may be desired are not to be compared to it.

I, Wisdom, have lived with prudence, and a knowledge of devices I find out.

The fear of YHWH is to hate badness:

pride, and arrogance, and the bad way, and the perverse mouth do I hate.

Mine is counsel and substance, I am understanding, I have might. By me kings reign and princes decree justice.

By me princes rule, and nobles, even all the judges of the land.

I love them that love me; and those that secure me early will find

me.

Riches and honor are with me; yes, durable riches and righteousness.

My fruit is better than gold, yes, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, among the paths of Judgment: That I may cause those that love me to inherit substance;

and I will fill their treasuries. YHWH possessed me in the beginning of his way, before his works of the ages.

From the age I was anointed, from the first, from former states of the earth.

When there were no deep places, I was brought forth; when there were no springs abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the cosmos, I was there:

when he set a circuit upon the surface of the deep places:

When he established the clouds above:

when he strengthened the springs of the abyss:

When he gave to the sea its decree, that the waters should not pass his commandment:

when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

Rejoicing in the habitable part of His earth; and my delights were with the sons of men.

Now therefore listen to me, O you children:

Chapter 9

for blessed are they that observe my ways. Give heed to correction and become wise, and ignore it not.

Happy is the person that hears me, watching daily at my gates, waiting at the posts of my doors.

Because whoever finds me finds life, and will obtain favor of YHWH.

But he that sins against me wrongs his own life: all they that hate me love death.

Wisdom has built her house, she has hewn out her seven pillars:

She has slaughtered her animals; she has mixed her wines; she has also furnished her table.

She has sent out her maidens: she called out upon the Elevated Place of the city, who is simple?

Let him turn aside here. Whoever lacks heart: she has said to him, Come, eat of my bread, and drink of the wine that I have mixed.

Forsake the simple and live; and go in the way of understanding.

He that disciplines a mocker brings to himself shame:

and he that corrects a wicked person receives to himself a blemish. Correct not a mocker unless he hates you:

correct a wise man, and he will love you. Give instruction to a wise person, and they will be still wiser:

teach a just person, and they will increase in learning.

The fear of YHWH is the beginning of Wisdom:

and the knowledge of the Sacred is understanding. For by me your days will be multiplied, and the years of your life will be increased.

If you be wise, you will be wise for yourself:

but if you scorn, you alone will bear it. A foolish woman is clamorous:

she is simple and knows nothing. Because she sits at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways:

Chapter 10

Whoever is simple, let him turn in here:

and as for him that is needy of understanding, she says to him, stolen waters are sweet, and bread eaten in secret is pleasant.

But he knows not that the dead are there;

and that her guests are in the depths of Sheol. The proverbs of Solomon. A wise son makes a dad glad:

but a foolish son is the grief of his mother. Treasures of wickedness profit nothing:

but righteousness delivers from death. YHWH will not allow the appetite of the righteous to hunger:

but he casts away the substance of the wicked. Poor is he who is working - a slothful hand, and the hand of the diligent makes rich.

He that gathers in summer is a wise son: but

he that sleeps in harvest is a son that causes shame. Blessings are upon the head of the just: but violence covers

the mouth of the wicked.

The memory of the just is blessed:

but the name of the wicked will rot. The wise in heart will receive the Code of Wisdom: but a prating fool will fall.

He that walks with integrity walks securely: but he that perverts his ways will be made known.

He that winks with the eye causes sorrow: but a prating fool will fall.

The mouth of a righteous man is a well of life: but violence covers the mouth of the wicked.

Hatred stirs up contentions: but love covers all sins.

In the lips of him that has understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Wise ones layup knowledge: but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.

The labor of the righteous tends to life: the fruit of the wicked to sin.

He is in the way of life that heeds correction:

but he that refuses correction errs. Whoever is covering hatred with lying lips, and whoever is bringing out an evil report is a fool.

In the abundance of words transgression ceases not, and whoever is restraining his lips is wise.

The tongue of the just is as choice silver:

the heart of the wicked is of little worth. The lips of the righteous feed many: but fools die for lack of wisdom. The blessing of YHWH, it makes rich, and he adds no sorrow with it. It is as sport to a fool to do mischief: but a man of understanding has wisdom.

The fear of the wicked, it will come upon him:

but the desire of the righteous will be granted.

As the passing by of a hurricane, so the wicked is not, and

the righteous is a foundation Age-Lasting.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

The fear of YHWH prolongs days: but the years of the wicked will be shortened.

The hope of the righteous will be gladness: but the expectation of the wicked will perish.

Chapter 11

The way of YHWH is strength to the upright:

but destruction comes to the workers of trouble. The righteous will never be removed: but the wicked will not inhabit the land.

The mouth of the just brings forth wisdom: but the perverse tongue will be cut out.

The lips of the righteous know what is acceptable: but the mouth of the wicked speaks perversity.

A false balance is an abomination to YHWH: but a just weight is his delight. When pride comes, then comes shame:

but with the lowly is wisdom. The integrity of the upright will guide them: but the perverseness of transgressors will destroy them. Riches profit not in the Day of Outburst: but righteousness delivers from death.

The righteousness of the unblemished will direct his way:

but the wicked will fall by his own wickedness.

The righteousness of the upright will deliver them:

but transgressors will be taken in their own calamity. When a wicked man dies, his expectation will vanish:

and the hope of the unjust perishes. The righteous is delivered out of trouble, and the wicked comes in his place.

An hypocrite with his mouth destroys his neighbor:

but through knowledge will the just be invigorated. When it goes well with the righteous, the city rejoices: and when the wicked perish there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

He that is void of wisdom despises his neighbor:

but a man of understanding holds his peace.

A talebearer reveals secrets:

but he that is of a faithful spirit conceals the matter.

Where no counsel is, the people fall: but in the multitude of counselors there is deliverance.

He that puts up security for a stranger will smart for it: and he that hates the clasping of hands is secure.

A gracious woman retains honor: and strong ones retain riches. The kind man does good to his own life:

but he that is cruel troubles his own flesh. The wicked works a deceitful work:

but to him that sows righteousness will be a sure reward. As righteousness tends to life:

so he that pursues bad pursues it to his own death. They that are of a perverse heart are abomination to YHWH:

but such as are upright in their way are his delight. Though hand join in hand, the wicked will not be unpunished:

but the seed of the righteous will be delivered. As a jewel of gold in a swine's snout, so is a beautiful woman that is without discretion.

The desire of the righteous is only good: but the outcome of the wicked is outburst. There is who is scattering, and yet is increased, and who is keeping back from uprightness, only to want. The liberal person will be made fat: and

he that waters will be watered also himself.

He that keeps back the grain, the people will curse him:

but blessing will be upon the head of him that sells it.

Whoever is earnestly seeking good seeks a pleasing thing, and whoever is seeking evil - it meets him.

He that trusts in his riches will fall:

Chapter 12

but the righteous will flourish as a branch.

He that troubles his own house will inherit the wind: and the fool will be slave to the wise of heart.

The fruit of the righteous is a Tree of Life; and he that wins hearts is wise.

Lo, the righteous in the earth is recompensed, certainly also the wicked and the sinner! Whoever loves correction loves knowledge:

but he that hates correction is brutish. A good man obtains favor of YHWH:

but a man of wicked devices he will condemn.

A man will not be established by wickedness: but the root of the righteous will not be shaken. A virtuous woman is a crown to her husband:

but she that makes ashamed is as rottenness in his bones. The thoughts of the righteous are right:

but the counsels of the wicked are deceit. The words of the wicked are to lie in ambush for blood: but the mouth of the upright will deliver them. The wicked are overthrown, and are not: but the house of the righteous will stand. A man will be commended according to his wisdom: but

he that is of a perverse heart will be despised.

He that is despised and has a slave, is better than he that honors himself and lacks food. A righteous person regards the life of his animal: but the compassion of

the wicked is cruel.

He that tills his land will be satisfied with bread:

but he that follows the worthless is void of understanding.

The wicked desire the siege-works of badness:

but the root of the righteous is consecrated. The wicked is snared by the transgression of their lips:

but the just will come out of trouble. A man will be satisfied with good by the fruit of his mouth:

and the benefit of a man's hands will be rendered to him.

The way of a fool is right in his own eyes: but he that listens to counsel is wise.

A fool's anger is presently known: but a prudent person covers shame.

Whoever breathes out fidelity shows forth righteousness: but a false witness deceit.

A rash speaker is like the piercing of a sword, and the tongue of the wise is healing.

The language of Truth will be established for the future times: but a lying tongue lasts but a moment.

Deceit is in the heart of them that devise bad: but to the counselors of peace is joy.

There will no trouble encounter the just: but the wicked will be filled with calamity.

Lying lips are an abomination to YHWH: but they that deal truly are

his delight. A prudent man conceals knowledge: but the heart of fools proclaims foolishness. The hand of the diligent will have dominion: but the lax will be under forced labor. Heaviness

in the heart of man makes it stoop:

but a good word makes it glad.

Chapter 13

The righteous are more excellent than their neighbor:

but the way of the wicked causes them to err. The man of laziness does not roast his prey:

but the substance of a diligent man is precious.

In the path of righteousness is life, and in the way of that path is no death! A wise son hears his dad's correction:

but a mocker does not hear reproof. From the fruit of the mouth a man eats good, but the life of the treacherous - violence.

He that guards his mouth guards his life: but he that opens wide his lips will have ruin.

The life of the sluggard desires, and has nothing:

but the life of the diligent will be made fat. A righteous person hates lying:

but a wicked person makes oneself odious, and comes to shame.

Righteousness guards those that are upright in the way: but wickedness overthrows the sinner.

There are those that make themselves rich, yet have nothing: there are those that make themselves poor, yet have great riches.

The ransom of a man's life are his riches: but the poor hears not reproof.

The light of the righteous rejoices: but the lamp of the wicked will be put out.

Only by pride comes contention: but with the well advised is wisdom.

Wealth obtained by vanity will be diminished: but he that gathers by labor will increase.

Hope deferred makes the heart sick: but when the desire comes, it is a Tree of Life.

Whoever despises the Word will be bound: but he that fears the commandment will be rewarded.

The instruction of the wise is a fountain of life, to depart from the snares of death.

Good understanding gives favor: but the way of transgressors is hard.

Every prudent person deals with knowledge: but a fool lays open his folly.

A wicked messenger falls into calamity: but a faithful envoy is health. Poverty and shame will be to him that refuses correction:

but he that regards reproof will be honored. The desire

accomplished is sweet to the heart: but it is abomination to fools to depart from bad.

He that walks with the wise will be wise: but a companion of fools will be destroyed. Badness pursues sinners: but to

the righteous good will be compensated.

A good person leaves an inheritance to his children's children: and the wealth of the sinner is laid up for the just. Abundance of food - the tillage of the poor, and substance is consumed without judgment.

Chapter 14

He that spares his rod hates his son:

but he that loves him disciplines him diligently.

The righteous eats to the satisfying of his appetite:

but the belly of the wicked will be without.

Every wise woman builds her house: but the foolish plucks it down with her hands.

Whoever is walking in his uprightness is fearing YHWH, and the perverted in his ways is despising Him.

In the mouth of the foolish is a rod of pride: but the lips of the wise will protect them.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

A faithful witness will not lie: but a false witness will utter lies.

A mocker seeks wisdom but finds it not: but knowledge is easy to him that understands.

Depart from the presence of a foolish man, when you perceive not in him the lips of knowledge.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Fools make a mock at sin: but among the righteous there is favor.
The heart knows its own bitterness;

and a stranger does not share with his joy. The house of the wicked will be overthrown:

but the tabernacle of the upright will flourish.

There is a way that seems right to a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. From his ways is the backslider in heart filled, and a good man - from his fruits.

The simple believe every word:

but the prudent person looks well to his going.

A wise person fears, and departs from bad: but the fool rages and is careless.

He that is soon angry deals foolishly:

and a man of wicked devices is hated.

The simple inherit folly: but the prudent are crowned with knowledge.

The bad bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his own neighbor: but the rich have many friends.

He that despises his neighbor sins: but he that shows favor on the poor, happy is he.

Do they not err that devise bad? But goodness and Truth will be to them that devise good.

In all labor there is profit: but the talk of the lips tends only to poverty. The crown of the wise is their riches:

but the foolishness of fools is folly. A true witness delivers lives: but a deceitful witness speaks lies.

In the fear of YHWH is strong confidence:

and his children will have a place of refuge. The fear of YHWH is a fountain of Life, to depart from the snares of death.

In the multitude of people is the king's honor: but the end of the nation is the breaking of its prince.

He that is slow to anger is of great understanding: but he that is hasty of spirit exalts folly.

A sound heart is the life of the flesh: but envy the rottenness of the bones.

He that oppresses the poor blasphemes his Maker: but he that honors him shows favor to the needy.

The wicked are driven away in their wickedness:

Chapter 15

but the righteous have hope in their death. Wisdom rests in the heart of him that has understanding:

but what is in the midst of fools is revealed. Righteousness exalts a nation:

but sin is a shame to any people. The king’s favor is toward a wise slave:

but his anger is against him that causes shame. A soft answer turns away anger: but grievous words stir up anger. The tongue of the wise uses knowledge aright: but the mouth of fools pours out foolishness. The eyes of YHWH are

in the Standing Place, observing the bad and the good.

A healed tongue is a Tree of Life, and perverseness in it - a breach in the spirit.

A fool despises his dad’s correction:

but he that regards reproof is prudent. In the house of the righteous is much treasure:

but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge:

but the heart of the foolish is not right. The sacrifice of the wicked is an abomination to YHWH:

but the prayer of the upright is his delight.

The way of the wicked is an abomination to YHWH: but he loves him that follows after righteousness. Correction is grievous to him that forsakes the way: and he that hates reproof will die. The mansion of the dead, and destruction, are open to the view of YHWH; how much more then

the hearts of men!

A mocker loves not one that corrects him:

neither will he go to the wise.

A merry heart makes a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that has understanding seeks knowledge: but the mouth of fools feeds on foolishness.

All the days of the afflicted are bad: but he that is of a merry heart has a continual feast.

Better is little with the fear of YHWH than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

An angry man stirs up strife: but he that is slow to anger appeases strife.

The way of the slothful person is as an hedge of thorns: but

the way of the righteous is made plain. A wise son makes a dad rejoice: but a foolish man despises his mother.

Folly is joy to him that is destitute of wisdom: but a man of understanding walks a level path.

Without counsel purposes are disappointed: but in the multitude of counselors they are established.

A man has joy by the answer of his mouth: and a word spoken in due season, how good is it!

The determinations of the wise are ways of life; that he may turn from the mansion of the dead and be saved.

YHWH will destroy the house of the proud:

but he will establish the territory of the widow. The thoughts of the wicked are an abomination to YHWH:

but the words of the pure are pleasant words.

He that is greedy of gain troubles his own house; but he that hates gifts will live. The heart of the righteous studies to answer:

but the mouth of the wicked pours out badness. YHWH is far from the wicked:

but he hears the prayer of the righteous. The light of the eyes rejoices the heart:

Chapter 16

and a good report makes the bones fat. The ear that hears the reproof of life abides among the wise.

He that refuses correction despises his own life:

but he that hears reproof gets understanding. The fear of YHWH is the discipline of wisdom;

and before honor is humility. The preparations of the heart in man, and the answer of the tongue, is from YHWH.

All the ways of a man are clean in his own eyes; but YHWH weighs the spirits.

Roll up unto YHWH your works, and established are your purposes, YHWH has made all things for himself:

yes, even the wicked for the day of calamity.

Everyone that is proud in heart is an abomination to YHWH:

though hand join in hand, he will not be exempt from punishment. By goodness and Truth depravity is covered:

and by the fear of YHWH people depart from evil.

When a man's ways please YHWH, he makes even his enemies to be at peace with him. Better is a little with righteousness than great revenues without justice.

A man's heart devises his way:

but YHWH directs his steps. A divine sentence is

in the lips of the king: his mouth transgresses not in judgment. A

just weight and balance are YHWH's: all the weights of the bag are his work.

It is an abomination to kings to commit wickedness: because the throne is established by righteousness.

Righteous lips are the delight of kings; and they love him that speaks correctly.

The anger of a king is as messengers of death: but a wise man will cover it.

In the light of the king's countenance is life; and his favor is as a cloud of the latter rain. How much better is it to get Wisdom than gold! and to get understanding, rather to be chosen, than silver! The highway of the upright is to depart from badness:

he that keeps his way guards his life.

Pride goes before destruction, and an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the plunder with the proud.

He that handles a matter wisely will find good:

and whoever trusts in YHWH, happy is he.

The wise in heart will be called prudent:

and the sweetness of the lips increases learning. Understanding is a wellspring of life to him that has it:

but the correction of fools is folly.

The heart of the wise teaches his mouth, and adds learning to his lips.

Pleasant words are as an honeycomb, sweet to the mind and health to the bones.

There is a way that seems right to a man, but the end thereof are the ways of death.

A laboring man has labored for himself, for his mouth has caused him to crave over it. An ungodly man digs up bad:

and in his lips there is as a burning fire. A perverse man sows strife: and a backbiter separates chief friends.

A violent man entices his neighbor, and leads him into the way that is not good.

He shuts his eyes to devise perverse things: moving his lips he brings bad to pass.

Chapter 17

The hoary head is a crown of glory, if it is found in the way of righteousness. He that is slow to anger is better than the mighty;

and he that rules his mind than he that captures a city.

The lot is cast into the lap; but the whole disposing thereof is of YHWH.

Better is a dry morsel, and with quietness, than a house full of sacrifices with controversy.

A wise slave will have rule over a son that causes shame, and will have part of the inheritance among the relatives.

The refining pot (crucible) is for silver, and the furnace for gold:

but YHWH examines the hearts. A bad person gives heed to wicked language, and a liar gives ear to a ruinous tongue. Whoever mocks the poor blasphemes his Maker: and

he that is glad at calamities will not be unpunished.

Children's children are the crown of old men;

and the glory of children are their dads. Excellent speech does not become a fool: much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that has it:

wherever he turns, he will prosper. He that covers a transgression seeks love;

but he that repeats a matter separates friends. A rebuke penetrates more into a wise man than 100 stripes into a fool.

A bad person seeks only rebellion: therefore a cruel messenger will be sent against him.

Let a bear robbed of her cubs meet a man, rather than a fool in his folly.

Whoever rewards bad for good, badness will not depart from his house.

The beginning of strife is as when one lets out water: therefore

leave off contention, before it be meddled with.

He that justifies the wicked, and

he that condemns the just, even they both are abomination to YHWH. Why is there a price in the hand of a fool to get wisdom, seeing he has no heart for it?

A friend loves at all times, and a brother is born for adversity.

A man void of understanding strikes hands, and becomes surety in the presence of his friend.

He loves transgression that loves strife: and he that exalts his gate seeks destruction.

He that has a perverse heart finds no good: and he that has a perverse tongue falls into calamity.

He that engenders a fool does it to his sorrow: and the dad of a fool has no joy.

A merry heart does good like a medicine:

but a broken spirit dries the bones. A wicked person takes a gift out of the bosom to pervert the ways of judgment.

Wisdom is before him that has understanding; but the eyes of a fool are in the outskirts of the land.

A foolish son is a grief to his dad, and bitterness to her that gendered him. Also to punish the just is not good, nor to strike princes for equity. He that has knowledge spares his words: and a man of understanding is of an excellent spirit. Even

Chapter 18

a fool when he holds his peace, is counted wise:

and he that shuts his lips is esteemed a man of understanding.

By his longing, a person having separated himself, seeks and exposes all wisdom.

A fool has no delight in understanding, but that his inclination may uncover itself.

When the wicked come, then comes also contempt, and with ignominy scorn.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

A fool's lips enter into contention, and his mouth calls for strokes.

A fool's mouth is his destruction, and his lips are the snare of his life.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

He also that is slothful in his work is brother to him that is a great corrupter.

The Name of YHWH is a strong tower:

the righteous runs into it and is exalted. The rich man's wealth is

his strong city, and as a high wall in his own conceit. Before destruction

the heart of man is haughty, and before honor is humility. He that answers a matter before he hears it, it is folly and shame to him. The spirit of

a man will sustain his disease, but a wounded spirit who can bear?

The heart of the prudent gets knowledge;

and the ear of the wise seeks knowledge.

A man's gift makes room for him, and brings him before great men.

He that is first in his own cause seems just;

but his neighbor comes and searches him. The lot causes contentions to cease, and parts between the mighty.

A brother offended is harder to be won than a strong city:

and their contentions are like the bars of a castle.

A man's belly will be satisfied with the fruit of his mouth; and with the increase of his lips will he be filled.

Death and life are in the power of the tongue: and they that love it will eat the fruit of it.

Chapter 19

Whoever finds a wife finds a good thing, and obtains favor of YHWH. With supplications does the poor speak, and the rich answers fierce things.

A man that has friends must show himself friendly:

and there is a friend that sticks closer than a brother.

Better is the poor that walks in his integrity, than he that is perverse in his language, and is a fool.

Also, without knowledge one's life is not good, and the hasty in feet is sinning.

The foolishness of man perverts his way: and his heart frets against YHWH. Wealth makes many friends; but the poor is separated from his neighbor. A false witness will not be unpunished, and

he that speaks lies will not escape.

Many will entreat the favor of the prince: and every man is a friend to him that gives gifts.

All the brothers of the poor hate him, surely also his friends have been far from him, he is pursuing words - they are not!

He that gets Wisdom loves his own life:

he that guards understanding will find good. A false witness will not be unpunished, and he that speaks lies will perish.

Luxury is not comely for a fool, much less for a slave to rule among princes.

The discretion of a man defers his anger; and it is his glory to pass over a transgression.

The king's anger is as the roaring of a lion; but his favor is as dew

upon the grass.

A foolish son is the calamity of his dad: and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from YHWH. Slothfulness casts into a deep sleep; and an idle person will suffer hunger.

He that observes the commandment guards his own life;

but he that despises his ways will die.

He that has pity upon the poor lends to YHWH and his deed he repays to him.

Discipline your son while there is hope, and let not your heart spare for his crying.

A man of great anger will suffer punishment:

because if you deliver him, still you must do it again.

Hear counsel and receive correction, that you may become wise in your latter times. There are many devices in a man’s heart;

nevertheless the counsel of YHWH, that will stand. The desire of a man is his kindness:

and a poor man is better than a liar. The fear of YHWH tends to life: and

he that has it will abide satisfied; he will not be visited with calamity. A slothful person hides his hand in his bosom, and will not so much as bring it to his mouth again.

A scoffer strikes, and the simple acts prudently, and give reproof to the intelligent, he understands knowledge.

Whoever is spoiling a dad causes a mother to flee, a son causing shame, and bringing confusion.

Cease, my son, to hear correction - to err from sayings of knowledge.

An ungodly witness scorns judgment:

Chapter 20

and the mouth of the wicked swallows up trouble. Judgments are prepared for mockers, and stripes for the back of fools.

Wine is a mocker, strong drink is raging:

and whoever is deceived thereby is not wise. The fear of a king is as the roaring of a lion:

whoever provokes him to anger sins against his own life. It is an honor for a man to cease from controversy:

but every fool will be meddling. The sluggard will not plow by reason of the cold;

therefore will he beg in harvest, and have nothing. Counsel in the heart of man is like deep water;

but a man of understanding will draw it out. Most men will proclaim everyone his own goodness: but a faithful man

who can find?

The just man walks in his integrity: his children are blessed after him.

A king that sits in the throne of judgment scatters away all crime with his eyes.

Who can say, I have made my heart clean, I am pure from my sin?

A stone and a stone, an ephah and an ephah, even both of them are an abomination to YHWH. Even a child is known by his deeds, whether his work is pure, and whether

it is right.

The hearing ear and the seeing eye, YHWH has made even both of them. Love not sleep, unless you come to poverty;

open your eyes and you will be satisfied with food. Bad, bad, says the buyer, and going his way then he boasts himself.

There is gold, and a multitude of rubies: but the language of knowledge is a precious jewel.

Take his garment that is surety for a stranger: and take a pledge of him for a foreign woman. Bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel. Every purpose is established by counsel: and with good advice make war.

He that goes about as a talebearer reveals secrets:

therefore meddle not with him that flatters with his lips.

Whoever curses his dad or his mother, his lamp will be put out in obscure darkness.

An inheritance may be gotten quickly at the beginning;

but the end of it will not be blessed.

Do not say, I will recompense bad; but wait on YHWH and he will save you. An abomination to YHWH are a stone and a stone, and balances of deceit are not good. Man's steps are of YHWH; how can a man then understand his own way?

It is a snare to a person that they should rashly cry, Holy!

And after making vows to reflect.

A wise king scatters the wicked, and brings the chariot wheel over them.

The breath of man is the candle of YHWH, searching all the inward parts of the belly.

Goodness and Truth preserve the king:

and his throne is supported by kindness.

The glory of young men is their strength: and the beauty of old men is the gray head.

Chapter 21

The blueness of a wound cleanses away the injury:

so do stripes the inward parts of the belly. The king's heart is in the hand of YHWH, as the rivers of water:

he turns it wherever he will.

Every way of a man is right in his own eyes: but YHWH ponders the hearts. To do justice and judgment is more acceptable to YHWH than sacrifice.

A haughty look, and a proud heart, tillage of the wicked is sin. The thoughts of the diligent tend only to abundance; but of everyone that is hasty only to poverty. The getting of treasures by a lying tongue is a fleeting vapor of those that find death.

The robbery of the wicked will destroy them; because they refuse to do judgment.

The way of man is crooked and burdened with guilt:

but as for the pure, his work is right.

It is better to live in a corner of the housetop, than with a woman of contention in a shared house. The wicked person desires bad: his neighbor finds no favor in his eyes.

When the mocker is punished, the simple become wise, and in giving understanding to the wise he receives knowledge.

The righteous person wisely considers the house of the wicked:

but Elohim overthrows the wicked for their wickedness.

Whoever stops his ears at the cry of the poor, he also will cry himself, but will not be heard.

A gift in secret pacifies anger:

and a reward in the bosom strong anger. It is joy to the just to do judgment: but destruction will be to the workers of trouble. A man

who is wandering from the way of understanding, in an assembly of Rephaim rests.

He that loves pleasure will be a poor man: he that loves wine and oil will not be rich.

The wicked will be a ransom for the righteous, and the transgressor for the upright.

It is better to live in the wilderness, than with a contentious and angry woman.

There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spends it up.

He that follows after righteousness and goodness finds life, righteousness, and honor.

A wise person scales the city of the mighty, and casts down the strength of its confidence.

Whoever guards his mouth and his tongue guards his life from troubles.

Proud and haughty mocker is his name, who deals in the wrath of pride.

The desire of the lazy kills him;

because his hands refuse to labor. All the day desiring he had desired, but the righteous give and spare not.

The sacrifice of the wicked is abomination: how much more, when he brings it with a wicked mind?

A false witness will perish: but the man that hears speaks constantly.

A wicked man hardens his face: but as for the upright, he directs his way.

There is no wisdom nor understanding nor counsel against YHWH.

The horse is prepared against the day of battle: but deliverance is of YHWH.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Chapter 22

The rich and poor meet together: YHWH is the maker of them all.

A prudent man perceives the bad and hides himself: but the simple pass on, and are punished.

By humility and the fear of YHWH are riches, honor, and life.

Thorns and snares are in the way of the perverse: he that does guard his life will be far from them.

Train up a child in the way he should go: and when he is old, he will not depart from it.

The rich rule over the poor, and the borrower is slave to the lender.

He that sows injustice will reap trouble: and the rod of his anger will fail.

He that has a bountiful eye will be blessed; because he gives of his

food to the poor.

Cast out the mocker, and contention will go out;

yes, strife and disgrace will cease. Whoever is loving cleanness of heart, grace are his lips, a king is his friend.

The eyes of YHWH preserve knowledge, and he overthrows the words of the transgressor.

The lazy person says, there is a lion outside, I will be killed in the streets.

The mouth of a prostitute is a deep pit: he that is denounced of YHWH will fall therein.

Foolishness is bound in the heart of a child; but the rod of correction will drive it far from him.

He that oppresses the poor to increase his riches, and he that gives to the rich, will certainly come to poverty.

Bow down your ear and hear the words of the wise, and apply your heart to my knowledge.

Because it is a pleasant thing if you guard them within you; they are prepared together for your lips,

that your trust may be in YHWH, I have made known to you this day, even to you.

Have I not written to you excellent things in counsels and knowledge,

That I might make you know the certainty of the Words of Truth; that you might answer the Words of Truth to them that send to you?

Rob not the poor, because he is poor:

neither oppress the afflicted in the gate: Because YHWH will plead their case, and robbed the life of those that robbed them.

Make no friendship with an angry man;

and with a furious man you will not go: Unless you learn his ways, and get a snare to yourself.

Be not one of them that strike hands, or of them that are sureties for debts.

If you have nothing to pay, why should he take away your bed from under you?

Remove not the ancient landmark that your forefathers have set.

See a man diligent in his business? He will stand before kings; he will not stand before the obscure.

When you sit to eat with a ruler, consider diligently what is before you:

Chapter 23

and put a knife to your throat, if you be a man given to appetite.

Be not desirous of his dainties:

for it is the bread of untruth.

Labor not to be rich: cease from your own wisdom.

Will you set your eyes upon what is not? Because riches certainly make themselves wings;

they fly away as an eagle toward the skies. Eat not the food of him that has a bad eye, neither desire his dainty foods: Because as he thinks in his heart, so he is: Eat and drink he says to you, but his heart is not with you.

The morsel that you have eaten you will vomit up, and lose your sweet words.

Speak not in the ears of a fool: because he will despise the wisdom of your words.

Remove not the old landmark;

and enter not into the fields of the fatherless: Because their kinsmen-redeemer is mighty; he will plead their case with you.

Apply your heart to correction, and your ears to the Words of Knowledge.

Withhold not correction from the child:

because if you beat him with the rod he will not die. You will beat him with the rod, and will deliver his life from Sheol.

My son, if your heart is wise, my heart will rejoice, even mine.

Yes, my affections will rejoice, when your lips speak right things.

Let not your heart envy sinners:

but be you in the fear of YHWH all the day long.

Because certainly there is an end; and your expectation will not be cut off. Hear now my son, and be wise, and guide your heart in the path.

Be not among the winos;

among riotous eaters of flesh:

Because the drunkard and the glutton will come to poverty: and drowsiness will clothe a man with rags. Listen to your dad that gendered you, and despise not your mother when she is old.

Buy the Truth and sell it not; also Wisdom, correction, and understanding.

The father of the righteous will greatly rejoice:

and the one that engenders a wise child will rejoice in him. Your dad and your mother will be glad, and she that gendered you will rejoice.

My son, give me your heart and let your eyes observe my ways.

Because a prostitute is a deep ditch; and a foreign woman is a narrow pit.

She also lies in ambush as for a prey, and increases the transgressors among men.

Who has woe? Who has sorrow? Who has contentions? Who has babbling? Who has wounds without cause? Who has redness of eyes?

They that tarry long at the wine; they that go to seek mixed drinks.

Look not upon the wine when it is red, when it gives its color in the cup, when it goes down smoothly.

At the last it bites like a serpent, and stings like a viper snake.

Your eyes will behold prostitutes, and your heart will utter perverse things.

Yes, you will be as he that lies down in the heart of the sea, or as he that lies upon the top of a mast.

They smote me, I have not been sick, they beat me, I have not known. When I awake I seek it still again!

Be not envious against bad men, neither desire to be with them.

Chapter 24

Because their heart meditates on violence, and their lips talk of trouble.

Through Wisdom is a house built; and by understanding it is established:

And by knowledge the inner parts are filled, with all precious and pleasant wealth.

A wise man is strong;

yes, a man of knowledge increases strength. Because by wise counsel you will make your war: and in multitude of counselors there is deliverance.

Wisdom is too high for a fool:

he opens not his mouth in the gate.

Whoever is devising to do bad, him they call a master of wicked thoughts. The devices of foolishness are sin: and the mocker is an abomination to men.

If you faint in the day of adversity, your strength is small.

If from delivering those taken to death, and those slipping to the slaughter - you keep back.

When you say, lo, we knew not this. Is not the Ponderer of hearts he who understands? And the Guard of your life he who knows? And he has rendered to man according to his work.

My son, eat honey because it is good;

and the honeycomb, that is sweet to your taste: So will the knowledge of Wisdom be to your life:

when you have found it, then there will be a reward, and your expectation will not be cut off.

Do not lie in wait, O wicked one, against the dwelling of the righteous; spoil not his resting place: Because a just man falls seven times, and rises up again: but the wicked will fall into calamity.

Rejoice not when your enemy falls, and let not your heart be glad when he stumbles:

Unless YHWH sees it, and it is bad in His eyes, and he turns away from him his anger.

Fret not yourself because of bad people, neither be envious at the wicked;

Because there will be no reward to the bad person; the candle of the wicked will be put out.

My son, fear YHWH and the king:

and meddle not with them that are given to change: Because their calamity will rise suddenly; and who knows the ruin of them both?

These things also belong to the wise. It is not good to have respect of persons in judgment.

He that says to the wicked, you are righteous; him will the people curse, nations will abhor him:

But to them that rebuke him will be delight, and a good blessing will come upon them.

Every man will kiss his lips that gives a right answer.

Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house.

Be not a witness against your neighbor without cause; and deceive not with your lips.

Say not, I will do so to him as he has done to me: I will render to the man according to his deeds.

I went by the field of the lazy, and by the vineyard of the man void of understanding;

And lo, it was all grown over with thorns, and nettles had covered the surface of it, and its stone wall was broken down.

Then I saw, and considered it well:

I looked upon it, and received correction.

Still a little sleep, a little slumber, a little folding of the hands to sleep: So will your poverty come as a highwayman; and your want as an armed man.

These are also proverbs of Solomon, that the men of Hezekiah king of Judah copied out.

Chapter 25

It is the glory of Elohim to conceal a thing:

but the honor of kings is to search out a matter. The cosmos for height, and the earth for depth, and the heart of kings is unsearchable.

Take away the dross from the silver, and there will come out a vessel for the refiner.

Take away the wicked from before the king, and his throne will be established in righteousness.

Honor not yourself before a king, and in the place of the great do not stand.

For it is better that he has said to you, come up here, than that he humble you before a noble, whom your eyes have seen.

Go not out quickly to contend, unless you know not what to do in the end, when your neighbor has put you to shame.

Debate your cause with your neighbor himself;

and reveal not a secret to another:

Unless he that hears it put you to shame, and the report concerning you turn not away. Apples of gold in imagery of silver, is the word spoken at its fit times.

As an earring of gold, and an ornament of fine gold, so is a wise corrector upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him:

because he refreshes the lives of his masters. Whoever boasts himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaks the bone.

Have you found honey? Eat so much as is sufficient for you, unless you are overfilled and vomit it.

Withdraw your foot from your neighbor's house; unless he is weary of you, and so hates you.

A man that bears false witness against his neighbor is a scatterer, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

As he that takes away a garment in cold weather, and as vinegar upon soda, so is he that sings songs to a heavy heart.

If your enemy is hungry, give him food to eat;

and if he is thirsty, give him water to drink: Because you will heap coals of fire upon his head, and YHWH will reward you.

The North wind drives away rain; and a secret tongue - indignant faces.

It is better to live in the corner of the housetop, than with a woman of contention in a shared house.

As cold waters to a thirsty person, so is good news from a far country.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

It is not good to eat much honey: so for men to search their own glory is not glory.

He that has no rule over his own emotions is like a city that is broken down, and without walls.

As snow in summer and as rain in harvest, so honor is not of beauty for a fool. As a bird in its flutter,

Chapter 26

as the swallow by flying, so reviling without a cause will not come.

A whip for the horse, a bridle for the donkey, and a rod for the

fool’s back.

Answer not a fool according to his folly, unless you also are like him.

Answer a fool according to his folly, unless he is wise in his own conceit.

He that sends a message by the hand of a fool cuts off the feet, and drinks violence.

The legs of the lame are not equal: so is a parable in the mouth of fools.

As he that binds a stone in a sling, so is he that gives honor to a fool.

As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.

Great is the Former of all, and he is rewarding a fool, and is rewarding transgressors.

As a dog returns to his vomit, so a fool returns to his folly.

See a man wise in his own conceit?

there is more hope of a fool than of him. The lazy person says, there is a lion in the way; a lion is in the streets.

As the door turns upon its hinges, so does the lazy upon their bed.

The lazy hides his hand in his bosom; it grieves him to bring it again to his mouth.

The sluggard is wiser in his own conceit than seven men that can render a reason.

He that passes by, and meddles with strife that belongs not to him, is like one that takes a dog by the ears.

As a mad person who casts firebrands, arrows, and death,

so is the person that deceives his neighbor and says, am I not playing?

Where no wood is, there the fire goes out: so where there is no backbiter, contention ceases.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Burning lips and a wicked heart are like a potsherd covered with silver dross.

He that hates dissembles with his lips, and lays up deceit within him;

When he speaks fair, believe him not: because there are seven abominations in his heart.

Whose hatred is covered by deceit, his wickedness will be shown before the assembly.

Whoever digs a pit will fall therein: and he that rolls a stone, it will return upon him.

A lying tongue hates those that are afflicted by it; and a flattering mouth works ruin.

Boast not yourself of tomorrow; because you know not what a day may bring forth.

Chapter 27

Let another man praise you, and not your own mouth; a stranger, and not your own lips.

A stone is heavy, and the sand weighty;

but a fool's anger is heavier than them both. Rage is cruel, and anger is outrageous; but who is able to stand before jealousy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

The full appetite loathes a honeycomb; but to the hungry appetite every bitter thing is sweet.

As a bird that wanders from her nest, so is a man that wanders from his place.

Ointment and perfume rejoice the heart: so does the sweetness of a man's friend by hearty counsel.

Your own friend, and your dad's friend, forsake not; neither go into your brother's house in the day of your calamity: for better is a neighbor that is near than a brother far off.

My son, be wise, and make my heart glad, that I may answer him that taunts me.

A prudent person perceives badness and hides himself, but the simple pass on and are punished.

Take his garment that is surety for a stranger, and take a pledge of him for a foreign woman.

He that blesses his friend with a loud voice, rising early in the morning, it will be counted a curse to him.

A continual dropping in a very rainy day and a contentious woman are alike.

Whoever hides her hides the wind, and like grasping ointment in your right hand.

Iron sharpens iron;

so a man sharpens the countenance of his friend. Whoever keeps the fig tree will eat its fruit: so he that waits on his master will be honored.

As in water the face is to face, so the heart of man to man.

Sheol and destruction are never full; so the eyes of man are never satisfied.

As the refining pot for silver, and the furnace for gold;

so is a man to his praise. If you will beat the foolish in a mortar, among washed things - with a pestle, his folly turns not aside from off him.

Be diligent to know the state of your flocks, and look well to your herds.

Because riches are not for the ages: and does the crown endure to every generation?

The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.

The lambs are for your clothing, and the goats are the price of the field.

And you will have goats' milk enough for your food, for the food of your household, and for the maintenance for your maidens.

The wicked flee when no man pursues:

Chapter 28

but the righteous are bold as a lion. By the transgression of a land many are its heads. And by an intelligent man who knows right - it is prolonged.

A poor man that oppresses the poor is like a sweeping rain that leaves no food.

They that forsake the Torah praise the wicked:

but such as observe the Torah contend with them. Bad men understand not judgment: but they that seek YHWH understand all things.

Better is the poor that walks in his uprightness, than he that is perverse in his ways, though he is rich.

Whoever observes the Torah is a wise son: but

he that is a companion of riotous people shames his dad. Whoever is multiplying his wealth by excessive interest, for one favoring the poor does gather it.

He that turns away his ear from hearing the Torah, even his prayer will be a disgusting thing.

He who causes the righteous to go astray in a bad way, he will fall himself into his own pit: but the upright will have good things in possession.

The rich man is wise in his own conceit; but the poor that has understanding searches him out.

When righteous people do rejoice, there is great glory: but when the wicked arise, a man disguises himself.

He that covers his sins will not prosper: but whoever confesses and forsakes them will have mercy.

Happy is the man that always fears: but he that hardens his heart will fall into calamity.

As a roaring lion, and a charging bear; so is a wicked ruler over the poor people.

The prince that lacks understanding is also a great oppressor: but he that hates covetousness will prolong his days.

A man that does violence to the blood of any person will flee to the pit;

let no man lay hold of him. Whoever walks completely will be saved: but

he that is perverse in his ways will fall at once. He that tills his land will have plenty of food: but he that follows after the worthless will have poverty enough.

A faithful man will abound with blessings:

but he that makes haste to be rich will not be innocent. To discern faces is not good, and for a piece of bread does a man transgress.

He that hurries to be rich has an evil eye, and considers not that poverty will come upon him.

He that rebukes a man will afterward find more favor than he that flatters with the tongue.

Whoever robs his dad or his mother and says, It is no transgression; the same is the companion of a destroyer.

He that is of a proud heart stirs up strife: but

he that puts his trust in YHWH will be made fat. He that trusts in his own heart is a fool: but whoever walks wisely, he will be delivered.

He that gives to the poor will not lack: but he that hides his eyes will have many a curse.

When the wicked arise, men go into hiding, but when they perish, the righteous increase.

He that often being corrected hardens his neck but will suddenly be

destroyed, and that without remedy.

Chapter 29

When the righteous are in authority, the people rejoice: but when the wicked exercise dominion, the people mourn.

Whoever loves Wisdom rejoices his father: but he that keeps company with prostitutes spends his substance.

The king by judgment establishes the land: but he that receives gifts overthrows it.

A man that flatters his neighbor spreads a net for his feet.

In the transgression of a bad man there is a snare: but

the righteous will sing and rejoice. The righteous considers the cause of the poor: but the wicked consider not to understand it.

Scornful men bring a city into a snare: but the wise turn away anger.

If a wise man contends with a foolish man, whether he rages or laughs, there is no rest.

The bloodthirsty hate the upright: but the just seek his life.

A fool utters all his mind: but a wise person holds it in until afterwards.

If a ruler listens to lies, all his slaves are wicked.

The poor and the deceitful man meet together: YHWH lightens both their eyes.

The king that faithfully judges the poor, his throne will be established for future times.

The rod and punishment give Wisdom: but a child left to himself brings his mother to shame.

When the wicked are multiplied, transgression increases: but the righteous will see their carcasses.

Correct your son, and he will give you rest; yes, he will give delight to you.

Where there is no vision, the people perish: but he that observes Torah, happy is he.

A slave will not be corrected by words: for though he understands he will not answer.

See a man that is hasty in his words? There is more hope of a fool than of him.

He that delicately brings up his slave from a child will have him become his son in the latter times.

An angry man stirs up strife, and a furious man abounds in rebellion.

A man's pride will bring him low: but honor will uphold the humble in spirit.

Whoever is partner with a thief hates his own life: he hears cursing, and reports it not.

The fear of man brings a snare: but whoever puts his trust in YHWH

will be exalted.

Many seek the ruler's favor; but every man's judgment comes from YHWH.

An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

The words of Agur the son of Jakeh, even the prophecy: the man spoke to Ithiel, even to Ithiel and Ucal,

Chapter 30

Surely I am more brutish than any man, and have not the understanding of a man.

I neither learned Wisdom, nor have the knowledge of the Sacred.

Who has ascended up into the cosmos, or descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name, if you can tell?

Every Word of Elohim is pure: he is a shield to them that put their trust in him.

Add not to his Words, unless he judges you, and you are found a liar.

Two things I have required of you; deny me them not before I die:

Remove far from me falsehoods and cases: give me neither poverty nor riches; feed me my allowance of food:

unless I am full and deny you, and say, who is YHWH? Or unless I am poor, and steal, and take the Name of my Elohim in vain.

Accuse not a slave to his master, unless he curses you, and you are found guilty.

There is a generation that curses their dad, and does not bless their mother.

There is a generation that are pure in their own eyes, and still is not washed from their excrement.

There is a generation, O how lofty are their eyes! And their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the land, and the needy from among the people.

The leech has two daughters crying, give, and give. There are three things that are never satisfied, yes, four things say not, It is enough:

The grave; and the barren womb; the land that is not filled with water; and the fire that says not, It is enough.

The eye that mocks at his dad, and despises to obey his mother, the ravens of the valley will pick it out, and the young eagles will eat it.

There are three things that are too wonderful for me, yes, four that I know not:

The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the middle of the sea; and the way of a man with a maid.

Such is the way of an adulterous woman; she eats and wipes her mouth and says, I have done no wickedness.

For three things the earth is disquieted, and for four that it cannot bear:

For a slave when he reigns; and a fool when he is filled with food;

Because an odious woman when she is married; and an handmaid that is heir to her mistress.

There are four things that are small upon the land, but they are exceeding wise:

The ants are a people not strong, yet they prepare their food in the summer;

The rock badger are but a feeble folk, yet make they their houses in the rocks;

The locusts have no king, yet go they out all of them by bands;

The spider takes hold with her hands, and is in kings' palaces.

There are three things that go well, yes, four are good in going:

A lion that is strongest among animals, and turns not away for any;

A greyhound; a he-goat also; and a king, against whom there is no rising up.

If you have done foolishly in lifting up yourself, or if you have thought bad, lay your hand upon your mouth.

Certainly the churning of milk brings forth butter, and the wringing

of the nose brings forth blood: so the forcing of anger brings forth controversy.

The words of king Lemuel, the prophecy that his mother taught him.

Chapter 31

What, my son? And what, the son of my womb? And what, the son of my vows?

Give not your strength to women, nor your ways to what destroys kings.

It is not for kings O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

Unless they drink, and forget the law, and pervert the judgment of any of the afflicted.

Give strong drink to him that is ready to perish, and wine to those that are of heavy hearts.

Let him drink and forget his poverty, and remember his misery no more.

Open your mouth for the dumb for the cause of all the members of the departed.

Open your mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman? because her price is far above rubies.

The heart of her husband does safely trust in her, so that he will have no need of booty.

She will do him good and not bad all the days of her life.

She seeks wool and flax, and works willingly with her hands.

She is like the merchants' ships; she brings her food from afar.

She rises also while it is still night, and gives food to her household, and a portion to her maidens.

She considers a field, and buys it: with the fruit of her hands she plants a vineyard.

She girds her hips with strength, and strengthens her arms.

She perceives that her merchandise is good: her candle goes not out by night.

She lays her hands to the spindle, and her hands hold the distaff.

She stretches out her hand to the poor; yes, she reaches out her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet. She fashions herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sits among the Elders of the land.

She makes fine linen, and sells it;

and delivers girdles to the merchant.

Strength and honor are her clothing;

and she will rejoice in times to come.

She opens her mouth with Wisdom; and in her tongue is the Law of Kindness.

She looks well to the ways of her household, and eats not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praises her.

Many daughters have done virtuously, but you excel them all.

Favor is deceitful, and beauty is but a vapor: but a woman that fears YHWH, she will be praised.

Give her of the fruit of her hands; and let her own works praise her in the marketplace. Ecclesiastes

Ecclesiastes

Chapter 1

The words of the Preacher, the son of David, king in Jerusalem.

Breath out of breath, says the Preacher, breath out of breath; all is breath.

What profit has a man of all his labor that he takes under the sun?

One generation goes away, and another generation comes: but the earth abides for the ages.

The sun also rises, and the sun goes down, and hastens to its place where it arose.

The wind goes toward the South, and turns about to the North; it whirls about continually, and the wind returns again according to its circuits.

All the rivers run into the sea; yet the sea is not full; unto the place from where the rivers come, there they return again.

All words, are tedious, unable is any man to tell: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that has been, it is what will be; and what is done is what will be done: and there is no new thing under the sun.

Is there anything of which it may be said, See, this is new? It has been already of old time, which was before us.

There is no remembrance of former things; neither will there be any remembrance of things that are to come with those that will come after.

I the Preacher was king over Israel in Jerusalem.

And I gave my heart to seek and search out by Wisdom concerning all things that are done under the cosmos: this bad task has Elohim given to the sons of man to be exercised in it.

I have seen all the works that are done under the sun; and behold, all is breath and a striving of mind. What is crooked cannot be made straight:

and what is wanting cannot be reckoned.

I communed with my own heart saying, lo, I am come to great estate and have obtained more Wisdom than all they that have been before me in Jerusalem: yes, my heart had great experience of Wisdom and knowledge.

And I gave my heart to know Wisdom and to know madness and folly: I perceived that this also is a striving of mind. Because in much Wisdom is much grief:

and he that increases knowledge increases sorrow.

Chapter 2

I said in my heart, go to now, I will test you with mirth, therefore enjoy pleasure: and observe, this also is breath.

I said of laughter, it is mad: and of mirth, what does it?

I sought in my heart to give myself unto wine, yet acquainting my heart with Wisdom; and to lay hold on folly, until I might see what was good for the sons of men, which they should do under the cosmos all the days of their life.

I made great works; I built houses; I planted vineyards:

I made gardens and orchards, and I planted trees in them of all kinds of fruits:

I made for myself pools of water, to water from them a forest shooting forth trees. I obtained slaves and maidens, and had slaves born in my house;

also I had great possessions of great and small cattle above all that were in Jerusalem before me:

I gathered myself also silver and gold, and the peculiar treasure of kings and of the provinces: I obtained male and female singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my Wisdom remained with me. And whatever my eyes desired I kept not from them, I withheld not my heart from any joy;

because my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had accomplished and on the labor that I had labored to do: and behold, all was breath and a striving of mind, and there was no profit under the

sun.

And I turned myself to observe Wisdom, and madness, and folly: because what can the man do that comes after the king? Even what has been already done.

Then I saw that Wisdom excels folly, as far as light excels darkness.

The wise man's eyes are in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all. Then I said in my heart, as it happens to the fool, so it happens even to me;

and why was I then more wise? Then I said in my heart, that this also is breath. Because there is no remembrance of the wise more than of the fool for the ages;

seeing what now is in the days to come will all be forgotten. And how dies the wise one? As the fool.

Therefore I hated life; because the work that is accomplished under the sun is grievous to me: because all is breath and a striving of mind. Yes, I hated all my labor that I had taken under the sun:

because I should leave it to the man that will be after me.

And who knows whether he will be a wise one or a fool? Yet he will have rule over all my labor with which I have labored, and in which I have shown myself wise under the sun. This is also breath.

Therefore I went about to cause my heart to despair of all the labor that I took under the sun. Because there is a man whose labor is in Wisdom, and in knowledge, and in equity;

yet to a man that has not labored therein will he leave it for his portion. This also is breath and a great badness. Because what has a man of all his labor, and of the strivings of his heart in which he has labored under the sun?

For all his days are sorrows, and his travail grief;

yes, his heart takes not rest in the night. This is also breath.

There is nothing better for a man, than that he should eat and drink, and that he should make his life to enjoy good in his labor. This also I saw, that it was from the hand of Elohim. Because who can eat, or who is more eager than I am?

For to a man who is good before him, he has given Wisdom, and knowledge, and joy;

and to a sinner he has given travail, to gather and to heap up, to give to the good before Elohim. Even this is breath and a striving of mind.

Chapter 3

To everything there is a season, and a time to every purpose under the cosmos:

A time to be born and a time to die; a time to plant and a time to pluck up what is planted;

A time to kill, and a time to heal; a time to break down and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to

dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and

a time to lose; a time to keep, and a time to cast away; A time to tear, and a time to sew; a time to keep silent, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

What profit has he that works in what he labors?

I have seen the travail, that Elohim has given to the sons of men to be exercised in it.

He has made everything beautiful in its time: also he has set the world in their heart, so that no man can find out the work that Elohim makes from the beginning to the end.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of Elohim.

I know that, whatever Elohim does, it will be for the ages: nothing can be put to it, nor anything taken from it: and Elohim does it that men should fear before him. What has been is now; and what is to be has already been; and Elohim requires what is past.

And again, I have seen under the sun the Place of Judgment - there

is the wicked; and the Place of Righteousness - there is the wicked.

I said in my heart, Elohim will judge the righteous and the wicked: because there is a time there for every purpose and for every work.

I said in my heart concerning the estate of the sons of men, that Elohim might purify them, and that they might see that they themselves are beasts.

Because what befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no preeminence above a beast: for all is but a vapor. All go to one place; all are of the dust and all turn to dust again. Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth? Therefore I perceive that there is nothing better, than that a man should rejoice in his own works;

for that is his portion:

because who will bring him to see what will be after him?

So I returned, and considered all the oppressions that are done under the sun:

and behold the tears of such as were oppressed, and they had no comforter;

Chapter 4

and on the side of their oppressors there was power; but they had no comforter. Therefore I praised the dead that are already dead more than the living that are still alive.

And better than both of them is he who has not yet existed, in that he has not seen the bad work that had been done under the sun.

Again, I considered all toil, and every right work, that for this a man is envied of his neighbor.

This is also breath and a striving of mind.

The fool folds his hands together, and eats his own flesh.

Better is a handful with quietness, than both the hands full with toil and a striving of mind.

Then I returned, and I saw breath under the sun.

There is one alone, and there is not a second; yes, he has neither child nor brother: still is there no end of all his labor; neither is his eye satisfied with riches; neither says he, for whom do I labor and bereave my life of good? This is also breath, yes, it is a vexatious employment!

Two are better than one; because they have a good reward for their labor.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls; because he has not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm alone?

And if one prevails against him, two will withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who

will no more be admonished.

For out of prison he comes to reign; whereas also he that is born in his kingdom becomes poor.

I considered all the living that walk under the sun, with the second child that will stand up in his place.

There is no end of all the people, even of all that have been before them: they also that come after will not rejoice in him. Surely this also is breath and a striving of mind. Guard your feet when you go to the Temple of Elohim, and be more ready to hear, than to give the sacrifice of fools:

Chapter 5

because they consider not that they do bad.

Be not rash with your mouth, and let not your heart be hasty to utter anything before Elohim: because Elohim is in the cosmos, and you upon earth: therefore let your words be few. Because a dream comes through the multitude of business; and a fool's voice is known by multitude of words.

When you vow a vow unto Elohim, defer not to pay it; because he has no pleasure in fools:

pay what you have vowed.

Better is it that you should not vow, than that you should vow and not pay.

Suffer not your mouth to cause your flesh to sin; neither say before

the angel, that it was an error: why should Elohim be angry at your voice, and destroy the work of your hands? Because in the multitude of dreams and many words there are also vanities: but you fear Elohim.

If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter:

because he that is higher than the highest regards; and there are higher than they.

Moreover the profit of the earth is for all: the king himself is served by the field.

He that loves silver will not be satisfied with silver; nor he that loves abundance with increase: this is also breath.

When goods increase, they are increased that eat them: and what good is there to its owners, saving the observing of them with their eyes?

The sleep of a laboring man is sweet, whether he eats little or much: but the abundance of the rich will not suffer him to sleep.

There is a grievous bad that I have seen under the sun, namely, riches kept for the owners to their distress.

But those riches perish by bad tasks: and he begets a son, and there is nothing in his hand.

As he came out of his mother's womb, naked he will return to go as he came, and will take nothing of his labor that he may carry away in his hand.

And this also is a grievous bad, that in all points as he came, so he will go: and what profit has he that has labored for the wind?

All his days also he eats in darkness, and he has much sorrow and anger with his sickness. Observe what I have seen: it is good and beautiful for one to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life that Elohim gives him:

because it is his portion.

Every man also to whom Elohim has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor; this is the gift of Elohim. Because he will not much remember the days of his life; because Elohim answers him in the joy of his heart.

There is a badness that I have seen under the sun, and it is common among men:

Chapter 6

A man to whom Elohim has given riches, wealth, and honor, so that he lacks nothing for his life of all that he desires, yet Elohim gives him not power to eat of it, but a stranger eats it: this is breath, and it is a bad sickness. If

a man genders 100 children, and lives many years, so that the days of his years are many, and his life is not filled with good, and also that he has no burial;

I say, that an untimely birth is better than he. Because he comes in with breath, and departs in darkness, and his name will be covered

with darkness. Moreover he has not seen the sun, nor known anything:

this has more rest than the other. Yes, though he lives 1000 years twice over, yet he has seen no good:

do not all go to one place?

All the labor of man is for his mouth, and yet the appetite is not filled. Because what has the wise more than the fool?

What has the poor that knows to walk before the living? Better is the sight of the eyes than the wandering of the desire:

this is also breath and a striving of mind.

What has been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

Seeing there are many things that increase breath, what is man the better? Because who knows what is good for man in this life, all the days of his vain life that he spends as a shadow?

Because who can tell a man what will be after him under the sun?

A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting:

Chapter 7

because that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: because by the sadness of the countenance the heart is made better. The heart of the wise is in the

house of mourning; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Because as the crackling of thorns under a pot, so is the laughter of the fool:

this also is breath.

Surely oppression makes a wise man mad;

and a gift destroys the heart. Better is the end of a thing than its beginning:

and the patient in spirit is better than the proud in spirit.

Be not hasty in your passions to be angry: for anger rests in the bosom of fools. Say not, what is the cause that the former days were better than these?

Because you do not inquire wisely concerning this.

Wisdom is good with an inheritance: and by it there is profit to them that see the sun. Because

Wisdom is a defense, and money is a defense: but the Excellency of knowledge is, that Wisdom gives life to them that have it.

Consider the work of Elohim: because who can make that straight, which he has made crooked? In the day of prosperity be joyful, but in the day of adversity consider:

Elohim also has set the one opposite the other, to the end that man

should find nothing after him. All things have I seen

in the days of my [life] breath: there is a righteous person that perishes in his righteousness, and there is a wicked person that prolongs his life in his wickedness.

Be not righteous over much; neither make yourself over wise: why should you destroy yourself?

Be not over much wicked, neither be foolish: why should you die before your time? It is good that you should take hold of this;

yes, also from this withdraw not your hand: because he that fears Elohim will come forth of them all.

Wisdom strengthens the wise more than ten mighty people that are in the city. Because there is not a righteous man upon earth that does good, and sins not.

Also take no heed to all words that are spoken;

unless you hear your slave curse you:

Because oftentimes also your own heart knows that you yourself likewise have cursed others. All this have I tested by Wisdom:

I said, I will be wise; but it was far from me. What is far off, and exceedingly mysterious, who can find it out?

I applied my heart to know, and to search, and to seek out Wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

And I find more bitter than death the woman, whose heart is a net

and a thing devoted, and her hands as bonds of prison:

whoever pleases Elohim will escape from her;

but the sinner will be captured by her.

Behold, this I have found says the preacher, counting one by one, to find out the account:

Which yet my mind seeks, but I find not: one man among a thousand I have found; but a woman among all those I have not found.

Lo, this only I have found, that Elohim has made man upright; but they have sought out many inventions.

Chapter 8

Who is as the wise one? And who knows the interpretation of a thing? a man's wisdom makes his face to shine, and the boldness of his face will be changed.

I counsel you to observe the king's commandment, and that in regard of the oath of Elohim.

Be not hasty to go out of his sight: stand not in a bad thing; because he does whatever pleases him.

Where the word of a king is, there is power: and who may say to him, what are you doing? Whoever observes the commandment will feel no injurious thing:

and a wise man's heart discerns both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. Because he knows not what will be: because who can tell him when it will be?

There is no man that has power over the spirit to retain the spirit; neither has he power in the day of death: and

there is no discharge in that war; neither will wickedness deliver those that are given to it.

All this I have seen, and applied my heart to every work that is done under the sun: there is a time in which one man rules over another to his own hurt.

And so I saw the wicked buried, who had come and gone from the Standing Place of the Sacred, and they were forgotten in the city where they had so done: this is also breath.

Because sentence against a bad work is not executed speedily, therefore the heart of the sons of men is fully set in them to do bad.

Though a sinner do bad 100 times, and his days are prolonged, yet surely I know that it will be well with them that fear Elohim, which fear before him:

But it will not be well with the wicked, neither will he prolong his days, that are as a shadow; because he fears not before Elohim.

There is a [life] breath that is done upon the earth; that there are righteous people, unto whom it happens according to the work of the wicked; again, there are wicked people, to whom it happens according to the work of the righteous: I said that this also is breath.

Then I commended mirth, because a man has no better thing under the sun, than to eat, drink, and to be glad: because that will abide with him of his labor the days of his life that Elohim gives him under the sun.

When I gave my heart to know Wisdom and to see the business that has been done on the earth, (for there is also a spectator in whose eyes sleep is not by day and by night),

Then I beheld all the work of Elohim, which a man cannot find out, the work that is done under the sun: because though a man labors to seek it out, yet he will not find it. Yes further; though a wise one thinks to know it, yet he will not be able to find it.

Chapter 9

Because all this I considered in my heart even to declare all this that the righteous, and the wise, and their works, are in the hand of Elohim: no man knows either love or hatred by all that is before them.

All things come alike to all: there is one event to the righteous, and one event to the wicked. To the good and to the clean, and to the unclean; to him that sacrifices, and to him that sacrifices not: as is the good, so is the sinner; and he that adjures, as he that fears an oath.

This is a badness among all things that are done under the sun, that there is one event to all. Yes, also the heart of the sons of men is full of bad, and madness is in their heart while they live, and after that they go to the dead. Because to him that is joined to all the living there is hope:

because a living dog is better than a dead lion. Because the living know that they will die: but the dead know not anything, neither have they anymore a reward; because the memory of them is withered. Also their love, and their hatred, and their envy, is now perished; neither have they anymore a portion

for the ages in anything that is done under the sun.

Go your way, eat your bread with joy, and drink your wine with a pleasant heart;

because Elohim now accepts your works.

Let your garments be always white; and let your head lack no ointment.

Live joyfully with the woman whom you love all the days of the life-breath, which he has given you under the sun, all the days of your [life] breath: because that is your portion in this life, and in your labor that you take under the sun.

Whatever your hand finds to do, do it with all your might; since there is no work, nor device, nor knowledge nor wisdom in the mansion of the dead to which you must go.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all.

Because man also knows not his time: as the fish that are taken in a distressful net, and as the birds that are caught in the snare; so are the sons of men snared in a bad time, when it falls suddenly upon

them.

This wisdom have I seen also under the sun, and it seemed great to me:

There was a little city, and few men within it; and there came a great king against it and besieged it, and built great siege-works against it:

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet none remembered that same poor man.

Then I said, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise ones are heard in quiet more than the cry of him that rules among fools.

Wisdom is better than weapons of war: but one sinner destroys much good.

Chapter 10

Dead flies cause the ointment of the apothecary to send forth a stinking savor: so does a little folly him that is in reputation for wisdom and honor.

A wise man's heart is at his right hand; but a fool's heart at his left.

Yes also, when he that is a fool walks by the way, his wisdom fails him, and he says to everyone that he is a fool.

If the heart of the ruler rises up against you, leave not your place; because yielding pacifies great offenses.

There is a badness that I have seen under the sun, as an error that proceeds from the ruler:

Folly is set in great dignity, and the rich sit in a low place.

I have seen slaves upon horses, and princes walking as slaves upon the land.

He that digs a pit will fall into it; and whoever breaks a hedge, a serpent will bite him.

Whoever removes stones will be hurt by it; and he that splits wood will be endangered thereby.

If the iron is blunt, and he does not whet the edge, then he must put to it more strength: but wisdom is profitable to direct.

Surely the serpent will bite without enchantment; and a babbler is no better.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

A fool also is full of words: a man cannot tell what will be; and what will be after him, who can tell him?

The labor of the foolish wearies every one of them, because he knows not how to go to the city.

Woe to you O land, when your king is a child, and your princes eat in the morning!

Blessed are you O land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decays; and through idleness of the hands the house drops through.

A feast is made for laughter, and wine makes life joyful: but money answers all things.

Curse not the king, no not in your thoughts; and curse not the rich in your bed-chamber: because a bird of the air will carry the voice, and what has wings will tell the matter.

Chapter 11

Cast your bread upon the waters: because you will find it after many days.

Give a portion to seven, and also to eight; because you know not what calamity will be upon the earth.

If the clouds are full of rain, they empty themselves upon the land: and if the tree falls toward the South, or toward the North, in the place where the tree falls, there it will be.

He that observes the wind will not sow; and he that regards the clouds will not reap.

As you know not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so you know not the works of Elohim who fashions all.

In the morning sow your seed, and at sunset withdraw not your hand, for you know not which is right, this or that, or whether both of them alike are good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; because they will be many. All that comes is breath.

Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know that for all these things Elohim will bring you into judgment.

Therefore remove sorrow from your heart, and put away the badness from your flesh: for childhood and youth are but a vapor.

Chapter 12

Remember now your Creator in the days of your youth, while the bad days come not, nor the years draw nigh, when you will say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened,

And the doors will be shut in the streets, when the sound of the

grinding is low, and he will rise up at the voice of the bird, and all the daughters of song will be brought low;

Also when they will be afraid of what is high, and fears will be in the way, and the Almond Tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goes to his long home, and the mourners go about the streets:

Before the Silver Cord is snapped, or the golden bowl is crushed, or the pitcher is broken at the fountain, or the wheel broken at the cistern. Then will the dust return to the earth as it was:

and the spirit [Silver Cord] will return to Elohim who gave it. Breath out of breath, says the preacher;

all is but a breath.

And moreover, because

the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and arranged, setting in order many proverbs. The preacher desired to seek out acceptable words: and what was written was upright, even Words of Truth.

The words of the wise are as goads, and as nails fastened by the masters of collections, that are given from one Shepherd.

And further, by these my son be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear Elohim, and observe his commandments: for this is the whole [duty] of man.

Because Elohim will bring every work into judgment, with every

secret thing, whether it is good, or whether it is bad. Song of Solomon

Song of Solomon

Chapter 1

The Song of Songs, which is Solomon's.

Let him kiss me with the kisses of his mouth: for your love has more benefit than wine.

Because of the scent of your good oils your name is as oil poured out, therefore do the virgins love you.

Draw me, we will run after you: the king has brought me into his inner chambers: we will be glad and rejoice in you, we will remember your love more than wine: the upright love you.

I am black [tanned], but beautiful, O you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black [tanned], because the sun has appeared upon me: my mother's children were angry with me; they appointed me the keeper of the vineyards; but my own vineyard I have not maintained.

Tell me, O you whom my passions love, where you graze, where you make your flock to rest at noon: for why am I as one veiled, by the ranks of your companions?

If you know not, O beautiful one among women, go your way out by the footsteps of the flock, and feed your young female goats beside the shepherds' tents.

I have compared you, O my love, to a company of horses in

Pharaoh's chariots.

Your face is befitting with circlets of hair, your neck with [golden] chains.

Garlands of gold we do make for you, with studs of silver!

While the king sits at his table, my spikenard sends forth its smell.

A bundle of myrrh is my loved one to me; he will lie all night between my breasts. My loved one is to me as a cluster of henna plant in the vineyards of Engedi. Behold, you are beautiful my love; behold, you are beautiful! You have doves' eyes. Behold, you are beautiful

my beloved, yes, delightful:

also our bed is luxuriant.

The beams of our house are cedar, and our rafters of fir.

I am the rose of Sharon, and the lily of the valleys.

Chapter 2

As the lily among thorns, so is my love among the daughters.

As the apple tree among the trees of the forest, so is my loved one among the sons.

I sat down under his shadow with great delight, and his fruit was sweet to my taste.

He brought me to the wine house, and his banner over me was sexual desire.

Refresh me with raisin-cakes, comfort me with apples: for I feel weak from sexual loving.

His left hand is under my head, and his right hand does embrace me.

I have adjured you, daughters of Jerusalem, by the gazelles or by the hinds of the field, stir not up nor awaken the dear love until she please!

The voice of

my beloved! behold, he comes leaping upon the mountains, skipping upon the hills. My loved one is like a gazelle or a young hart: behold, he stands behind our wall, he looks out at the windows, showing himself through the lattice.

My beloved spoke and said to me, rise up my love, my beautiful one, and come away.

For lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in our land;

The fig tree puts forth her green figs, and the vines with the tender grape give a fragrance. Arise my love, my beautiful one, and come away.

O my dove, you are in the retreats of the stronghold of YHWH, in the Secret Place of the Steep Place, let me see your vision, let me hear your voice;

for sweet is your voice, and your appearance is beautiful. Seize for

us foxes, little foxes - destroyers of vineyards, even our sweet smelling vineyards. My loved one is mine, and I am his: he feeds among the lilies. Until the day break, and the shadows flee away, turn,

my beloved, and be like a gazelle or a young hart upon the mountains of Bether.

By night on my bed I sought him whom my passions love:

Chapter 3

I sought him, but I found him not.

I will rise now, and go about the city in the streets, and in the open plaza I will seek him whom my passions love: I sought him, but I found him not.

The watchmen that go about the city found me: to whom I said, did you see him whom my passions love?

It was but a little that I passed from them, but I found him whom my passions loved: I held him, and would not let him go, until I had brought him into my mother's house, and into the inner chamber of her that conceived me.

I have adjured you, daughters of Jerusalem, By the gazelles or by the hinds of the field, stir not up nor awake the love until she please!

Who is this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Behold his bed, which is Solomon's; 60 valiant men are around it, from the valiant of Israel.

They all hold swords, being expert in war: every man has his sword upon his thigh because of the dread of the night.

King Solomon fashioned himself a chariot from the wood of Lebanon.

He fashioned its pillars of silver, its bottom of gold, the covering of it of purple, its middle being paved with love, for the daughters of Jerusalem.

Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Chapter 4

Behold, you are beautiful my love; behold, you are beautiful! you have doves' eyes within your locks: your hair is as a flock of goats, that appear from Mount Gilead.

Your teeth are like a flock of sheep that are evenly shorn, that came up from the washing; of which everyone bears twins, and none are barren among them.

Your lips are like a thread of scarlet, and your speech is lovely: your temples are like a piece of a pomegranate within your locks.

Your neck is like the tower of David built for an armory, whereon there hangs a thousand bucklers, all shields of mighty men.

Your two breasts are like two young gazelles that are twins, that feed among the lilies.

Until the day break, and the shadows flee away, I will get myself to the mountain of myrrh, and to the hill of frankincense.

You are all beautiful my love; there is no spot in you.

Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes, with one chain of your neck.

How beautiful is your love, my sister, my spouse! How much better is your love than wine! And the smell of your ointments than all spices!

Your lips O my spouse, drop as the honeycomb: honey and milk are under your tongue; and the smell of your garments is like the smell of Lebanon.

A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

Your plants are an orchard of pomegranates, with pleasant fruits; henna plant, with spikenard,

Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

A fountain of gardens, a well of living waters, and streams from

Lebanon.

Awake, O North wind; and come, you South; blow upon my garden so that its spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Chapter 5

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yes, drink abundantly, O beloved.

I sleep, but my heart awakens: it is the voice of my loved one that knocks saying, open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

I have put off my coat; how will I put it on? I have washed my feet;

how will I defile them? My loved one put in his hand by the opening of my legs, and my inward parts were stirred for him.

I arose to be opened to my loved one; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

I opened up to my loved one; but my beloved had withdrawn himself, and was gone: my passions failed when he spoke: I sought him, but I could not find him; I called him, but he gave me no answer.

The watchmen that went about the city found me, they hit me, they

wounded me; the guards of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if you find my loved one, that you tell him, that I am weakened from loving.

What is your loved one more than another beloved, O you beautiful among women? What is your loved one more than another beloved, that you do so charge us?

My beloved is white and ruddy, the chief one among 10,000.

His head is as the most fine gold, his locks are bushy, and black as a raven.

His eyes are as the eyes of doves by the rivers of waters, washed with milk, and well set.

His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets of fine gold: his appearance is as Lebanon, excellent as the cedars.

His mouth is most sweet: yes, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Chapter 6

Where has your loved one gone, O beautiful one among women? Where is your beloved turned aside? that we may find him with you. My loved one has gone down into his garden, to the beds of

spices, to feed in the gardens, and to gather lilies. I am my beloved's, and

my beloved is mine:

he feeds among the lilies.

You are beautiful, O my love, as Tirzah, beautiful as Jerusalem, terrible as an army with banners.

Turn away your eyes from me, because they have overcome me: your hair is as a flock of goats that appear from Gilead.

Your teeth are as a flock of sheep that go up from the washing, of which everyone bears twins, and there is not one barren among them.

As a piece of a pomegranate are your temples within your locks.

There are 60 queens, and 80 concubines, and virgins without number.

My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that gendered her. The daughters saw her and blessed her; yes, the queens and the concubines, and they praised her.

Who is she that looks forth as the morning, beautiful as the moon, clear as the sun, and terrible as an army with banners?

I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Before I was aware, my passions made me like the chariots of Amminadib.

Return, return, O Shulamite (the Peaceful); return, return, that we may look upon you. What will you behold in the Shulamite (the Peaceful)? As it were the dance of the [seven] bands [Pleiades].

Chapter 7

How beautiful are your feet with shoes, O prince's daughter! the joints of your thighs are like jewels, the work of the hands of a cunning workman.

Your navel is like a round goblet, that lacks not liquor: your belly is like an heap of wheat set about with lilies.

Your two breasts are like two young roes that are twins.

Your neck is as a tower of ivory; your eyes like the fish-pools in Heshbon, by the gate of Bathrabbim: your nose is as the tower of Lebanon that looks toward Damascus.

Your head upon you is like Carmel, and the hair of your head like purple;

the king is held in the galleries.

How beautiful and how delightful you are, O love, for exquisite delights! Your height is likened to a palm tree, and your breasts to clusters of grapes.

I said, I will go up to the palm tree, I will take hold of its boughs: now also your breasts will be as clusters of the vine, and the scent

of your nose like apples;

And the roof of your mouth like the best wine for my loved one, that goes down sweetly, causing the lips of those that are asleep to speak.

I am my beloved's, and his craving is toward me.

Come, my beloved, let us go forth into the field; let us lodge in the villages.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there I will give you my loves.

The mandrakes give a fragrance, and at our gates are all manner of pleasant fruits, new and old, that I have laid up for you, O my loved one.

Chapter 8

O that you were as my brother that sucked the breasts of my mother! When I should find you outside, I would kiss you; yes, I should not be despised.

I would lead you, and bring you into my mother's house, who would instruct me: I would cause you to drink of spiced wine of the juice of my pomegranate.

His left hand should be under my head, and his right hand should embrace me.

I have adjured you, daughters of Jerusalem, How you stir up, and

how you awaken the love until she please!

Who is this that comes up from the wilderness, leaning upon her beloved? I raised you up under the apple tree: there your mother brought you out: there she brought you out that gendered you.

Set me as a seal upon your heart, as a seal upon your arm: because love is strong as death; jealousy is cruel as Sheol: the coals of it are coals of fire, that have a most vehement flame.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly despised.

We have a little sister, and she has no breasts: what will we do for our sister in the day when she will be spoken for?

If she is a wall, we will build upon her a palace of silver: and if she is a door, we will enclose her with boards of cedar.

I am a wall, and my breasts like towers: then was I in his eyes as one that found favor.

Solomon had a vineyard at Baalhamon; he let out the vineyard to keepers; everyone for its fruit that was to bring 1000 pieces of silver.

My vineyard - my own - is before me, the 1000 is for you O Solomon. And the 200 for those keeping its fruit. O dweller in gardens!

You that live in the gardens, the companions listen to your voice: cause me to hear it.

Hurry, my beloved, and be like to a gazelle or to a young hart upon the mountains of spices.

Isaiah

Chapter 1

The vision of Isaiah the son of Amoz that he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O cosmos, and give ear O earth: because YHWH has spoken, I have nourished and brought up children, and they have rebelled against me.

The ox knows his owner and the donkey his master's feeding trough: but Israel does not know, my nation does not consider.

O sinful nation, a people laden with depravity, a seed of wickedness, children that are corrupted: they have forsaken YHWH, they have abhorred the Holy One of Israel to spurn them, they are backsliders.

Why should you be scourged anymore? You will revolt more and more: the whole head is sick and the whole inner man fainted.

From the sole of the foot even to the head there is no soundness in it; but wounds and bruises, and fresh sores: they have not been closed, neither bandaged up, neither tendered with ointment.

Your land is desolate, your cities are burnt with fire: your land, foreigners devour it in your presence and it is desolate, as overthrown by foreigners.

And the daughter of Zion is left as a thicket in a vineyard, as a

lodge in a garden of cucumbers, as a blockaded city.

Except YHWH of Hosts had left to us a very small remnant, we should have been as Sodom and we should have been like Gomorrah.

Hear the Word of YHWH, you rulers of Sodom; give ear to the Law of our Elohim you people of Gomorrah.

To what purpose is the multitude of your sacrifices to me asks YHWH? I am full of whole Burnt-Offerings of rams, and the fat of the well-fed; and I do not delight in the blood of young bulls, or of lambs, or male goats.

When you come to appear before me, who has required this at your hand, to tread my courts?

Bring no more empty offerings; incense is a disgusting thing to me; the new moons and Sabbaths, the summoning of assemblies, I cannot bear these idolatrous assemblies.

Your new moons and your appointed festivals I hate: they are a burden to me; I am weary to support them.

And when you spread out your hands, I will hide my eyes from you: yes, when you make many prayers, I will not hear: your hands are full of blood. Wash and make yourself clean;

turn aside from the bad of your doings from before my eyes; stop doing the bad;

Learn to do good; inquire [by Urim-Thummim] of judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together says YHWH: though your sins are as scarlet, they will be as white as snow; though they be red like crimson, they will be as whiteness in garments.

If you are willing and obedient, you will eat the good of the land.

But if you refuse and rebel, you will be devoured with the sword, because the mouth of YHWH has spoken it.

How is the faithful city become a prostitute! it was full of litigation; justice used to lodge there, but now the avenger.

Your silver has become dross, your wine mixed with water:

Your rulers are rebellious and companions of thieves: everyone loves bribes, and follows after rewards: they judge not the fatherless, neither does the cause of the widow come to them.

Therefore YHWH declares, YHWH of Hosts, the mighty One of Israel, Ah, I am eased of my adversaries, and I am avenged of my enemies,

And I will turn my hand on you, and I refine as purity your dross, and I turn aside all your alloy,

And I will restore your government as in the beginning, and your counselors as in those former times:

afterward you will be called, The City of Righteousness, the faithful city. Zion will be ransomed with judgment and her converts with righteousness.

And the destruction of the transgressors and of the sinners will be together, and they that forsake YHWH will be consumed.

Because they will be ashamed of the leaders that you have desired, and you will be embarrassed for the orchards that you have chosen.

Because you will be as an terebinth tree whose leaf falls, and as an orchard that has no water.

And the strong will be as a strand of flax, and its maker of it as a spark, and they will both burn together and none will quench it.

Chapter 2

The Word that Isaiah the son of Amoz prophesied concerning Judah and Jerusalem.

And it will come to pass in the Last Days, that the mountain of YHWH's Temple will be established in the top of the mountains and will be exalted above the hills; and all nations will flow to it.

And many people will go and say, come and let us go up to the mountain of YHWH, to the Temple of the Elohim of Jacob;

and he will teach us of his ways, and we will walk in his paths. Because out of Zion will go forth the Torah, and the Word of YHWH from Jerusalem. And he will govern among the nations and will judge many people: and they will beat their swords into plowshares and their spears into pruning hooks: nation will not lift up sword against nation, neither will they learn war anymore.

O House of Jacob, come and let us walk in the Light of YHWH.

Therefore you have forsaken your nation the House of Jacob, because they are replenished from the East and are soothsayers like the Philistines, and they please themselves in the children of

foreigners.

Their land also is full of money and gold, neither is there any end of their treasures; their land is also full of horse power (automobiles), neither is there any end of their chariots (vehicles):

Their land also is full of worthlessness;

they worship the work of their own hands, what their own fingers have produced: So the average man pays homage, as well as the man of means: therefore do not forgive them.

Enter into the rock, and hide yourself in the ground for terror of YHWH, and for the glory of His majesty.

The lofty looks of mankind will be humbled and the haughtiness of mortal men will be bowed down, and YHWH alone will be exalted in that day.

Because the Day of YHWH of Hosts will be upon everyone that is proud and lofty,

and upon everyone that is lifted up; and he will be brought low.

And on all the cedars of Lebanon, that are high and lifted up, and on all the oaks of Bashan, and on all the high mountains and on all the hills that are lifted up, and on every high tower

and upon every fenced wall, and on all the ships of Tarshish and on all the images of desire.

And the haughtiness of human beings will be bowed down,

and the loftiness of mortal man will be made low: and YHWH alone

will be exalted in that day.

And the worthless divination he will pass away.

Then they will go into the holes of the rocks, and into the caves of the earth, for terror of YHWH and for the glory of his majesty, when he arises to shake terribly the earth.

In that day a human being will cast his worthless silver and gold that they produced each one for himself to worship, to the moles and to the bats;

To go into the clefts of the rocks and into the tops of the ragged rocks, for terror of YHWH and for the glory of his majesty, when he arises to shake terribly the earth.

Cease you from mankind, whose breath is in his nostrils, because how is he to be accounted of?

Chapter 3

For look, YHWH, YHWH of Hosts, does remove from Jerusalem and from Judah the staff and the support, the whole staff of bread and the whole staff of water,

The mighty man and the man of war, the judge and the prophet, and the diviners and the Elder,

the captain of 50 and the honorable man, and the counselor and the skillful technician, and the eloquent orator.

And I will give children to be their rulers, and vexation will rule over them. Then the people will be oppressed, everyone by another

and everyone by his neighbor: the child will behave himself proudly against the Elder,

and the base against the honorable.

When one lays hold on his brother, of the house of his dad by the garment saying, come, a ruler you are to us, and these ruins are under your hand.

In that day will he adjure saying, I will not be a governor;

because in my house is neither food nor clothing so do not make me a ruler of the people. Because Jerusalem is ruined, and Judah is fallen:

because their tongue and their practices are against YHWH, to provoke the eyes of his glory. The face of their countenance does witness against them;

and they declare their sin as Sodom, they hide it not. Woe to their lives! Because they have rewarded bad to themselves.

Tell you to the righteous, that it will be well with him: because they will eat the fruit of their doings. Woe to the criminal! It will be ill with him, because the reward of his hands will be appointed to him.

As for my people, children are their oppressors and women rule over them.

O my people, they that lead you cause you to err and destroy the course of your wayfaring.

YHWH stands up to plead, and stands to judge the people.

YHWH will enter into Judgment with the Elders of his people, and the chiefs, because you have ruined the vineyard; the plunder of the poor is in your homes. What, to you?

You bruise my people, and the faces of the poor you grind. An affirmation of YHWH of Hosts, Adonai declares.

Also YHWH declares, Because the daughters of Zion are arrogant, and walk with stretched out necks and ogling eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore Adonai will strike with a scab the crown of the head of the daughters of Zion, and YHWH will make naked their secret parts.

In that day Adonai will remove the bravery of their tinkling ornaments around their feet, and their front bands, and their pendants like the moon,

the chains, bracelets, mufflers. Of

the bonnets, and the ornaments of the legs, and of the bands, and of the perfume boxes, and amulets, rings, and nose jewels.

The robes of state, and the mantles, cloaks, and the purse, glasses, fine linen, hoods, and the veils.

And it has been, instead of spice is muck, And instead of a girdle, a rope, and instead of curled work, baldness, And instead of an expensive robe a girdle of sackcloth.

Your men will fall by the sword, and your mighty in the war.

And her gates will lament and mourn;

and she being desolate will sit on the ground.

And in that day seven women will take hold of one man saying, we will eat our own food and wear our own clothing:

Chapter 4

only let us be called by your name, to take away our disgrace.

In that day will the Branch of YHWH be beautiful and abundant, and the fruit of the land will be excellent and beautiful for them that are the escaped remnant of Israel.

And it will come to pass that those that are left in Zion, and they that remain in Jerusalem, will be called Sacred, even everyone that is recorded among the living in Jerusalem.

When Adonai will have washed away the excrement from the daughters of Zion, and will have purged the blood of Jerusalem from its center, by the Spirit of Judgment and by the Spirit of Burning. Then YHWH will create upon every living place of Mount Zion, and upon her assemblies, a cloud-mass and smoke by day,

and the bright flame of supernatural fire by night: because upon all the glory will be a canopy of divine protection.

And there will be a Tabernacle for a shade in the daytime from the heat, and for a place of refuge, and for a place of shelter from thunderstorm and rain.

Chapter 5

Now I will sing to my beloved one a song of Levitical choirs of my love concerning his vineyard. My beloved one has the son’s vineyard in a place conquered by Israel.

And he dug around it and cast out its stones, and planted it with the choicest species of vine, and built skyscrapers throughout the land, and also made a wine-press and waited for it to produce vintage grapes, but it brought forth stinking and worthless things.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

What could have been done more to my vineyard that I have not done in it? I expected that it should bring forth grapes but it brought forth stinking and worthless things.

And now, pray, let me cause you to know what I am going to do to my vineyard, to turn aside its hedge for burning and breaching its fortifications that will be trampled down.

And I will lay it waste, it will not be pruned, nor cultivated but there will come adamant flint and thorn bushes. I will also command the clouds that they rain no rain upon it.

For the vineyard of YHWH of Armed Hosts is the House of Israel, and the men of Judah his delightful plantation, and he waited for justice, but found an outpouring of blood, for righteousness, but instead heard a cry of distress.

Woe unto them that join house to house, that lay field to field until there is no living space left, and then you will live alone in the land.

In my ears declared YHWH of Armed Hosts, of a Truth many houses will be desolate, even distinguished and pleasant houses with none remaining.

Yes, ten acres [plowed by ten yoke of oxen in one day] of vineyard

will yield six gallons of wine, and ten balances of seed will yield only one balance of grain.

Woe unto them that get up early in the morning, that they may pursue strong drink, that continue until twilight until wine inflames them!

And the lyre, guitar, tambourine, flute, and wine are in their banquets but they regard not the work of YHWH, neither considers the operation of his hands.

Therefore my nation goes into exile because they have no knowledge and their honorable men are hungered by famine, and the masses are dried up with thirst.

Therefore Sheol has widened herself, and opened wide her mouth with civil enactment's prescribed by Elohim,

and their splendor and abundance, and the uproar of revelers with them that are jubilant shall be brought down.

And human beings will be weakened, and the champions will be abased, and the eyes of the high minded will be humiliated.

But YHWH of Armed Hosts will be exalted in judgment and Elohim that is Holy will be consecrated in righteousness.

Then lambs will feed on their pasture, and waste places of the fat ones will sojourners consume.

Woe unto them that draw depravity with cords of worthlessness, and sin as it were with a cart rope. Who are saying, let him hurry, let him speed up his work that we may see, and let the counsel of

the Holy One of Israel approach so that it may be clear to us.

Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

Woe unto them that are skillful in their own eyes, and discerning in their own sight!

Woe unto them that are the strong men who drink wine, and men of wealth who mixes intoxicating drinks.

That justify the criminals for a bribe [the attorneys of the land], and take away the righteousness of the righteous from him!

Therefore as the fire burns the stubble, and the tongue abandons the dry grass, so their roots will decay and their sprouts will ascend as dust because they have cast away the Torah of YHWH of Armed Hosts, and despised the Word of the Holy One of Israel.

Therefore has the nostrils of YHWH flared against his people,

and he has stretched forth his hand against them, and has sent judgment upon them and the mountains quaked, and their corpses were offal in the streets.

For all this his nostrils were not turned away, but his hand is stretched out still.

And he will raise up a standard to the nations from afar, and will whistle to them from the ends of the earth and they will come with speed swiftly.

None of them will be exhausted or stagger among them, none of

them will be drowsy or asleep, neither will the waist clothes of their loins be thrown open, nor the shoelaces of their shoes be torn up.

Their arrows [bullets] are sharp, and all their archers bowed, their chariot horses' hoofs [armored vehicles] will be counted like flint, and their wheels like a storm-wind.

Chapter 6

Their roaring will be like a lion, they will roar like young lions yes, they will roar, and lay hold of the prey and will carry it away safely, and no one will recover the spoil.

And in that day they will roar against them like the roaring of the sea and if one looks to the land, lo, darkness and oppression, and the luminaries are darkened in the skies above.

In the year that King Uzziah died I saw also Adonai sitting upon a throne, high and lifted up, and his train filled the Temple.

Above him were seraphim, each with six wings and with two wings they covered their faces, with two they covered their feet, and the other two were for flying.

And one cried to another and declared, Holy, Holy, Holy, is YHWH of Armed Hosts.

The whole earth is full of his glory.

And the posts of the thresholds are moved by the voice of him who is calling, and the house is full of smoke.

And I say, woe to me, for I have been silent, because a man of

unclean lips am I, and among a people of unclean lips I am residing, because the King, YHWH of Armed Hosts have my eyes seen. Then flew one of the seraphim to me, having a live coal in his hand that he had taken with the tongs from off the Altar.

And he laid it upon my mouth and said, Lo, this has touched your lips and your depravity is taken away, and your sin is covered.

Also I heard the Voice of Adonai saying, Whom will I send and who will go for us?

Then I said, here I am, send me.

And he spoke, Go and tell these people, hear you indeed but do not understand and see you indeed but perceive it not.

Make the heart of this people fat, and make their ears grievous, and smear over their eyes unless they see with their eyes and hear with their ears, and understand with their heart, and turn back and are healed. Then I said, Adonai, how long? And he answered, Until the cities are crashed into ruins without inhabitant, and the houses are without people, and the land is wasted in ruins, and YHWH has removed men far away, and there is a great forsaking among those in the land. And though a tenth part remain in the land, it will be burnt again. As a terebinth tree and as the great oak, whose substance is in them, when they cast their leaves, so the Holy Descendant will be its substance.

Chapter 7

And it came about in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the

son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the House of David saying, Syria is confederate with Ephraim.

And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

Then YHWH said to Isaiah, Go out now to meet Ahaz, you and Shearjashub your son, at the end of the conduit of the Upper Pool in the highway of the Fuller's Field;

And say to him, Take heed and be quiet;

fear not, neither be weak minded for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, have taken injurious counsel against you saying, let us go up against Judah and vex it, and let us make a breach in there for us, and set a king in the middle of it, even the son of Tabeal:

This is what Adonai YHWH declares, It will not stand, neither will it come to pass.

Because the head of Syria is Damascus, and the head of Damascus is Rezin;

and within 65 years will Ephraim be broken, that it is not a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.

If you will not believe, certainly you will not be established.

Then YHWH spoke again to Ahaz saying, Ask yourself a sign of YHWH Elohim;

ask it either in the depth, or in the height above.

But Ahaz replied, I will not ask, neither will I test YHWH.

And Isaiah replied, hear you now O House of David, is it a small thing for you to weary men, but will you weary my Elohim also?

Therefore Adonai himself will give you a sign;

See, a virgin will conceive and bear a son, and will call his Name Immanuel. Butter and honey will he eat, that he may know to refuse the bad, and choose the good.

Because before the child will know to refuse bad, and to fix on good, forsaken is the land you are vexed with, because of her two kings. YHWH will bring upon you and your people, and upon your ancestral house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it will come to pass in that day, that YHWH will hiss for the fly that is

in the outskirts of the rivers of Egypt, and for the bee that is in the land of Assyria.

And they will come and will settle down (all of them)

in the steep ravines, and in the holes of the rocks, and upon all thorns and upon all bushes. In that same day will Adonai shave with a razor what is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet:

and it will also consume the beard.

Then it will come about in that day, that a man will nourish a young cow, and two sheep;

And it had come to pass from the abundance of the yielding of milk he eats butter, because butter and honey does everyone eat who is left in the heart of the land.

Chapter 8

And it will come about in that day, that every place will be, where there were 1000 vines at 1000 shekels [25 pounds], it will be for briers and thorns.

With arrows and with bows will people come there; because all the land will become briers and thorns.

And on all hills that will be excavated with the mattock, there will not come from there the fear of briers and thorns:

but it will be for the sending out of oxen, and for the treading of one of a flock. Then YHWH said to me, Take yourself a large tablet and write in it with a man's pen concerning Mahershalalhashbaz.

And I took to me faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah.

And I approached [for sexual relations] the prophetess;

and she conceived and gendered a son. Then YHWH said to me, Call his name Mahershalalhashbaz (swift is booty, speedy is prey).

Because before the child will have knowledge to cry, my dad and

mom, the riches of Damascus and the plunder of Samaria will be removed before the king of Assyria.

YHWH spoke also to me again saying, because this people refuses the waters of Shiloah that flow gently, and rejoice in Rezin and Remaliah's son; Now therefore note, Adonai brings up upon them the waters of the river, strong and many, even the king of Assyria and all his glory:

and he will come up over all his ravines, and go over all his river banks: And he will pass through Judah;

he will overflow and pass over, he will reach even to the neck; and the stretching out of his wings will fill the expanse of your land, O Immanuel.

Associate yourselves, O you people, and you will be broken in pieces; and give ear, all you of far countries:

clothe yourselves, and you will be broken in pieces; clothe yourselves and you will be broken in pieces.

Take counsel together, and it will be frustrated; speak the word and it will not stand, because Elohim is with us.

Because YHWH spoke this to me with a strong hand, and instructed me that I should not walk in the habits of this people saying, You do not say, a confederacy, to all to whom this people say, a confederacy, and its fear you do not fear, nor declare fearful.

Consecrate YHWH of Hosts himself;

and let Him be your fear and let Him be your dread.

And He will be for a Sacred Place;

but for a stone [Urim-Thummim] of striking and for a rock of stumbling to both the Houses of Israel, for a trap and for a lure

to the inhabitants of Jerusalem. And many among them will stumble and fall, and be broken in pieces and lured, and captured. Bind up the testimony, seal the body of priestly directions (Torah) among my disciples.

And I will wait upon YHWH, that hides his presence from the House of Jacob, and I will wait for him. Observe, I and the descendants who YHWH has given me are for signs and for portents in Israel from YHWH of Hosts that lives in Mount Zion.

And when they will say to you, consult with them that practice necromancy, and to soothsayers that peep, and that meditate:

Chapter 9

should not a people inquire [by Urim-Thummim] to their Elohim? in behalf of the living should it seek to the dead? To the Torah and to the Testimony: if they speak not according to this Word, it is because there is no dawn in them.

And they will pass through it alienated and hungry: and it will come to pass, that when they will be hungry, they will fret themselves and curse their king and their Elohim and look upward.

Then they will look to the earth; and distress and darkness, gloom of anguish, and they will be driven to calamity.

As the former time made light the land of Zebulun and the land of

Naphtali, so the latter has honored the way of the sea, beyond the Jordan, Galilee of the nations.

The people that walked in darkness have seen a Great Light:

they that live in the land of the shadow of death, upon them has the Light shined. You have multiplied the nation, and not increased the joy: they joy before you according to the joy in harvest, and as people rejoice when they divide the plunder. Because you have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. Because every battle of the warrior is with quaking, and garments rolled in blood; but this will be with burning and fueled of supernatural fire. For to us a boy is born, to us a son is consecrated: and the government will be upon his shoulder: and his Name will be called Wonderful, Counselor, the mighty Elohim, the Age-Lasting Father, the Prince of Peace.

Of the inc

rease of his government and peace there will be no end, upon the throne of David and upon his kingdom, to establish it and to support it with judgment and with justice from this time on to the ages of the ages.

The zeal of YHWH of Hosts will institute this.

Adonai [YHWH] sent a Word to Jacob and it has settled upon Israel.

And all the people will know, even Ephraim and the inhabitants of Samaria, that say in the pride and magnitude of heart, the bricks are fallen down, but we will rebuild with cut stones:

the sycamore trees are cut down, but we will change them into

cedars.

Therefore YHWH will set up the adversaries of Rezin against him, and join his enemies together;

The Syrians before, and the Philistines behind;

and they will devour Israel with open mouth.

For all this his anger is not turned away, but his hand is stretched out still.

Because the people turn not to him that strikes them, neither do they seek YHWH of Hosts. Therefore YHWH will cut off from Israel head and tail, branch and rush, in one day.

The Elder and honorable, he is the head; and the speakers that teach lies, he is the tail. Because the leaders of this people cause them to err, and they that are led of them are swallowed up.

Therefore Adonai [YHWH] will have no joy in their young men, neither will have mercy on their fatherless and widows:

because everyone is a hypocrite and bad, and every mouth speaks senselessness. For all this his anger is not turned away, but his hand is stretched out still.

Because wickedness consumes as the fire: it will devour the briers and thorns, and will kindle in the thickets of the forest, and they will billow up like the lifting up of smoke.

Chapter 10

Through the outburst of YHWH of Hosts is the land scorched, and

the people will be as the fuel of the fire:

no man will spare his brother. And he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied:

they will eat everyone the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together will be against Judah.

For all this his anger is not turned away, but his hand is stretched out still. Woe to them that decree wicked statutes, and that record trouble that they have inscribed;

To pervert the poor from judgment, and to plunder the legal rights from the poor of my people, that widows may be their spoil, and that they may plunder the fatherless!

And what will you do in the day of custody, and in the desolation that will come from a distant place?

To whom will you flee

for help? And where will you leave your riches? Without me they will prostrate among the prisoners, and they will fall under the slain. For all this his anger

is not turned away, but his hand is stretched out still.

O Assyrian, the rod of my anger, and the staff in their hand is my indignation.

I will send him against a hypocritical nation, and against the people of my outburst I will give him a charge, to take the booty, and to

take the spoil, and to tread them down like the clay of the streets.

And he, he thinks not so, and his heart reckons not so, for, to destroy is in his heart, And to cut off nations not a few. Because he says, are not my princes' altogether kings?

Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand has gotten to the kingdoms of a worthless thing, and their graven images, greater than Jerusalem and than Samaria, shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

Therefore it will come to pass that when Adonai [YHWH] has performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Because he says, by the strength of my hand I have done this, and by my wisdom, for I am prudent:

and I have removed the borders of the people, and have robbed their treasures and I have put down the inhabitants like the valiant. And my hand has found as a nest the riches of the people: and as one gathers eggs that are left, have I gathered all the land;

and there was none that moved the wing, or opened the mouth, or chirped.

Will the ax boast itself against him that cuts with it? Or will the saw magnify itself against him that moves it to and fro?

As if the rod should move itself against them that lift it up, or as if the staff should lift up itself, as if it were not wood. Therefore will

the Master, Adonai of Hosts, send among his fat ones leanness; and under his glory he will kindle a burning like the burning of a fire. And the light of Israel will be for a fire, and his Holy One for a tip of a weapon:

and it will consume and devour his thorns and his briers in one day;

And will consume the glory of his forest, and of his fruitful field, both mind and body:

and they will be as when a standard-bearer faints.

And the rest of the trees of his forest will be few, so that a child may record them.

Then it will come about in that day that the remnant of Israel, and such as are escaped of the House of Jacob, will no more again trust on him that conquered them; but will trust on YHWH, the Holy One of Israel, in Truth.

The remnant will return, even the Remnant of Jacob, to the mighty Elohim.

Because though your people Israel are as the sand of the sea, still a remnant of them will return: the consumption decreed will overflow with righteousness. Because Adonai YHWH of Hosts will ordain a consumption, even decreed for the center of all the land.

Therefore this is what Adonai YHWH of Hosts declares, O my people that reside in Zion, be not afraid of the Assyrian:

he will beat you with a rod, and will lift up his staff against you, after the custom of Egypt.

For yet a very little, and the indignation has been completed, and my anger by their wearing out.

And YHWH of Hosts will stir up a scourge for him according to the slaughter of Midian at the rock of Oreb:

and as his staff was upon the sea, so will he lift it up after the custom of Egypt.

And it will come to pass in that day, that his burden will be taken away from off your shoulder, and his yoke from off your neck, and the yoke will be destroyed from the presence of the anointing.

He is come to Aiath, he is passed to Migron; at Michmash he has laid up his implements:

They are gone over the ford: they have taken up their lodging at Geba; Ramah is afraid;

Chapter 11

Gibeah of Saul is fled. Lift up your voice, O daughter of Gallim: cause it to be heard in Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. Today he will halt at Nob, he will shake his hand at the Mount of the daughter of Zion, the hill of Jerusalem. Look, YHWH, YHWH of Hosts will lop the bough with terror:

and the proud of stature will be cut down, and the proud will be humbled.

And he will cut down the thickets of the forest with iron, and Lebanon will fall by a great one.

Then there will sprout a Branch out of the stem of Jesse, and the Branch will bear fruit from his roots:

And the spirit of YHWH will rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of reverence for YHWH;

And will make him of quick understanding in the respect of YHWH: and he will not judge after the sight of his eyes, neither correct after the hearing of his ears:

But with righteousness will he judge the poor, and correct with equity for the meek of the earth, and he will strike the land with the rod of his mouth, and with the breath of his lips will he kill the guilty.

Then righteousness will be the waste-cloth of his hips, and faithfulness the waste-cloth of his reins.

The wolf also will live with the lamb, and the leopard will lie down with the young male goat;

and the calf and the young lion with the well-fed together, and a little child will lead them.

And the heifer and the bear will feed; their young ones will lie down together: and the lion will eat straw like the ox. And the nursing child will play on the hole of the venomous snake, and the weaned child will put their hand on the viper serpent's den.

They will not hurt nor destroy in all my Holy Mount, because the earth will be full of the knowledge of YHWH, as the waters cover the sea. And in that day there will be a root of Jesse that will stand

for an ensign of the people;

to it will the Gentiles seek: and his Resting Place will be glorious.

Then it will come about in that day that Adonai [YHWH] will set his hand again the second time to recover the remnant of his people that will be left, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. Then he will set up an ensign for the nations and will assemble the outcasts of Israel, and gather together the dispersed from Judah from the four corners of the earth. The envy also of Ephraim will depart,

and the adversaries of Judah will be cut off:

Ephraim will not envy Judah, and Judah will not vex Ephraim. But they will fly upon the shoulders of the Philistines toward the West;

Chapter 12

they will plunder them from the East together: they will lay their hands on Edom and Moab; and the children of Ammon will obey them.

And YHWH will utterly destroy the tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will break it into seven streams, and make people go over it on sandals.

There will also be a highway for the remnant of his people that will be left, from Assyria;

like it was with Israel in the day that he came up out of the land of Egypt.

Now in that day you will say, O YHWH, I will praise you:

though you were angry with me, your anger has turned away, and you comfort me. See, Elohim is my deliverance;

Chapter 13

I will trust and not be afraid, because Yah YHWH is my strength and my song, and he is to me for salvation.

Therefore with joy will you draw water out from the spring of salvation.

And in that day will you say, praise YHWH, call upon his Name, declare his doings among the people, make mention that his Name is exalted.

Sing to YHWH, because he has done excellent things: this is known in all the earth. Cry out and shout, you inhabitants of Zion, because great is the Holy One of Israel among you.

The oracle of Babylon that Isaiah the son of Amoz did see. Lift yourself up a banner on the high hill, exalt the voice to them, beckon them on that they may go into the gates of the nobles.

I have commanded my consecrated ones, I have also called my mighty ones for my anger, even those that exalt in majesty.

A voice of a multitude in the mountains, a likeness of a numerous people, a voice of noise from the kingdoms of nations who are gathered, YHWH of Hosts inspecting an army for battle!

They come from a far country, from far in the horizon, even YHWH

and the weapons of his indignation, to destroy the whole land.

Howl you, because the Day of YHWH is at hand;

it will come as a destruction from Shaddai. Therefore will all hands be faint, and everyone's heart will melt. And they will be terrified: pangs and sorrows will take hold of them;

they will be in pain as a woman in childbirth: they will be stunned one at another, their faces will be as flames. Watch, the Day of YHWH comes, cruel both with fury and fierce anger, to lay the land desolate:

and he will destroy the sinful out of it.

Because the stars of the cosmos and the constellations will not give their light: the sun will be darkened when it rises, and the moon will not cause its light to shine.

And I will punish the world for their badness, and the guilty for their depravity; and I will cause the arrogance of the proud to cease, and will lay low the pride of the ruthless.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Therefore I will shake the cosmos, and the earth will remove out of its place, in the fury of YHWH of Hosts, and in the day of his fierce anger.

And it will be as the chased gazelle and as a sheep that no man gathers:

they will every man turn to his own people, and flee everyone into

their own land. Everyone that is found will be thrust through;

and everyone that is joined to them will fall by the sword. Their children also will be dashed to pieces before their eyes;

their houses will be plundered and their women raped. See, I will stir up the Medes against them that will not regard silver; and as for gold, they will not delight in it. Their bows also will dash the young men to pieces;

and they will have no pity on the fruit of the womb; their eye will not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, will be as when Elohim overthrew Sodom and Gomorrah. It will never be inhabited, neither will it be lived in from generation to generation: neither will the Arabian pitch tent there; neither will the shepherds make their camps there. But wild animals of the desert will lie there;

and their houses will be full of jackals;

Chapter 14

and owls will live there, and satyrs will dance there. And the wild animals of the islands will cry in their desolate houses, and serpents in their pleasant palaces: and her time is near to come, and her days will not be postponed. Because YHWH will have mercy on Jacob, and will still choose Israel, and set them in their own land: and the foreigners will be joined with them, and they will cling to the House of Jacob.

And the people will take them and bring them to their Standing Place:

and the House of Israel will inherit them in the land of YHWH for slaves and slave-girls, and they will take them captives, whose captives they were, and they will rule over their oppressors.

And it wil

l come to pass in the day that YHWH will give you rest from your sorrow, and from your terror, and from the hard bondage where you were made to serve, that you will take up this proverb against the king of Babylon and say, how has the oppressor ceased!

the golden city ceased!

YHWH has broken the staff of the wicked, and the scepter of the rulers.

He who attacked the people in anger with a continual stroke, he that ruled the nations in anger, is persecuted and none restrain.

The whole earth is at rest and is quiet:

they burst forth with singing!

Yes, the fir trees rejoice at you and the cedars of Lebanon, saying, since you are laid down, no logger has come up against us.

Sheol from beneath is moved

for you to meet you at your coming: it stirs up the spirits for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they will speak and say to you, are you also become weak as we? Are you become like us? Your pomp is brought down to Sheol, and the noise of your bagpipes:

the maggot is spread under you, and the worms cover you.

How are you fallen from the skies, O Shining one, son of the morning!

how are you cut down to the ground that did weaken the nations! Because you have said in your heart, I will ascend into the cosmos, I will exalt my throne above the stars of Elohim:

I will sit also upon the Mount of the Appointed Place, in the recesses of the North [Star]:

I will ascend above the heights of the clouds; I will be like the Most High.

But you must now go down to the mansion of the dead; even down to the foundations of the earth. They that see you will narrowly look upon you, and consider you saying, Is this the man [referring to Shining one] that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed its cities, that opened not the house of his prisoners?

All the kings of the nations, even all of them lie in glory, everyone in his own house.

But you shall be cast out on the mountains, like an abominable corse, with dying crouds, pierced with the sword, descending down to the mansion of the dead.

You will not be joined with them in burial, because you have destroyed your land and killed your people: the descendants of evil

will never be appointed.

Prepare slaughter for his children for the depravity of their ancestors; that they do not rise [never resurrected], nor possess the land, nor fill the face of the world with cities.

Because I will rise up against them, declares YHWH of Hosts, and cut off from Babylon the name, remnant, son, and nephew, declares YHWH.

I will also make it a possession

for the hedgehog, and pools of water: and I will sweep it with the broom of extermination, declares YHWH of Hosts. YHWH of Hosts has adjured saying, Certainly as I have thought, so will it come to pass; and as I have purposed, so will it stand:

That I will break the Assyrian in my land, and upon my mountains tread him under foot:

then will his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth:

and this is the hand that is stretched out upon all the nations. Because YHWH of Hosts has purposed, and who will violate it?

and his hand is stretched out, and who will turn it back? In the year that king Ahaz died was this oracle. Rejoice you not, Philistia [Palestine], all of you, that broken has been the rod of your attacker.

For from the root of a serpent comes out a viper, and its fruit is a

flying serpent.

Chapter 15

And the firstborn of the poor will feed, and the needy will lie down in safety: and I will kill your root with famine, and he will kill your remnant. Howl, O gate; cry O city;

you, whole Palestina [Palestine] are dissolved: because there will come from the north a smoke, and there is not a straggler in his ranks. What will one then answer the messengers of the nation?

That YHWH has founded Zion, and the poor of his people will seek refuge in it. The oracle of Moab.

Because in the night, Ar of Moab is laid waste and brought to silence; because in the night, Kir of Moab is laid waste, and brought to silence; he is gone up to Bajith, and to Dibon, the high places, to weep: Moab will wail over Nebo, and over Medeba: on all their heads will be baldness, and every beard cut off. In their streets they will gird themselves with sackcloth: on the tops of their houses, and in their streets, everyone will wail, falling down to weep. And Heshbon will cry, and Elealeh: their voice will be heard even to Jahaz: therefore the armed soldiers of Moab will cry out; his life will be troubled to him.

My heart is toward Moab, cry do her fugitives unto Zoar, a heifer of the third year, for the ascent of Luhith, with weeping he goes up in it, for in the way of Horonaim, a cry of destruction they wake up.

Because the waters of Nimrim will be desolate:

because the hay is withered away, the grass fails, there is no green

thing.

Therefore the abundance they have gotten, and what they have laid up will they carry away to the Wadi of the Willows.

Because the cry is gone throughout the borders of Moab;

Chapter 16

the wailing to Eglaim, and the howling to Beerelim.

Because the waters of Dimon will be full of blood:

because I will bring more upon Dimon, lions upon him that escapes from Moab, and upon the remnant of the land.

Send you the lamb to the ruler of the land from Sela to the wilderness, to the Mount of the daughter of Zion.

Because it will be, that as a wandering bird cast out of its nest, so the daughters of Moab will be at the fords of Arnon. Take counsel, execute judgment; make your shadow as the night in the midst of the noonday;

conceal the outcasts, do not betray the fugitive. Let my outcasts live with you Moab; be to them a Hiding Place from the presence of the spoiler:

because the oppressor comes to an end and the devastation ceases, the oppressors are consumed out of the land. And in mercy will the throne be established: and he will sit upon it in Truth in the Tabernacle of David, judging and seeking judgment, and prompting righteousness. We have heard of the pride of Moab; he is very

proud: even of his haughtiness, and his pride, and his arrogance: but his lies will not be so. Therefore will Moab wail for Moab, everyone will wail,

for the foundations of Kirhareseth will you mourn;

certainly they are broken. Because the fields of Heshbon languish, and the vine of Sibmah:

the lords of the heathen have broken down the principal plants, they are come even to Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

Therefore I will shed tears with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh:

because the shouting for your summer fruits and for your harvest is cast down. Then gladness is removed, and joy out of the plentiful field;

and in the vineyards there will be no singing, neither will there be shouting:

the treaders will tread out no wine in their presses; I have made their vintage cheering to cease. Therefore my bowels will sound like a lyre for Moab, and my inward parts for Kirharesh.

Chapter 17

And it will come about, when it is seen that Moab is exhausted on the high place, that he will come to his sanctuary to pray;

but he will not prevail. This is the Word that YHWH has spoken

concerning Moab since that time.

But now YHWH has spoken saying, Within three years, as the years of a hired laborer, the glory of Moab will be despised with all that great multitude; and the remnant will be very small and feeble.

The Oracle of Damascus. Note, Damascus is removed from being a city,

and it will be a ruinous heap. The cities of Aroer are abandoned: they will be for flocks that will lie down, and none will make them afraid. The fortress also will cease from Ephraim and the kingdom from Damascus, and the remnant of Syria:

they will be as the glory of the children of Israel, declares YHWH of Hosts. And in that day it will come to pass that the glory of Jacob will be brought low, and the fatness of his flesh will grow lean.

Then it will be as when the harvester gathers the standing grain, and reaps the ears with his arm;

and it will be as he that gathers ears in the Valley of Rephaim (old race of giants).

Still gleaning grapes will be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost branch, four or five on the outer fruitful branches, says YHWH Elohim of Israel.

At that time will a human being look to his Maker, and his eyes will have respect to the Holy One of Israel. And he will not look to the altars, the work of his hands, neither will respect what his fingers have fashioned, either the groves or the images.

In that day will his stronghold cities be as a forsaken branch, and an uppermost branch that they left because of the children of Israel:

and there will be desolation. Because you have forgotten the Elohim of your salvation, and have not been mindful of the rock [Urim-Thummim] of your strength, therefore will you plant pleasant plants, and will dress it with alien seedlings. In the day will you make your plant to grow, and in the morning you will make your seed to flourish: but the harvest will be a heap in the day of grief and of desperate sorrow. Woe to the multitude of many people that make a sound like the roar of the seas; and to the uproar of nations that crash into ruins like the crashing of mighty waters!

The nations will crash like the roaring of many waters:

but Elohim will rebuke them, and they will flee to distant places, and will be chased as the chaff of the mountains before the wind, and like a whirl of dust before the storm.

Chapter 18

At sunset, lo, terror, before morning it is not, This is the portion of our spoilers, And the lot of our plunderers!

Woe to the land of the Spear and Wing that is beyond the rivers of Africa:

That is sending by sea ambassadors, even with implements of reed on the face of the waters.

Go, you light messengers, to a nation drawn out and peeled, to a people fearful from its beginning and onwards, a nation meeting out by line, and treading down, whose land floods have spoiled.

All you inhabitants of the world and dwellers on the land, note, when he lifts up an ensign on the Mount;

and when he blows a trumpet, then you listen. For so YHWH said to me, I will take my rest and I will regard my Established Place as resembling a Dazzling Hot Light and Cloud-mass of Night-Mist [Pillar of Fire and Cloud-mass] in the heat of harvest. For before harvest, when the flower is perfect and the blossom is producing unripe fruit, then has one cut the sprigs with pruning hooks and the branches he has turned aside, cut down. They will be left together to the fowls of the mountains, and to the animals of the earth: and the fowls will summer upon them, and all the beasts of the earth will winter upon them.

In that time is a present brought to YHWH of Hosts, a nation drawn out and peeled.

Chapter 19

Even of a people fearful from the beginning, a nation meting out by line, and treading down, whose land floods have spoiled, to the place of the Name of YHWH of Hosts, Mount Zion!

The oracle of Egypt. Watch, YHWH rides upon a swift cloud-mass, and will come into Egypt:

and the idols of Egypt will be tossed about at his presence,

and the heart of Egypt will dissolve within them. And I will set the Egyptians against the Egyptians:

and they will fight everyone against his brother, and everyone against his neighbor; city against city and kingdom against

kingdom. And emptied out has been in its midst the spirit of Egypt. And its counsel I swallow up

and they have sought unto idols and to the charmers, and to those that practice necromancy, and to the soothsayers.

And the Egyptians I will give over into the hand of a cruel master, and a fierce king will rule over them, declares YHWH, YHWH of Hosts.

And the waters will fail from the sea, and the river will be wasted and dried up.

And they have turned away the flowing, weak and dried up have been brooks of the bulwark, reed and flag have withered.

The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, will wither, be driven away, and will not exist.

The fishermen also will mourn, and all they that cast angle into the brooks will mourn, and they that spread nets on the waters will languish.

Moreover they that work in fine flax, and they that weave networks, will be put to shame.

And its foundations have been attacked, all making wages are afflicted in their lives. Certainly the rulers of Zoan are fools, the advice of the wise counselors of Pharaoh has become barbarous:

how you say to Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? Where are your wise ones?

and let them tell you now, and let them know what YHWH of Hosts has purposed upon Egypt.

The rulers of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the cornerstones of the tribes. YHWH has mingled a perverse spirit in its center:

and they have caused Egypt to err in every work, as a drunken man staggers in his vomit. Neither will there be any work for Egypt that the head or tail, branch or rush, may do.

In that day will Egypt become like women: and it will be afraid and terrified because of the shaking of the hand of YHWH of Hosts that he shakes over it. Then the land of Judah will be a terror to Egypt, everyone that makes mention of it will be afraid in himself, because of the counsel of YHWH of Hosts that he has determined against it.

In that day will five cities in the land of Egypt speak the language of Canaan, and adjure to YHWH of Hosts; one will be called, The City of Destruction. In that day will there be an Altar to YHWH in the center of the land of Egypt, and a pillar at the border to YHWH.

And it will be for a sign and for a witness to YHWH of Hosts in the land of Egypt, because they will cry to YHWH because of the oppressors, and he will send them a savior, and a great one, and he will deliver them.

Then YHWH will be known to Egypt,

and the Egyptians will know YHWH

in that day, and will do sacrifice and oblation; yes, they will vow a

vow to YHWH and perform it. And YHWH will attack Egypt: he will strike and heal it: and they will return to YHWH, and he will be entreated of them, and will heal them.

In that day will there be a highway out of Egypt to Assyria, and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.

In that day will Israel be the third with Egypt and with Assyria, even a blessing

Chapter 20

in the center of the land: Who YHWH of Hosts will bless saying, Blessed is Egypt my people, and Assyria the work of my hands, and Israel my inheritance. In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and captured it;

At the same time spoke YHWH by Isaiah the son of Amoz saying, Go and loose the sackcloth from off your hips, and take off your shoe from your foot.

And he did so, walking naked and barefoot.

And YHWH said, Like my slave Isaiah has walked naked and barefoot three years for a sign and wonder upon Egypt and Ethiopia;

So will the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they will be afraid and ashamed of Ethiopia their expectation, and of Egypt

their glory.

And the inhabitant of this coastline will say in that day, see, such is our expectation, where we flee for help to be delivered from the king of Assyria:

Chapter 21

and how will we escape?

The oracle of the Desert of the Sea.

As whirlwinds in the South pass through; so it comes from the desert, from a terrible land. A cruel vision is declared to me; the treacherous dealer deals treacherously, and the plunder spoils.

Go up, O Elam: besiege O Media; all the groaning's have I made to cease. Therefore my hips are filled with pain:

distresses have taken hold on me, as the pain of a woman that gives birth:

I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness terrified me:

the night of my pleasure has he turned into fear for me. Prepare the table, watch in the watchtower, eat, drink: arise, warden, and anoint the armed. Because this is what Adonai [YHWH] has declared to me, Go, set a watchman, let him declare what he sees.

And he saw a chariot with a couple of horsemen, a chariot of donkeys, and a chariot of camels;

and he listened diligently with much heed: And he cried, A Lynx:

my Adonai, I stand continually by day upon the watchtower, and I am stationed in my ward whole nights: And, look, here comes a chariot of men with a couple of horsemen.

And he answered and said, Babylon is fallen, is fallen; and all the graven images of her elohim he has broken to the ground.

O my threshing, and the corn of my floor:

what I have heard of YHWH of Hosts, the Elohim of Israel, have I declared to you. The oracle of Dumah. He calls to me out of Seir, Watchman, what of the night?

Watchman, what of the night? The watchman replied, The morning comes, and also the night:

if you will inquire, inquire you: turn back, come. The oracle upon Arabia.

In the forest in Arabia will you lodge, O you traveling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that escaped.

Because they fled from the swords, from the drawn sword, and from the bent bow, and from the heaviness of war.

Chapter 22

Because this has been what Adonai [YHWH] said to me, Within a year, according to the years of a hired laborer, and all the glory of Kedar will fail.

Then the residue of the number of archers, the mighty men from

the children of Kedar, will be diminished:

because YHWH Elohim of Israel has spoken it. The oracle from the Valley of Vision.

What ails you then, that you have all gone up to the housetops? You that are full of clamor, a disquieted city, a jubilant city:

your fatally wounded men are not killed with the sword, nor dead in war. All your commanders are retreated together, they are taken prisoner by the archers: all that are found in you are imprisoned together that have been driven from distant lands.

Therefore I said, Look away from me;

I will weep bitterly, labor not to comfort me, because of the violence of the daughter of my people.

Because it is a day of trouble and of treading down, and of perplexity by Adonai YHWH of Hosts in the Valley of Vision, an undermining of walls, and of crying unto the mountains.

And Elam [Arab] lifted up the quiver with chariots of men and horsemen, and Kir uncovered the shield. And it will come to pass, that your choicest valleys will be full of chariots, and the horsemen will set themselves in array at the gate. And the defenses of Judah have been removed,

and you did look in that day to the armor of the house of the timberlands.

You have also seen the rift in the city of David, that they are many:

and you gathered together the waters of the lower pool.

And you have numbered the houses of Jerusalem, and the houses you have broken down to fortify the wall. You also made a reservoir between the two walls for the water of the old pool:

but you have not looked to the maker thereof, neither had respect for him that fashioned it long ago.

And in that day did Adonai YHWH of Hosts call to weeping, and to mourning, and to baldness and to girding on with sackcloth:

And look, joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine: let us eat and drink, for tomorrow we will die. And it was revealed in my ears by YHWH of Hosts, This depravity will certainly not be purged from you until you die, says Adonai YHWH of Hosts.

This is what Adonai YHWH

of Hosts declares, Come now to this steward [elected official], even to Shebna that is over the house, and say, What are you doing here and who are your descendants here that you have cut yourself a tomb here, as he that cuts himself out a tomb up high, and that cuts out a residence for himself in a rock (stronghold of YHWH)

? Look, YHWH is about to hurl you headlong, O strong one.

And he is about to grasp you securely in his strength. He will violently turn and toss you like a ball into a large region and there will you die, and there the chariots of your glory will be the shame of your master's house.

And I will drive you from your garrison, and from your official post will he pull you down.

And it will come about in those times that I will call out and commission my slave Eliakim (Elohim sets up) the son of Hilkiah:

And I will clothe him with your tunic, and strengthen him with your girdle (of the High Priest)

, and I will bestow your government into his hand:

and he will be a father to the inhabitants of Jerusalem, and to the House of Judah. And the opening instrument (Urim-Thummim) having been with the House of David will I consecrate upon his shoulder; so that he will open, and none will shut;

Chapter 23

and he will shut, and none will open. And I will drive him as a peg in the Established Place; and he will be for a glorious throne to his father (Levi's)

house. And they will hang upon him all the glory of his father (Levi's)

house, the descendants and the offshoot, all vessels of small quantity, from the vessels of cups, even to all the articles of musical instruments.

In that day, declares YHWH of Hosts, will the peg that is driven in the Sure-Place be removed, and be cut down and fall; and the load that was upon it will be cut off, because YHWH has commanded it.

The oracle of Tyre.

wail, you ships of Tarshish, because it is laid waste, so that there is

no house, no entering in:

from the land of Chittim it is revealed to them. Be silent, you inhabitants of the coast;

you who the merchants of Zidon that pass over the sea have made wealthy. And on many waters came the grain of Sihor, the revenue of the Nile is her increase, And she is a marketplace of the nations.

Be you ashamed, O Zidon:

because the sea has spoken, even the strength of the sea saying, I writhe not, nor bring forth children, neither do I magnify young men, nor bring up virgins.

As at the report concerning Egypt, so will they be writhing in pain at the report of Tyre. Pass yourselves over to Tarshish; wail you inhabitants of the coasts.

Is this your joyous city, whose antiquity is of ancient days? Her own feet will carry her to distant places.

Who has taken this counsel against Tyre, the crowning city whose merchants are princes, whose traders are the honorable of the earth? YHWH of Hosts has purposed it, to stain the pride of all glory and to bring into contempt all the honorable of the earth.

Pass through your land as a river, O daughter of Tarshish:

there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: YHWH has given a commandment against the merchant city, to destroy its strongholds.

And he said, you will no more rejoice, O you oppressed virgin,

daughter of Zidon: get up, pass over to Chittim; there also will you have no rest. Lo, the land of the Chaldeans, this people was not, Asshur founded it for the Ziim, they raised its watchtowers, they lifted up her palaces, he has appointed her for a ruin! Wail, you ships of Tarshish, because your strength is laid waste.

And it will come to pass in that day that Tyre will be forgotten 70 years, according to the days of one king:

after the end of 70 years will Tyre sing as a prostitute.

Chapter 24

Take an lyre, go about the city, you prostitute that has been forgotten; make a sweet melody, sing many songs so that you may be remembered.

And it will come to pass after the end of 70 years, that YHWH will visit Tyre, and she will turn to her hire, and will commit fornication [resume trading commerce] with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire will be holiness to YHWH:

it will not be treasured nor laid up; for her merchandise will be for them that live before YHWH, to eat sufficiently, and for durable clothing. Look, YHWH makes

the earth empty and makes it waste, and turns it upside down and scatters abroad its inhabitants.

And it will be, as with the people, so with the leaders; as with the slave, so with his master;

as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the lender to him.

The land will be utterly laid waste and despoiled, because YHWH has spoken this Word.

The earth mourns and fades away, the world languishes and fades away, the arrogant people of the earth become feeble.

The earth also is defiled under its inhabitants;

because they have transgressed the laws, changed the ordinance, broken the Age-Lasting covenant.

Therefore has the curse devoured the earth and they that live there are desolate:

therefore the inhabitants of the earth are scorched, and few of mankind survive.

The new wine mourns, the vine droops, all the partygoers groan. The rejoicing of tambourines ceases, the din of them that party stops, the joy of the guitars cease.

They will not drink wine with a song; strong drink will be bitter to them that drink it.

The city of confusion is broken down: every house is shut up so that no man may come in. There is a crying for wine in the streets; all joy is darkened, the partying of the land is gone. In the city is left desolation, and the gate is struck with destruction. When it will be so in the midst of the land among the people, there will be as the

shaking of an olive tree, and as the gleaning grapes when the vintage is done. They will lift up their voice, they will sing for the majesty of YHWH, they will cry aloud

from the sea.

Therefore glorify YHWH in the fires, even the Name of YHWH Elohim of Israel in the islands of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe to me! The treacherous dealers have dealt treacherously; yes, the treacherous dealers have dealt very treacherously. Fear, and the pit and the snare, are upon you O inhabitant of the earth.

And it shall come to pass, that he who flees from the noise of the fear will fall into the pit;

and he that comes up out of the midst of the pit will be taken in the snare.

Because the windows from on high are open and the foundations of the earth do quake.

Utterly broken down has been the land, Utterly broken has been the land, Utterly moved has been the land.

The earth will reel to and fro like a drunkard, and will be removed like a cottage;

and its transgression will be heavy upon it;

Chapter 25

and it will fall and not rise again. And it will come about in that day, that YHWH will punish the armies of the high ones that are on high, and the kings of the earth upon the earth.

Then they will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison, and after many days will they be visited.

Then the moon will be confounded, and the sun ashamed, when YHWH of Hosts will reign in Mount Zion, and in Jerusalem, and before his Elders gloriously.

O YHWH, you are my Elohim; I will exalt you, I will praise your Name, because you have done wonderful things;

your counsels of old are faithfulness and Truth. Because you have made of a city a heap of stones; of a fortified city a ruin:

a palace of foreigners to be no city, it will never be rebuilt. Therefore will the fierce people glorify you, the city of the terror-striking nations will fear you.

Because you have been a Place of Safety to the poor, a refuge to the needy in their straits, a shelter from the storm, a shadow from the drought, when the blast of the mighty is like a storm against the wall.

You will bring down the uproar of foreigners, as the drought in a parched land; even the parching heat with the shadow of the cloud-mass:

the pruning of the terror-striking will be brought low. And in this mountain will YHWH of Hosts make to all people a feast of fat

things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

And he will engulf in this mountain the face of the envelope cast over all people, and the veil that is woven over all nations. He will engulf death in victory; and Adonai YHWH will wipe away tears from off all faces; and the scorn of his people he will remove from off the entire earth, because YHWH has declared it. Then it will be said in that day, lo, this is our Elohim; we have waited for him

and he will save us:

this is YHWH;

Chapter 26

we have waited for him, we will be glad and rejoice in his salvation.

Because in this mountain will the hand of YHWH rest, and Moab will be trampled down under him, even as straw is trampled down in the manure.

And he will spread out his hands among them, as he that swims spreads out his hands to swim:

and he will bring down their pride together with the deceit of their hands.

And the fortress of the high fort of your walls will he bring down, lay low, and bring to the ground, even to the dust.

In that day will this song be sung in the land of Judah; We have a

strong city;

salvation will Elohim appoint for walls and bulwarks. Open you the gates so that the righteous nation that guards the Truth may enter in.

You will guard him in complete peace, whose mind is resting on you, because he trusts in you.

Trust you in YHWH for the ages: because in Yah YHWH is Age-Lasting strength. Because he brings them down that live on high; the lofty city, he lays it low; he lays it low, even to the ground; he brings it to the dust.

The foot will tread it down, even the feet of the poor and the steps of the needy. The way of the righteous is equity: you, most upright, do weigh the path of the righteous.

Yes, in the way of your judgments O YHWH, have we waited for you; the desire of our life is toward your Name, and to the remembrance of you.

With my life have I desired you in the night;

yes, with my mind within me will I seek you early, because when your judgments are in the earth, the inhabitants of the world will learn righteousness.

The guilty find Grace, he has not learned righteousness, in a land of straightforwardness he deals perversely, and sees not the excellency of YHWH.

YHWH, when your hand is lifted up, they will not see: but they will

see and be ashamed for their envy at the people; yes, the fire of your enemies will devour them.

YHWH, you will give us peace: because all our works are the outcome of your designs.

O YHWH Elohim, other lords beside you have had dominion over us: but by you only will we make mention of your Name.

Dead, they live not, Rephaim [race of giants], they rise not [are never resurrected], therefore you have inspected and will destroy them, yes, you destroy all their memory [complete genocide]. You have increased the nation O YHWH, you have increased the nation:

you are glorified: you have removed it far to all the ends of the earth. YHWH, in trouble have they visited you, they poured out a prayer when your correction was upon them.

Like a woman with child, that draws near the time of her delivery and is in pain, and cries out in her pain; so have we been in your sight O YHWH.

We have conceived, we have been pained. We have brought forth as it were wind, salvation we do not work in the earth, nor do the inhabitants of the world fall.

Chapter 27

Your dead, shall come to life again, My dead body, they shall arise. Awake and sing, you dwellers in the dust, for the dew of herbs is your dew, And the land of Rephaim (race of giants) you cause to fall.

Come my people, enter you into your chambers, and shut your doors about you:

hide yourself as it were for a little moment, until the indignation is pasted over.

For lo, YHWH comes out of his Standing Place to punish the inhabitants of the earth for their depravity:

the earth also will disclose her blood, and will no more cover her slain.

In that day YHWH, with his cruel, great and strong sword, will punish the dragon piercing serpent, even the dragon that crooked serpent; and he will slay the dragon that is in the sea.

In that day sing to her, a vineyard of red wine. I YHWH do guard it; I will water it every moment, unless any hurt it, I will guard it night and day.

Fury is not in me: who would set the briers and thorns against me in battle?

I would go through them, I would burn them together. Or let him take hold of my strength so that he may make peace with me; and he will make peace with me. He will cause them that come of Jacob to take root:

Israel will blossom and bud, and fill the face of the world with fruit. Has he struck him, as he struck those that attacked him? or is he killed according to the slaughter of them that are killed by him?

In measure, in sending it out, you strive with it, he has taken away

by his sharp wind, in the day of an East wind. Therefore by this is the depravity of Jacob covered, and this is all the fruit, to take away his sin, in his setting all the stones of an altar. As chalk-stones beaten in pieces, they rise not, shrines and images. Still the fortified city will be desolate,

and its habitation forsaken, and left like a wilderness:

there will the calf feed, and there will he lie down, and consume the branches. When the harvest is withered they will be broken off: the women come and set them on fire, because it is a people of no understanding.

Chapter 28

Therefore he that made them will not have mercy on them, and he that formed them will show them no favor. Then it will come about in that day that YHWH will beat off from the channel of the river to the stream of Egypt, and you will be gathered one by one, O you children of Israel.

And it will come to pass in that day that the great trumpet will be blown, and they will come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and will worship YHWH in the Holy Mount in Jerusalem. Woe to

the crown of majesty, to the drunkards of Ephraim, whose glorious beauty is a fading flower that are on the head of the fat valleys of them that are overcome with wine!

Look, Adonai [YHWH] has a mighty and strong one that as a downpour of hail and a destroying storm, as a flood of mighty

waters overflowing, will cast down to the earth with the hand.

The crown of majesty, the drunkards of Ephraim will be trampled underfoot:

And the fading flower of the beauty of his glory that is on the head of the fat valley, has been as its first-fruit before summer, that its beholder sees, while it is still in his hand he swallows it. In that day will YHWH of Hosts be for a crown of glory, and for a diadem of beauty to the residue of his people, and for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way;

the ruler and the speaker have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink;

they err in vision, they stumble in judgment.

Because all tables are full of vomit and filthiness so that there is no place that is clean.

Who will he teach knowledge?

And whom will he make to understand doctrine?

Those that are weaned from the milk and drawn from the breasts. Because precept must be upon precept, precept upon precept; line upon line, line upon line;

here a little, and there a little: For with stammering lips and

another tongue will he speak to this people.

To who he said, This is the Resting Place where you may cause the weary to rest; and this is the Place of Rest, but still they would not hear. But the Word of YHWH was to them precept upon precept, precept upon precept;

line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Therefore hear the Word of YHWH, you scornful men that rule this people that are in Jerusalem. Because you have said, we have made a pledge with death, and with Sheol we have made a provision, an overflowing scourge, when it passes over will not meet us, though we have made a lie our refuge and in falsehood have been hidden.

Therefore Adonai YHWH declares, Watch, I lay in Zion for a foundation, a stone (Urim-Thummim)

, a testing stone, a precious cornerstone, a sure foundation: he that believes will not be in panic. Judgment I will also lay to the line and righteousness to the plummet:

and the hail will sweep away the shelter of falsehood, and the waters will overflow the hiding place.

And your pledge with death will be disabled, and your agreement with Sheol will not stand; when the overflowing scourge will pass through, then you will be trampled down by it.

From the time that it goes out it will take you: for morning by morning will it pass over, by day and by night: and it will be a

vexation only to understand the report.

Because the bed is shorter than a man can stretch himself on, and the covering narrower than he can wrap himself in.

Because YHWH will arise up as in Mount Perazim, he will be angry as in the Valley of Gibeon so that he may do his work, his foreign work;

and bring to pass his labor, his foreign labor.

Now, therefore, do not show yourselves scoffers, lest your fetters, be bound fast, For, of a full End, and that a decreed one, have I heard from My Adonai Yahweh of hosts, upon all the land.

Give ear and hear my Voice; listen, and hear my speech. Does the plowman plow all day to sow?

Does he open and break the clods of his ground? Has he not, if he has made level its surface, and sown dill and scattered cummin, and planted wheat in rows, barley in its place, and rye in its own area?

Because his Elohim does instruct him to discretion, and teaches him.

Chapter 29

For the black cummin are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin;

but the black cummim are beaten out with a staff, and the cummin with a rod.

Grain is crushed; because he will not always be threshing it, nor

break it with the wheel of his cart, nor crush it with his horsemen.

This also comes from YHWH of Hosts, that is wonderful in counsel and excellent in working. Woe to Ariel, Ariel, the city of the encampment of David! Add year to year, let festivals run their round.

And I have sent distress to Ariel, and it has been lamentation and mourning, and it has been to me as Ariel.

And I will camp against you all around, and will lay siege against you with a siege-work, and I will raise ramparts against you. And you will be brought down, and will speak out of the ground, and your speech will be low out of the dust, and your voice will be, as of one that practices necromancy, out of the ground, and your speech will whisper out of the dust. Moreover the tumult of your foreigners will be like small dust,

and the sound of the mighty ones will be as chaff that passes away:

yes, it will be in an instant suddenly. You will be visited of YHWH of Hosts with thunder, and earthquakes, and great noise, with storm and whirlwind, and the flame of devouring fire.

And the great number of all the nations that fight against Ariel, even all that fight against her and her bulwark, and that distress her, will be as a dream of a night vision.

It will even be as when a hungry man dreams, and look, he eats; but he wakes up, and his body is empty.

Or as when a thirsty man dreams, and look, he drinks; but he wakes up, and lo, he is faint and his body has an appetite: so will the great

number of all the nations be, that fight against Mount Zion. Be delayed and wonder;

cry out, and be smeared over: they are drunken, but not with wine; they stagger, but not with strong drink.

Because YHWH has poured out upon you the spirit of deep sleep, and has closed your eyes: the speakers and your rulers, the seers he has covered.

And the vision of all has become to you as the words of a book that is sealed, that men deliver to one that is educated saying, read this I ask you: and he replies, I cannot; because it is sealed: And the book is delivered to him that is not educated saying, read this I ask you:

and he replies, I am not educated. Therefore Adonai [YHWH] said, Inasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their respect toward me is taught by the precept of men:

Therefore look, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder:

because the wisdom of their wise ones will perish, and the understanding of their men with degrees will be concealed.

Woe to those going deep from YHWH to hide counsel, and whose works have been in darkness. And they say, who sees us? And who knows us?

Certainly your turning of things upside down will be esteemed as the potter's clay: for will the work say of him that made it, he made me not?

or will the thing framed say of him that framed it, he had no understanding?

Is it not still a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be esteemed as a forest?

And in that day will the deaf hear the Words of The Book, and the eyes of the blind will see out of obscurity, and out of darkness.

The poor also will increase their joy in YHWH, and the needy among men will rejoice in the Holy One of Israel. Because the terrible one is brought to nothing, and the scorner is consumed, and all that watch for wickedness are cut off.

That snares a man as guilty for a case, and lays a lure for him that judges in the court, and turns aside the righteous for a place of chaos.

Chapter 30

Therefore YHWH declares, who ransomed Abraham, concerning the House of Jacob, Jacob will not now be ashamed, neither will his face now grow pale.

But when he sees his children, the work of my hands, in the midst of him, they will consecrate my Name, and consecrate the Holy One of Jacob, and will fear the Elohim of Israel.

They also that erred in mind will come to understanding, and they that murmured will learn doctrine.

Woe to the rebellious children, declares YHWH, that take counsel, but not of me;

and that cover with a covering, but not of my mind, that they may add sin to sin:

That walk to go down into Egypt, and have not inquired from my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore will the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

Because his rulers were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be a help nor profit, but a shame and also a reproach.

The oracle of the animals of the south:

into the land of trouble and anguish, from where comes the young and old lion, the viper and fiery flying serpent.

They will carry their riches on the shoulders of young donkeys, and their treasures on the hump of camels, to a people that will not profit them.

Because the Egyptians will help in vain, and to no purpose: therefore have I cried concerning this, their strength is to sit still.

Now go, write it before them on a tablet, and note it in a scroll, that it may be for the future ages:

That this is a rebellious people, lying children, children that will not hear the Torah of YHWH. That say to the seers, see not; and to the prophets, prophesy not to us right things, speak to us smooth things, prophesy illusions: Get yourself out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before

us. Therefore the Holy One of Israel declares, Because you despise this Word, and trust in oppression and perverseness, and remain in it: Therefore this depravity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant.

And he has broken it as the breaking of the potters' vessel, beaten down, he does not spare, nor is there found in its beating down, a potsherd to take fire from the burning, and to draw out waters from a ditch.

Because Adonai YHWH declares, the Holy One of Israel;

In returning and rest will you be saved;

in quietness and in confidence will be your strength, but you would have none of it.

And you say, no, for on a horse we flee? Therefore you flee, and on the swift we ride!

Therefore swift are your pursuers. Now 1000 will flee at the rebuke of one; at the rebuke of five will you flee: until you are left as a beacon on the top of a mountain, and as an ensign on a hill.

And therefore will YHWH wait, that he may be gracious to you and therefore he will be exalted so that he may have mercy on you.

Because YHWH is an Elohim of Judgment: blessed are all they that wait for him. Because the people will live in Zion at Jerusalem: you will weep no more:

he will be very gracious to you at the voice of your cry; when he

will hear it, he will answer you. And though Adonai [YHWH] give you the bread of adversity and the water of affliction, yet your teachers will not be removed into a corner anymore, but your eyes will see your teachers.

And your ears will hear a Word behind you saying, This is the way, walk you in it, when you turn to the right hand and when you turn to the left.

You will defile also the covering of your graven images of silver, and the religious garments of your metal images of gold:

you will cast them away as a menstruous cloth; you will say to it, away with you! Then will he give the rain of your seed so that you will sow the ground, and bread from the increase of the land, and it will be fat and plenteous;

in that day will your cattle feed in large pastures. The oxen likewise and the young donkeys that ear the ground will eat clean provender that has been winnowed with the shovel and with the fan.

And there will be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the skyscrapers fall. And the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day that YHWH binds up the wounds of his people, and heals the wounds of their infliction. Behold, the Name of YHWH comes from far, burning with his anger and its burden is heavy: his lips are full of indignation

and his tongue as a devouring supernatural fire.

And his breath, as an overflowing stream, will reach to the middle of the neck, to sift the nations with the sieve of vanity:

and there will be a bridle in the jaws of the people, causing them to err.

You will have a song, as in the night when a consecrated festival is prepared;

and gladness of heart, as when one goes with a pipe to come into the mountain of YHWH, to the Rock [Urim-Thummim] of Israel.

Then YHWH will cause his majestic Voice to be heard, and will show the lighting down of his forces, with the storming indignation of his nostrils flaring, and with the flame of devouring supernatural fire, with driving storm, thunderstorm and hailstones.

Chapter 31

Because through the Voice of YHWH will the Assyrian be beaten down that struck with a rod. And every passage of the settled staff that YHWH causes to rest on him, has been with tambourine, and with lyre, and in battles of shaking he has fought with it.

For, arranged from former time is Tophet, even it for the king is prepared, he has made deep, he has made large, its pile is fire and much wood, the breath of YHWH, as a stream of brimstone, is burning in it!

Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong;

but they look not to the Holy One of Israel, neither inquire of YHWH! And he also is wise, and brings on bad, and his Words he has not turned aside, and he has risen against a house of wicked doers, and against the help of workers of wickedness. Now the Egyptians are men, and not elohim; and their horses flesh, and not spirit.

When YHWH will stretch out his hand, both he that helps will fall, and he that is helped will fall down, and they all will fail together.

Because YHWH has said to me, As the lion and the young lion roaring on their prey, when a multitude of shepherds is called out against him, he will not be afraid of their voice, nor humble himself because of the sound of them.

So will YHWH of Hosts come down to fight for Mount Zion and for the hill.

As birds flying, so does YHWH of Hosts Cover over Jerusalem, covering and delivering, passing over, and causing to escape.

Turn back to him from whom the children of Israel have deepened apostasy.

Chapter 32

Because in that day everyone will cast away their idols of silver, and their idols of gold that your own hands have made to yourself for a sin. And the Assyrian will drop by a sword not of man,

and a sword not of man will consume him. So he will not escape the sword, and his young men will be reduced to serfdom.

Then he will pass over to his stronghold for fear, and his rulers will be afraid of the ensign, declares YHWH, whose fire is in Zion, and his furnace in Jerusalem.

Behold, a King will reign in righteousness, and princes will rule in judgment.

And each has been as a hiding place from wind, and as a secret hiding place from inundation, as rivulets of waters in a dry place, as a shadow of a heavy rock in a weary land.

And the eyes of them that see will not be dim, and the ears of them that hear will listen.

The heart also of the impetuous will understand knowledge, and the tongue of the stammering will be ready to speak plainly.

A fool is no more called noble, and to a miser it is not said, rich;

Because the foolish person will speak profane actions, and his heart will work wickedness, to practice hypocrisy, and to utter error against YHWH, to make empty the lives of the hungry, and he will cause the drink of the thirsty to fail.

The instruments also of the scoundrel are bad:

he advises an evil plan to destroy the poor with false testimony, even when the poor speaks justly.

And the noble counseled noble things, and he for noble things stands.

Rise up, you women that are at ease; hear my voice, you careless daughters; give ear to my speech. Many days and years will you be

troubled, you careless women:

because the vintage will fail, the harvest will not come. Tremble, you women that are at ease; be troubled, you careless ones:

strip yourselves, make yourselves naked and gird sackcloth on your hips. They will lament for the breasts, for the pleasant fields, for the fruitful vine.

Upon the land of my people will come up thorns and briers;

yes, upon all the houses of joy in the joyous city. Because the palaces shall be forsaken; the multitude of the city will be left;

the strongholds and towers will be for Age-Lasting dens, a joy of wild donkeys, a pasture of herds;

Until the spirit is poured upon us from the High Place, and the wilderness becomes a fruitful field, and the fruitful field is esteemed for a forest.

Then judgment will reside in the wilderness, and righteousness remains in the fruitful field. Then the work of righteousness will be peace; and the effect of righteousness quietness and security for the ages. And my people will live in a peaceable habitation, and in secure dwelling places, and in quiet resting places; When it will hail, coming down on the forest; and the city will be utterly laid low. Blessed are you that sow beside all waters, that send out from there the feet of the ox and the donkey.

Chapter 33

Woe to you that spoil, and you were not spoiled;

and deal treacherously, and they dealt not treacherously with you!

when you will cease to destroy, you will be devastated;

and when you will make an end to deal treacherously, they will deal treacherously with you.

O YHWH, be gracious to us;

we have waited for you: be you their arm every sunrise, our deliverance also in the time of trouble.

At the sound of the roaring the people fled; at the lifting up of yourself the nations were scattered.

And your plunder will be gathered like the gathering of the locust: as the running to and fro of locusts will he run upon them.

YHWH is exalted; because he lives in the High Place: he has filled Zion with judgment and righteousness.

And wisdom and knowledge will be the stability of your times, and riches of salvation: the respect of YHWH is his treasury.

Look, their heroes will cry outwardly: the ambassadors of peace will weep bitterly.

The highways lie deserted, the wayfaring man is removed:

he has broken the covenant, he has despised the cities, he regards no mortal person. The earth mourns and languishes:

Lebanon is ashamed and cut down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I arise, declares

YHWH; now will I be exalted; now will I lift up myself.

You will conceive chaff, you will bring forth stubble: your breath, as fire, will devour you. And the people will be as the burning of lime: as thorns cut up will they be burnt in the fire. Hear, you that are far off, what I have done;

and you that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness has surprised the hypocrites.

Who among us will live with the devouring supernatural fire?

Who among us will live with Age-Lasting burnings? He that walks righteously, and speaks with equity;

he that despises the gain of oppressions, that shakes his hands from the holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing bad;

He will reside in the High Place: his refuge will be the stronghold of rocks: food will be given to him; his waters will be sure. Your eyes will see the King in his beauty: they will see the land that is very far off. Your heart will meditate terror.

Where is the scribe? Where is the receiver? where is he that declared from the pulpit? You will not see a fierce people, a people of an unfathomable speech than you can perceive;

of a deriding tongue that you cannot understand.

Look on Zion, the city of the Appointed Place: your eyes will see Jerusalem a quiet habitation, a Tabernacle that will not be taken down; not one of its pegs will ever be removed, neither will any of

its cords be pulled away.

But there the glorious YHWH will be to us a place of broad rivers and streams;

Chapter 34

no ships with oars will go into it, neither will great tanker ships pass by there. Because YHWH is our Judge, YHWH is our Lawgiver, YHWH is our King;

He will save us. Your tackling is loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great plunder divided;

the lame take the booty. And the inhabitant will not say, I am sick: the people that live there will be forgiven their depravity. Come near you nations, to hear; and listen you people: let the earth hear

and all that are in it; the world, and all things that come forth from it. Because the Anger of YHWH is upon all nations, and his rage upon all their armies:

he has Devoted them to Destruction, he has delivered them to the slaughter.

Their fatally wounded will also be cast out,

and their stench will come up out of their carcasses, and the mountains will be dissolved in their blood. And all the stars of the cosmos will be decaying, and the universe will be rolled together as a scroll: and all their star systems will fade away, as the leaf falls off from the vine, and as a falling fig from the fig tree. Because my

sword will be bathed in the cosmos:

see, it will come down upon Edom, and upon the people of my curse, to Judgment. The sword of YHWH is filled with blood, it is made fat with fatness, and with the blood of lambs and he-goats, with the fat of the kidneys of rams: for YHWH has a sacrifice in Bozrah, and a great slaughter in the land of Edom.

And the buffalo will come down with them, and the steers with the bulls;

and their land will be soaked with blood, and their dust made fat with fatness.

Because it is the day of YHWH's vengeance, and the year of retribution for the controversy of Zion.

And the stream bed will be turned into pitch, and the dust into brimstone, and the land will become burning pitch.

It will not be quenched night or day, the smoke will ascend for the ages: from generation to generation it will lie waste; none will pass through it for the ages of ages.

But the pelican and the hedgehog will possess it; the owl also and the raven will live in it: and he will stretch out upon it the measuring line of wasteland, and the stones of void.

They will call the nobles to the kingdom, but none will be there, and all her princes will be ceasing. And thorns will come up in her palaces, nettles and brambles in the fortresses:

and it will be a habitation of dragons, and a court for owls. The

wild animals of the desert will also meet with the wild animals of the island, and the satyr will cry to his fellow;

the screech owl also will rest there, and find for herself a place of rest. There will the great owl make her nest, lay, and hatch, and gather under her shadow:

Chapter 35

there will the vultures also be gathered, everyone with her mate. Inquire out of The Bible of YHWH, and read:

not one of these will fail, none will want her mate: for my mouth it has commanded, and his spirit it has gathered them. And he has cast the lot for them, and his hand has divided it to them by line:

they will possess it for the ages, from generation to generation will they reside there.

The wilderness and the desert will rejoice for them; and the steppe will rejoice and blossom as the rose. It will blossom abundantly, and rejoice even with joy and singing:

the glory of Lebanon will be given to it, the excellency of Carmel and Sharon, they will see the glory of YHWH, and the ornament of our Elohim.

Strengthen you the slack hands, and secure the feeble knees. Say to them that are of a fearful heart, be strong, fear not: see, your Elohim will come with vengeance, even Elohim with a benefit; he will come and liberate you. Then the eyes of the blind will be opened,

and the ears of the deaf will be unstopped.

Then will the lame person leap as a hart, and the tongue of the dumb sing: because in the wilderness will waters break out, and streams in the desert.

And the parched ground will become a pool,

and the thirsty land springs of water: in the habitation of serpents, where each lay, will be grass with reeds and rushes. And a highway will be there and a road, and it will be called The Road of Holiness; the unclean will not pass over it;

Chapter 36

but it will be for those, the wayfaring person, though fools will not go or stray on it. No lion will be there, nor any ravenous beast will go up, they will not be found there; but the ransomed will walk there only.

And the ransomed of YHWH will return, and come to Zion with songs and Age-Lasting joy upon their heads:

they will obtain joy and gladness, and sorrow and sighing will flee away. Now it came to pass in the 14th year of King Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah, and captured them.

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a great army.

And he stood by the conduit of the Upper Pool in the highway of the Fuller's Field. Then came out to him Eliakim (Elohim set up)

, Hilkiah's son that was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

Then Rabshakeh said to them, Say you now to Hezekiah, this is what the great king, the king of Assyria says, what confidence is this with which you trust? I have said: Only, a word of the lips! Counsel and might is for battle: now, on whom have you trusted, that you have rebelled against me?

Lo, you trust in the staff of this broken reed, on Egypt; where if a man leans, it will go into his hand and pierce it:

so is Pharaoh king of Egypt to all that trust in him. But if you say to me, we trust in YHWH Elohim:

is it not he, whose worship places and whose altars Hezekiah has removed, and said to Judah and to Jerusalem, You will worship before this Altar?

Now therefore give pledges I ask you, to my master the king of Assyria, and I will give you 2000 horses, if you are able on your behalf to set riders on them. How then will you turn away the face of one captain of the least of my master's slaves, and put your trust on Egypt for chariots and for horsemen? And now, without YHWH have I come up against this land to destroy it? YHWH said to me, Go up against this land, and make it waste. Then replied Eliakim and Shebna and Joah to Rabshakeh, Speak, I ask you, to your servants in the Syrian language; because we understand it: and do not speak to us in the Hebrew language, in the ears of the people that are on the wall.

But Rabshakeh replied, has my master sent me to your master and

to you to speak these words?

Has he not sent me to the men that sit on the wall, that they may eat their own excrement, and drink their own piss with you?

Then Rabshakeh stood, and cried with a loud voice in the Hebrew language and said, hear you the words of the great king, the king of Assyria.

The king declares, let not Hezekiah deceive you:

because he will not be able to deliver you.

Neither let Hezekiah make you trust in YHWH saying, YHWH will certainly deliver us: this city will not be delivered into the hand of the king of Assyria.

Listen not to Hezekiah, because the king of Assyria says, make an agreement with me by a treaty of peace, and come out to me.

And eat you everyone from his vine, and every one of his fig tree, and drink everyone the waters of his own cistern;

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware unless Hezekiah persuades you saying, YHWH will deliver us.

Has any of the elohim of the nations delivered his land out of the hand of the king of Assyria? Where are the elohim of Hamath and Arphad? Where are the elohim of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the elohim of these lands, that have delivered their land out of my hand, that YHWH should deliver Jerusalem out of my hand? But

they held their peace, and answered him not a word, because the king's commandment was to answer him not.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

Chapter 37

And it came to pass when king Hezekiah heard it, that he tore his clothes and covered himself with sackcloth, and went into the Temple of YHWH.

And he sent Eliakim, who was over the household, and Shebna the scribe, and the Elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz.

And they said to him, this is what Hezekiah says, this day is a day of trouble and of rebuke, and of blasphemy: because the children are come to birth, and there is not strength to gender.

It may be YHWH Elohim will hear the words of Rabshakeh, who the king of Assyria his master has sent to reproach the living Elohim, and will judge the words that YHWH Elohim has heard:

therefore lift up your prayer for the remnant that is left.

So the slaves of king Hezekiah came to Isaiah.

Then Isaiah replied to them, This is what you will tell your master, YHWH declares, Be not afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me.

Look, I will send a blast upon him,

and he will hear a rumor and return to his own land;

and I will cause him to fall by the sword in his own land. So Rabshakeh returned, and found the king of Assyria warring against Libnah:

because he had heard that he was departed from Lachish. And he heard it reported concerning Tirhakah king of Ethiopia, he has come out to make war with you.

And when he heard it, he sent messengers to Hezekiah saying, this is what you will speak to Hezekiah king of Judah saying, let not your Elohim, in whom you trust deceive you saying, Jerusalem will not be given into the hand of the king of Assyria.

Look, you have heard what the kings of Assyria have done to all lands by destroying them utterly;

and will you be delivered?

Have the elohim of the nations delivered them that my fathers have destroyed, as Gozan, Haran, Rezeph, and the children of Eden that were in Telassar?

Where is the king of Hamath and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

Then Hezekiah received the letter from the hand of the messengers and read it: and Hezekiah went up to the Temple of YHWH, and spread it before YHWH. And Hezekiah prayed to YHWH saying, O YHWH of Hosts, Elohim of Israel, that live between the cherubim,

you are Elohim, even you alone

of all the kingdoms of the earth:

you have made the cosmos and earth. Incline your ear O YHWH and hear;

open your eyes O YHWH and see: and hear all the words of Sennacherib that he has sent to reproach the living Elohim.

Of a Truth YHWH, the kings of Assyria have laid waste all the nations, and their countries, and have cast their elohim into the fire, because they were not elohim, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore O YHWH Elohim, save us from his hand so that all the kingdoms of the earth may know that you are YHWH, even you only. Then Isaiah the son of Amoz sent to Hezekiah saying, This is what YHWH Elohim of Israel replies, Whereas you have prayed to me against Sennacherib king of Assyria:

This is the Word that YHWH has spoken concerning him;

The virgin, the daughter of Zion, has despised you and laughed you to scorn; the daughter of Jerusalem has shaken her head at you. Who have you reproached and blasphemed? And against whom have you exalted your voice and lifted up your eyes on high? Even against the Holy One of Israel.

By your servants have you reproached Adonai [YHWH] and have said, by the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon.

And I will cut down the tall cedars and the choice cypress trees:

and I will enter into the height of his territory, and the forest of his Carmel (garden-land). I have excavated and drunk water; and with the sole of my feet have I dried up all the rivers of the fenced places. Have you not heard from afar? It I did, from days of old that I formed it. Now, I have brought it in, and it is to make desolate, ruinous heaps those fenced cities.

Therefore their inhabitants were of small power, they were dismayed and confounded:

they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it has grown up. But I know your abode and you're going out, and you're coming in and your rage against me.

Because your rage against me and your arrogance has come up into my ears, therefore will I put my hook in your nose and my bridle in your lips, and I will turn you back by the road by which you came.

And this will be a sign to you, you will eat this year such as grows of itself;

and the second year what springs of the same:

and in the third year you will sow and reap, and plant vineyards and eat its fruit.

And the remnant that is escaped of the House of Judah will again take root downward, and bear fruit upward.

Because out of Jerusalem will go forth a remnant, and they that escape out of Mount Zion:

the zeal of YHWH of Hosts will do this. Therefore this is what YHWH declares concerning the king of Assyria, he will not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same will he return and will not come into this city, declares YHWH. Because I will defend this city to save it for my own sake, and for my slave David's sake.

Then the Angel of YHWH went out, and struck in the camp of the Assyrians 185,000 men;

and when they arose early in the morning, lo, they were all dead corpses. So Sennacherib king of Assyria left, and went and returned and lived at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his elohim, that Adrammelech and Sharezer his sons killed him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his place.

Chapter 38

In those days was Hezekiah deathly ill.

And Isaiah the prophet the son of Amoz came to him and said to him, this is what YHWH says, set your house in order because you will die, and not live. Then Hezekiah turned his face toward the sides of the Altar, and prayed to YHWH,

and said, remember now O YHWH, I beseech you, how I have walked before you in Truth and with a whole heart, and have done what is good in your sight.

And Hezekiah wept intensely. Then came the Word of YHWH to Isaiah saying,

Go and say to Hezekiah, This is what YHWH says, the Elohim of David your forefather, I have heard your prayer, I have seen your tears:

see, I will add to your days 15 years.

And I will deliver you and this city out of the hand of the king of Assyria:

and I will defend this city.

And this will be a sign to you from YHWH, that YHWH will do this thing that he has spoken;

Look, I will cause the shadow on the sundial that has gone down with the sun on the sundial of Ahaz, to go back ten degrees. So the sun's shadow went back ten degrees on the sundial on which it had gone down. The writing of Hezekiah king of Judah, when he had been sick and was recovered from his illness.

I said, in the prime of my life I will go to the gates of Sheol:

I am deprived of the remainder of my years.

I said, no more will I see YHWH, even YHWH in the land of the living: I will look upon mankind no more in the inhabited world. My sojourning has departed, and been removed from me as a shepherd's tent, I have drawn together, as a weaver my life, By weakness it cuts me off, from day to night you do end me. I have set him till morning as a lion, so does he break all my bones, from day

to night you do end me.

Like a crane or a swallow so did I chatter:

I did mourn as a dove:

my eyes fail with looking upward: O YHWH, oppression is on me; be my surety.

What will I say? he has both spoken to me, and himself has done it: I will go softly all my years in the bitterness of my life.

O Adonai [YHWH], by these things men live and in all these things is the life of my breath: so will you restore and resurrect me to life.

Look, for peace I had great bitterness: but you have in love to my life delivered it from the pit of nothing: because you have cast all my sins behind your back.

For those in the mansion of the dead cannot praise you; nor can the dead return you thanks, nor they in Hades hope for your kindness.

The living, the living, he will praise you, as I do this day: the father to the children will make known your Truth.

YHWH was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the Temple of YHWH. Because Isaiah had said, let them take a lump of figs and lay it for a rub on the boil, and he will recover. Hezekiah also had said, what is the sign that I will go up to the Temple of YHWH?

Chapter 39

At that time Merodachbaladan, the son of Baladan, king of Babylon,

sent letters and a present to Hezekiah:

because he had heard that he had been sick, and was recovered.

Then Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor. And all that were found in his treasury:

there was nothing in his house, nor in all his dominion, that Hezekiah did not show them. Then Isaiah the prophet came to King Hezekiah and asked him, what did you say to these men?

And from where did they come to you from? And Hezekiah replied, they are come from a far country to me, even from Babylon.

Then he asked, what have they seen in your house? And Hezekiah answered, all that is in my house have they seen: there is nothing among my treasury that I have not shown them. Then Isaiah said to Hezekiah, Hear the Word of YHWH of Hosts: Note, the days come that all that is in your house, and what your forefathers have laid up in store until this day, will be carried to Babylon: nothing will be left, declares YHWH.

And of your sons that will issue from you, that you will gender, will they take away;

and they will be eunuchs in the palace of the king of Babylon.

Chapter 40

Then Hezekiah replied to Isaiah, good is the Word of YHWH that you have spoken. He said further, that is because there will be

peace and Truth in my days. Comfort you, comfort you my people, declares your Elohim.

Speak you comfortably to Jerusalem and cry to her, that her warfare is accomplished, that her punishment is determined:

because she has received of YHWH's hand double for all her sins.

The voice of him that cries in the uninhabited land, Prepare you the Path of YHWH, make straight in the desert a highway for our Elohim. Every steep valley will be swept away, and every mountain and hill will become lowered:

and the hills will be made level country, and the mountain chains a level plain.

And the glory of YHWH will be revealed, and all flesh will see it together:

because the mouth of YHWH has spoken. The voice said, Cry; And he said, what will I cry? All flesh is grass and all its goodness is as the flower of the field:

The grass withers, the flower fades: because the breath of YHWH blows on it: certainly the people are grass. The grass withers, the flower fades: but the Word of our Elohim will stand for the ages.

O Zion, that brings Good News, get yourself up into the high mountain;

O Jerusalem that brings Good News, lift up your voice with strength;

lift it up, be not afraid; say to the cities of Judah, watch your

Elohim! Look, Adonai YHWH will come with a strong hand and his arm will rule for him: see, his reward is with him and his work before him. He will feed his flock like a shepherd: he will gather the lambs with his arm, and carry them in his bosom, and will gently lead those that are with young.

Who has measured the waters in the hollow of his hand, and measured out the cosmos with the span [approx.

nine inches], and calculate the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of YHWH, or being his counselor has taught him?

With whom took he counsel, and who instructed him and taught him in the Path of Judgment, and taught him knowledge, and showed to him the way of understanding?

See, the nations are as a drop of a bucket, and are counted as the small dust of the balance:

look, he takes up the isles as a very little thing.

And Lebanon is not sufficient to burn, nor its animals sufficient for a whole Burnt-Offering.

All nations before him are as nothing;

and they are counted to him less than nothing, and places of chaos. To whom then will you liken Elohim? Or what likeness will you compare to him? The workman casts a graven image, and the goldsmith beats it out with gold, and refines silver chains.

He that is so impoverished that he has no offering chooses a tree that will not rot;

he finds himself a skillful craftsman to prepare a graven image that will not be dislodged. Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?

It is he that sits upon the vault of the cosmic expanse of the earth, and its inhabitants are as grasshoppers;

that stretches out the universe as a veil, and spreads them out as a tent to live in:

That brings the judicious to nothing;

he makes the judges of the earth as emptiness. Yes, they will not be planted; yes, they will not be sown: yes, their stock will not take root in the earth: and he will also blow upon them, and they will wither, and the whirlwind will take them away as stubble. To whom then will you liken me, or will I be equal? Declares the Holy One.

Lift up your eyes on the Elevated Place, and see who has created these things, that brings out their stars by number:

he calls them all by names by the greatness of his might, because that he is strong in power;

not one fails.

Why say you O Jacob, and speak O Israel, my way is hidden from YHWH, and my judgment is passed over from my Elohim?

Have you not known? Have you not heard, that the Age-Lasting Elohim, YHWH, the Creator of the whole earth, faints not, neither is weary? There is no searching of his understanding. He gives power to the faint; and to them that have no might he increases strength. Even the youths will faint and be weary, and the young men will stagger:

But they that wait on YHWH will renew their strength; they will mount up with wings as eagles; they will run and not be weary; and they will walk and not faint.

Chapter 41

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

Who raised up the righteous from the East, called him to his feet, gave the nations before him and made him rule over kings?

He gave them as the dust to his sword, and as driven stubble to his bow.

He pursued them, and passed safely;

even by the way that he had not gone with his feet.

Who has performed and done this, calling the generations from the beginning?

I, YHWH, the first (Alpha), and with the last (Omega); I am he. The isles saw it and feared; the ends of the earth were afraid, drew near and came.

They helped everyone his neighbor; and everyone said to his brother, be of good courage.

And strengthen does an artisan the refiner, a smoother with a hammer, him who is beating on an anvil saying, for joining it is good, and he strengthens it with nails, it is not moved!

But you Israel, are my slave, Jacob who I have chosen, the seed of Abraham my friend. You who I have taken from the ends of the earth, and called you from the chief men and said to you, You are my slave;

I have chosen you and not cast you away. Do not fear because I am with you: be not dismayed because I am your Elohim:

I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness. Look, all they that were incensed against you will be ashamed and confounded:

they will be as nothing and they that strive with you will perish. You seek them and find them not, the men who debate with you, they are as nothing, yes, as nothing, the men who war with you. Because I YHWH Elohim will hold your right hand saying to you, Fear not; I will help you.

Fear not, you worm Jacob and you men of Israel;

I will help you declares YHWH, and your Kinsmen-Redeemer, the Holy One of Israel.

Look, I will make you a new sharp threshing instrument having teeth: you will thresh the mountains and beat them small, and will make the hills as chaff. You will fan them and the wind will carry

them away, and the whirlwind will scatter them: and you will rejoice in YHWH, and will glory in the Holy One of Israel.

When the poor and needy seek water, and there is none, and their tongue fails for thirst, I YHWH will hear them, I the Elohim of Israel will not forsake them.

I will open rivers in Appointed Places, and fountains in the middle of the valleys: I will make the uninhabited land a pool of water, and the dry land springs of water.

I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the olive tree; I will set in the desert the cypress tree, and the pine, and the evergreen tree together:

That they may see and know, consider and understand together, that the hand of YHWH has done this, and the Holy One of Israel has created it.

Produce your cause declares YHWH; produce your strong reasons, says the King of Jacob.

Let them draw near and tell you what will happen, or such things as these before they come to pass.

Tell us that we may apply our understanding, and that we may know the final issue, and the train of events leading to it.

Tell us, announce to us the things in successive train to the issue; and we will acknowledge that you are elohim. Confer favours and inflict punishments, and we will pay respect and see at once, that wherever you are thence is your operation. Lo, you are nothing, and your work of worthlessness, an Abomination – it fixes on you.

I have raised up one from the North, and he will come: from the rising of the sun will he call upon my Name: and he will come upon rulers as upon mortar, and as the potter tramples clay.

Who has declared from the beginning, that we may know?

And formerly that we may say, he is righteous?

Yes, there is none that expounds, yes, there is none that declares, yes, there is none that hears your words.

The first will say to Zion, look, watch them:

Chapter 42

and I will give to Jerusalem one that brings Good News. For I observed and there was no one;

even among them, and there was no counselor, that when I asked of them could answer a word.

Behold, they are all vanity; their works are nothing: their cast images are wind and confusion. Observe my slave, whom I uphold;

my Elect in who my heart delights; I have put my spirit upon him: he will publish Judgment to the Gentiles.

He will not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed will he not break, and the smoking flax will he not quench: he will publish Judgment unto Truth. He will not fail nor be discouraged until he has set Judgment in the earth:

and the isles will wait for his Torah. This is what Elohim YHWH declares, he that created the cosmos and stretched them out;

he that spread out the earth and what grows out of it; he that gives breath to the people on it, and breath to them that walk therein:

I YHWH have called you in righteousness, and will hold your hand and will guard you, and give you for a pledge of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

I am YHWH: that is my Name, and my glory will I not give to another, neither my praise to graven images. Look, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing to YHWH a new song, and his praise from the end of the earth, you that go down to the sea, and all that are there; the isles and its inhabitants.

Let the wilderness and the cities lift up their voice, the villages that Kedar does inhabit:

let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let them give glory to YHWH and declare his praise in the islands. YHWH will go out as a mighty man, he will stir up jealousy like a man of war: he will cry, yes roar; he will prevail against his enemies.

I have kept silent from of old, I keep silent, I refrain myself, As a travailing woman I cry out, I desolate and swallow up together.

I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

And I will bring the blind by a way that they knew not;

I will lead them in paths that they have not known:

I will make darkness light before them, and crooked things straight. These things will I do to them and not forsake them. They will be turned back, they will be greatly ashamed that trust in graven images, that say to the cast images, you are our elohim. Hear you deaf; and look you blind so that you may see.

Who is blind, but my slave?

Or deaf as my messenger that I sent?

Who is blind as he that is at peace, and blind as YHWH's slave? Seeing many things, but you observe not; opening the ears, but he hears not. YHWH is well pleased for his righteousness' sake; he will magnify the Torah, and make it honorable.

But this is a people robbed and spoiled;

they are all of them snared in holes, and they are hidden in prison houses: they are for a prey, and none delivers; for a spoil and none says, restore. Who among you will give ear to this? Who will listen and hear for the times to come?

Who gave Jacob for a plunder and Israel to the robbers? Did not YHWH, he against whom we have sinned? Because they would not walk in his ways, neither were they obedient to his Law.

Therefore he has poured on him the fury of his anger, and the strength of battle: and it has set him on fire all around, still he knew not and it burned him, still he laid it not to heart.

Chapter 43

But now this is what YHWH that created you declares O Jacob, and he that formed you O Israel, Fear not because I have ransomed you, I have called you by your name; you are mine.

When you pass through the danger I will be with you;

and through the rivers they will not overflow you: when you walk through the fire, you will not be burnt; neither will the flame kindle upon you. Because I am YHWH Elohim, the Holy One of Israel, your Savior: I gave Egypt for your ransom, Ethiopia and Seba for you.

Since you were precious in my sight, you have been honorable, and I have loved you:

therefore will I give men for you and people for your life. Fear not because I am with you: from the East will I bring in your seed, and gather you from the West;

I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even everyone that is called by my Name because I have created them for my glory, I have formed them, yes, I have made them.

Bring out the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together and let the people be assembled: who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be made

righteous: or let them hear and say, it is Truth.

You are my witnesses declares YHWH, and my slave whom I have chosen:

that you may know and believe me, and understand that I am he: before me there was no elohim formed, neither will there be after me. I, even I am YHWH; and beside me there is no savior.

I have declared and saved, and proclaimed, when there was no foreign elohim among you:

therefore you are my witnesses declares YHWH, that I am Elohim.

Yes, before the day was,

I am He; and there is none that can deliver out of my hand: I will work and who will turn it back?

This is what YHWH declares, your Kinsmen-Redeemer, the Holy One of Israel;

For your sake I have sent to Babylon, and have brought down all their nobles and the Chaldeans, whose cry is in the ships. I am YHWH, your Holy One, the creator of Israel, your King.

This is what YHWH says, that makes a road in the sea, and a path in the fierce waters;

That brings out the chariot and horse, the army and the power; they will lie down together, they will not rise: they are extinct, they are quenched as a wick.

Remember not the former things, neither consider the things of old.

Look, I will do a new thing; now it will spring forth; will you not know it?

I will even make a road in the wilderness, and rivers in the desert.

The animal of the field will honor me, the serpent and the owls:

because I give waters in the uninhabited land, and rivers in the desert, to give drink to my people, my chosen. This people I have formed for myself; they will show forth my praise. But you have not called upon me O Jacob;

but you have been weary of me O Israel. You have not brought me the small cattle of your whole Burnt-Offerings; neither have you honored me with your sacrifices.

I have not caused you to serve with an offering, nor wearied you with frankincense. You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices:

but you have made me to serve with your sins, you have wearied me with your depravity.

I, even I, am he that blots out your transgressions for my own sake, and will not remember your sins.

Put me in remembrance: let us plead together:

Chapter 44

declare you, that you may be made righteous.

Your first ancestor has sinned, and your teachers have transgressed against me. Therefore I have desecrated the rabbis of the Holy

Place, and have given Jacob to the curse, and Israel to reproaches.

Yet now hear, O Jacob my slave; and Israel who I have chosen: This is what YHWH declares that fashioned you, and formed you from the womb, which will help you;

Fear not O Jacob my slave; and you, Jeshurun (upright one)

, whom I have chosen. Because I will pour water on him that is thirsty, and floods on the dry ground: I will pour my breath upon your seed, and my blessing on your offspring.

And they will spring up as among the grass, as willows by the water courses. One will say, I am YHWH's; and another will call himself by the Name of Jacob; and another will subscribe with his hand to YHWH, and surname himself by the name of Israel. This is what YHWH the King of Israel declares, and his Kinsmen-Redeemer, YHWH of Hosts; I am the first (Alpha), and I am the last (Omega); and beside me there is no Elohim.

And who as I, will call and declare it, and arrange it for me, since my placing the people of antiquity, and things that are coming and those that do come, declaring to them?

Fear not, neither be afraid: have not I told you from that time and have declared it? You are even my witnesses. Is there an Elohim beside me? Yes, there is no Elohim; I know not any.

They that fashion a graven image are all of them vanity;

and their delectable things will not profit;

and they are their own witnesses; they see not, nor know; that they

may be ashamed. Who has formed an elohim, or cast a graven image that is profitable for nothing? Look, all his fellows will be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they will fear and they will be ashamed together.

The smith with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry and his strength fails: he drinks no water and is faint.

The carpenter stretches out his rule;

he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man;

that it may remain in the house. He cuts himself down cedars, and takes the cypress and the oak that he strengthens for himself among the trees of the forest:

he plants an ash, and the rain does nourish it. Then will it be for a man to burn: because he will take and warm himself; yes, he kindles it and bakes bread; yes, he fashions an elohim, and worships it; he fashions it a graven image and falls down to it. He burns part of it in the fire; with part of it he eats meat; he roasts roast, and is satisfied: yes, he warms himself and says, Aha, I am warm, I have gazed at the fire.

And the residue he fashions into an elohim, even his graven image: he falls down to it, and worships it, and prays to it saying, deliver me because you are my elohim.

They have not known nor understood: because he has shut their eyes so that they cannot see, and their hearts so that they cannot understand.

And none considers in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire;

yes, also I have baked bread upon its coals; I have roasted meat and eaten it: and will I fashion the residue as an abomination? will I fall down to the stock of a tree? He feeds on ashes: a deceived heart has turned him aside so that he cannot deliver his life, nor say, is there not a lie in my right hand?

Remember these, O Jacob and Israel; because you are my slave: I have formed you; you are my slave: O Israel, you will not be forgotten of me.

I have blotted out by the cloud-mass your transgressions, and through the cloud-mass those punishments for sins: return to me because I have ransomed you.

Sing, O you cosmos;

because YHWH has done it: shout, you lower parts of the earth: break out into singing you mountains, O forest, and every tree:

because YHWH has ransomed Jacob, and glorified himself in Israel. This is what YHWH your Kinsmen-Redeemer declares, and he that formed you from the womb, I am YHWH that fashions all things;

that stretches out the cosmos alone; that spreads abroad the earth by myself; That frustrates the omens of the liars, and makes false prophets mad; that turns wise men backward, and makes their

knowledge foolish;

That confirms the Word of his slave, and performs the counsel of his messengers; that declares to Jerusalem, You will be inhabited; and to the cities of Judah, You will be rebuilt, and I will raise up the ruined place: That says to the ocean deep, Be dry, and I will dry up your underground streams:

That says of Cyrus, he is my shepherd, and will perform all my pleasure:

Chapter 45

even saying to Jerusalem, You will be rebuilt; and to the Temple, Your foundation will be laid. This is what YHWH says to his anointed, to Cyrus, whose right hand I have strengthened, to subdue nations before him; and I will loose the loins of kings, to open before him the two gates; and the gates will not be shut;

I will go before you and make the crooked places straight: I will break in pieces the gates of brass, and cut apart the bars of iron:

And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, YHWH that call you by your name, am the Elohim of Israel.

For Jacob my slaves' sake, and Israel my elect, I have even called you by your name:

I have surnamed you, though you have not known me. I am YHWH, and there is none else, there are no Elohim besides me: I girded you, though you have not known me:

That they may know from the rising of the sun, and from the west, that there is none besides me.

I am YHWH, and there is none else. I form the light and create darkness: I make peace and create evil: I YHWH do all these things.

Drop down you cosmos from above, and let the skies pour down righteousness:

Let the earth open, and let them bring forth salvation, and let righteousness spring up together;

I YHWH have created it. Woe to him that strives with his Maker! Let the potsherd strive with the potsherds of the earth.

Will the clay say to him that fashioned it, what are you making? Or your work, he has no hands? Woe to him that says to his dad, what do you gender? or to the woman, what have you engendered? This is what YHWH declares, the Holy One of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the work of my hands command you me.

I have made the earth and created man upon it: I, even my hands, have stretched out the universe, and all their stars have I commanded.

I have raised him up in righteousness, and I will direct all his ways:

he will build my city, and he will let go my captives, not for price or reward declares YHWH of Hosts. This is what YHWH says, The labor of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, will come over to you and they will be yours.

They will come after you;

in chains they will come over and they will fall down to you, they will make supplication to you saying, certainly Elohim is in you; and there is none else, there is no Elohim. Of a Truth you are an Elohim that hides yourself, O Elohim of Israel, the Savior. They will be ashamed, and also confounded, all of them: they will go to confusion together that are creators of idols.

But Israel will be saved in YHWH with an Age-Lasting Salvation:

you will not be ashamed nor confounded unto the ages of futurity. Because this is what YHWH declares that created the universe; Elohim himself that formed the earth and created it; He has established it, he created it not in confusion, he formed it to be inhabited: I am YHWH; and there is none else. Not in secret have I spoken, in a dark place of the earth,

I have not said to the seed of Jacob, In vain seek you me, I am YHWH, speaking righteousness, declaring uprightness.

Assemble yourselves and come; draw near together, you that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray to an elohim that cannot save.

Tell you and bring them near;

yes, let them take counsel together: who has published this from ancient time? Who has told it from that time? Have not I YHWH? And there is no Elohim besides me; a just Elohim and a Savior; there is none besides me. Look to me and be saved, all the ends of

the earth: because I am Elohim, and there is none else.

I have adjured by myself, the Word is gone out of my mouth in righteousness, and will not return, that to me every knee will bow, every tongue will adjure.

Certainly one will say, in YHWH I have righteousness and strength:

even to him will humanity come;

Chapter 46

and all that are incensed against him will be ashamed.

In YHWH will all the seed of Israel be made righteous, and will glory.

Bel bows down, Nebo stoops, their idols were on the beasts, and on the cattle: your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Listen to me, O House of Jacob, and all the remnant of the House of Israel that are borne by me from the belly that are carried from the womb:

And even to your old age I am he;

and even to gray hairs will I carry you: I have made, and I will bear; I will carry and will deliver you. To whom will you liken me, and make me equal, and compare me that we may be like?

They lavish gold out of the bag and weigh silver in the balance, and hire a goldsmith; and he fashions it into an elohim: they fall down,

yes, they worship.

They bear him upon the shoulder, they carry him and set him in its place, and it stands;

from its place will he not remove:

yes, one will cry to him, yet he cannot answer nor save him out of his trouble. Remember this, and show yourselves men: bring it again to mind, O you transgressors. Remember the former things of old: because I am Elohim, and there is none else; I am Elohim, and there is none like me,

declaring the end from the beginning, and from ancient times the things that are not yet done saying, my counsel will stand and I will do all my pleasure:

Calling a bird of prey from the East, the man that executes my counsel from a far country:

yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Listen to me, you stouthearted, that are far from righteousness:

I bring near my righteousness; it will not be far off, and my salvation will not delay: and I will place salvation in Zion for Israel my glory.

Chapter 47

Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground:

there is no throne, O daughter of the Chaldeans:

because you will no more be called tender and delicate.

Take the millstones and grind meal:

uncover your locks, make bare the leg, uncover the thigh, pass over the rivers. Your nakedness will be uncovered, yes, your shame will be seen: I will take vengeance and I will not meet you as a man. As for our Kinsmen-Redeemer, YHWH of Hosts is his Name, the Holy One of Israel. Sit silent, and get yourself into darkness, O daughter of the Chaldeans: because you will no more be called, The Lady of Kingdoms.

I was angry with my people, I have polluted my inheritance, and given them into your hand: you did show them no mercy; upon the Elder have you very heavily laid your yoke.

And you said, I will be a lady for the ages: so that you did not lay these things to your heart, neither did remember the latter end of it.

Therefore hear this now, you that are given to pleasures, that lives carelessly, that say in your heart, I am, and none else besides me; I will not sit as a widow, neither will I know the loss of children.

But these two things will come to you in a moment, in one day, the loss of children and widowhood:

they will come upon you in their completeness for the multitude of your sorceries, and for the great abundance of your enchantments.

Because you have trusted in your wickedness: you have said, none sees me. Your wisdom and your knowledge, it has perverted you;

and you have said in your heart, I am, and none else besides me. Therefore will bad come upon you; you will not know from where it rises: and mischief will fall upon you; you will not be able to put it off: and desolation will come upon you suddenly that you will not know.

Stand now with your enchantments, and with the multitude of your sorceries, with which you have labored from your youth;

if so be you will be able to profit, if so be you may prevail.

You are wearied in the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from these things that will come upon you.

Look, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame:

Chapter 48

there will not be a coal to warm at, nor fire to sit around. This will they be to you with whom you have labored, even your merchants, from your youth: they will wander everyone to his quarter; none will save you.

Hear this, O House of Jacob that are called by the name of Israel, and are come out of the waters of Judah that adjure by the Name of YHWH, and make mention of the Elohim of Israel, but not in Truth, nor in righteousness. Because they call themselves of the Holy City, and lean themselves upon the Elohim of Israel; YHWH of Hosts is his Name.

I have already told you former things: when they proceeded from

my mouth and were published, I did them speedily and they came to pass.

Because I knew that you are obstinate, and your neck is an iron sinew and your brow bronze;

I have even from the beginning declared it to you;

before it came to pass I showed it to you: unless you should say, my idol has done them and my graven image, and my cast image has commanded them.

You have heard, see all this; and will you not declare it? I have caused you to hear new things from this time, and hidden things that you knew not.

Now they have been produced and not from that time, yes, before the day, and you have not heard them unless you say, lo, I have known them. Yes, you heard not; yes, you knew not; yes, from that time that your ear was not opened: because I knew that you would deal very treacherously, and were called a transgressor from the womb.

For my Name's sake I will defer my anger, and for my praise I will refrain for you so that I do not cut you off.

Look, I have refined you, but not with silver;

I have chosen you in the furnace of affliction.

For my own sake, even for my own sake will I do it:

because how should my Name be polluted? And I will not give my glory to another. Listen to me O Jacob and Israel, my called; I am

He; I am the first (Alpha), I also am the last (Omega). My hand also has laid the foundation of the earth, and my right hand has spanned the universe: when I call to them, they stand up together.

All you, assemble yourselves and hear; which among them has declared these things? YHWH has loved him: he will do his pleasure on Babylon and his arm will be on the Chaldeans.

I, even I have spoken;

yes, I have called him: I have brought him, and he will make his way prosperous. Come near to me, hear this;

I have not spoken in secret from the beginning; from the time that it was, there am I: and now Adonai YHWH, and his Spirit has sent me. This is what YHWH declares, your Kinsmen-Redeemer, the Holy One of Israel; I am YHWH Elohim that teaches you to profit, that leads you by the way that you should go.

O that you had listened to my commandments! Then had your peace been as a river, and your righteousness as the waves of the sea:

Your seed also had been as the sand, and the offspring of your bowels like the gravel; Still however you shall not be utterly cut off; nor shall your name perish from before me.

Go you out from Babylon, flee from the Chaldeans, with a voice of singing declare you, tell this, publish it, even to the end of the earth; write, YHWH has ransomed his slave Jacob.

And they did not thirst when he led them through the uninhabited places: he caused the waters to flow out of the rock for them: he

split the rock also, and the waters gushed out.

There is no peace says YHWH, to the wicked.

Chapter 49

Listen O isles to me, and pay attention you people from afar; YHWH has called me from the womb; from the bowels of my mother has he made mention of my name.

And he has made my mouth like a sharp sword; in the shadow of his hand has he hidden me, and made me a polished arrow; in his quiver has he hidden me;

And said to me, You are my slave O Israel, in whom I will be glorified.

Then I said, I have labored in vain, I have spent my strength for nothing, and in vain, but surely my judgment is with YHWH, and my work with my Elohim.

And now, declares YHWH that formed me from the womb to be his slave, to bring Jacob again to him, though Israel is not gathered, still I will be glorious in the eyes of YHWH, and my Elohim will be my strength.

And he said, It is commanded that you should be my slave to raise up the tribes of Jacob, and to restore the Guards of Israel.

I will also give you for a light to the Gentiles, that you may be my deliverance unto the ends of the earth. This is what YHWH declares, the Redeemer of Israel, his Holy One, to the despised in life, to the abominated of a nation, to the slave of rulers.

Kings see, and have risen, princes, and worship, For the sake of YHWH who is faithful, the Holy of Israel, and he chooses you. This is what YHWH declares, In an acceptable time I have responded to you, and in a day of deliverance I have helped you. And I will guard you, and employ you for a Covenant-Pledge of the people, to become fixed in the earth, to cause to inherit the deserted heritages;

that you may say to the prisoners, go out;

to them that are in darkness, reveal yourselves. They will feed in the ways, and their pastures will be in all barren places. They will not hunger or thirst; neither will the heat or sun stricken them: because he that has mercy on them will lead them, even by the springs of water will he guide them.

And I will make all my mountains a way, and my highways will be exalted.

Look, these will come from far: and lo, these from the North and from the West; and these from the land of Sinim.

Sing, O cosmos; and be joyful O earth; and break out into singing O mountains: because YHWH has comforted his people, and will have mercy on his poor and needy.

But Zion said, YHWH has forsaken me, and my Adonai has forgotten me.

Can a woman forget her nursing infant so that she should not have compassion on the son of her womb?

Yes, they may forget, but I will not forget you. Look, I have marked you on the palms of my hands; your walls are continually before

me.

Your children will make haste; your destroyers and they that made you waste will go out of you.

Lift up your eyes all around and look, all these gather themselves together and come to you.

As I live declares YHWH, you will certainly clothe yourself with them all, as with an ornament and bind them on you, as a bride does. Because your waste and your desolate places, and the land of your destruction, will even now be too distressed by reason of its inhabitants, and they that swallowed you up will be from a far distance.

The children that you will have, after you have lost the other, will say again in your ears, this place is too oppressed for me:

give space to me that I may live. Then you will say in your heart, who has engendered me these, seeing I have lost my children and am barren.

I am an exile and outcast now. And who has brought up these? See, I was left alone; these, where have they come from? This is what Adonai YHWH declares, Look, I will lift up my hand to the Gentiles, and set up my standard to the people: and they will bring your sons in their arms, and your daughters will be carried upon their shoulders.

And kings will be your nursing fathers, and their queens your nursing mothers.

They will bow down to you with their face toward the ground, and

lick up the dust of your feet;

and you will know that I am YHWH: because they will not be ashamed that wait for me. Will the prey be taken from the mighty, or the lawful captive delivered? But this is what YHWH declares, Even the captives of the mighty will be removed, and the prey of the terrible will be delivered: because I will contend with him that contends with you, and I will save your children.

And I will feed them that oppress you with their own flesh;

Chapter 50

and they will be drunken with their own blood, as with sweet wine: and all flesh will know that I YHWH am your Savior and your Kinsmen-Redeemer, the mighty One of Jacob. This is what YHWH declares, where is the bill of your mother's divorce, whom I have sent away?

Or which of my creditors is it to whom I have sold you? Look, for your depravities you have sold yourselves, and for your transgressions has your mother sent away. Therefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all so that it cannot ransom? Or have I no power to deliver? Look, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because there is no water, and they die for thirst.

I clothe the cosmos with blackness, and I make sackcloth their covering.

Adonai YHWH has given me the tongue of the educated, that I

should know how to speak a word in season to him that is weary:

he wakens morning by morning, he wakens my ear to hear as the educated. Adonai YHWH has opened my ear, and I was not rebellious, neither turned back.

I gave my back to the subjugators, and my cheeks to them that plucked off the hair:

I hid not my face from shame and spitting. Because Adonai YHWH will help me; therefore I will not be confounded: therefore I have set my face like a flint, and I know that I will not be ashamed.

He is near that justifies me;

who will contend with me? Let us stand together: who is my adversary? Let him come near to me. Look, Adonai YHWH will help me; who is he that will condemn me? Lo, they all will wax old as a garment; the moth will eat them up.

Who is among you that fears YHWH that obeys the voice of his slave that walks in darkness and has no light?

Let him trust in the Name of YHWH, and trust upon his Elohim. Look, all you that kindle a fire, that compass yourselves about with sparks:

Chapter 51

walk in the light of your fire and in the sparks that you have kindled. This you will have of my hand; you will lie down in sorrow.

Listen to me, you that follow after righteousness, you that seek YHWH: look to the rock [Urim-Thummim] where you are engraved on, and to the [archaeological] dig of the pit where you are excavated from.

Look to Abraham your ancestor and to Sarah that gendered you: for I called him alone, and blessed him and increased him. Because YHWH will comfort Zion: he will comfort all her waste places;

and he will make her wilderness as Eden, and her desert as the Garden of YHWH; joy and gladness will be found there, thanksgiving and the voice of melody. Listen to me my people; and give ear to me O my nation: for the Torah will proceed from me, and I will make my Judgment to rest for a light of the people.

My righteousness is near; my deliverance has gone out, and my arms will judge the people; the isles will wait upon me, and on my arm will they trust.

Lift up your eyes to the skies, and look upon the land below because the universe will vanish away like smoke and the earth will wear out like an old garment.

And they that live there will die in a similar way: but my salvation will be

for the ages, and my righteousness will not be abolished. Listen to me, you that know righteousness, the people in whose heart is my Torah; do not fear the reproach of men, neither be afraid of their reviling words. Because the moth will eat them up like a garment, and the worm will eat them like wool: but my righteousness will be for the ages, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of YHWH;

awake, as in ancient days, in the generations of old. Are you not it that has cut Rahab and wounded the serpent? Are you not it that has dried the sea, the waters of the great deep; that has made the depths of the sea a way for the ransomed to pass over?

Therefore the ransomed of YHWH will return and come with singing to Zion; and Age-Lasting joy will be upon their head: they will obtain gladness and joy; and sorrow and mourning will flee away.

I, even I am He that comforts you:

who are you, that you should be afraid of a man that will die, and of the son of man that will be made as grass; And forget YHWH your maker, that had stretched out the cosmos, and laid the foundations of the earth; and have feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

The captive exile is anxious that he may be set free, and that he should not die in the pit, nor that his food should fail.

But I am YHWH Elohim that divided the sea, whose waves roared: YHWH of Hosts is his Name.

And I have put my Words in your mouth, and I have covered you in the shadow of my hand so that I may plant the cosmos, and lay the foundations of the earth, and say to Zion, You are my people.

Awake, awake, stand up, O Jerusalem that has drunk at the hand of YHWH the cup of his fury; you have drunken the dregs of the cup of

trembling, and drained them out.

There is none to guide her among all the sons who she has engendered; neither is there any that takes her by the hand of all the sons that she has brought up.

These two things are come to you; who will be sorry for you? desolation and destruction, and the famine and the sword: by who will I comfort you?

Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of YHWH, the rebuke of your Elohim.

Therefore hear this now, you afflicted and drunken, but not with wine:

This is what YHWH declares, the YHWH, and Elohim that pleads the cause of his people, Look, I have taken out of your hand the cup of trembling, even the dregs of the cup of my fury;

you will no more drink it again: And I have put it into the hand of those afflicting you, who have said to your lives, bow down and we pass over, and you make as the earth your body, And as the street to those passing by!

Chapter 52

Awake, awake; put on your strength, O Zion; put on your beautiful garments O Jerusalem, the Holy City:

because from here on there will no more come into you the uncircumcised and the unclean. Shake yourself from the dust;

get up and sit down O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.

Because this is what YHWH declares, You have sold yourselves for nothing; and you will be ransomed without money. Because this is what Adonai YHWH declares, My people went down formerly into Egypt to reside there; and the Assyrian oppressed them without cause.

Now therefore, what have I here, says YHWH, that my people are taken away for nothing? They that rule over them make them to wail says YHWH; and my Name continually every day is spurned.

Therefore my people will know my Name: therefore they will know in that day that I am he that does speak: see, it is I.

How beautiful upon the mountains are the feet of him that brings Good News, that publishes peace; that brings Good News of good, that publishes salvation; that says to Zion, your Elohim reigns!

Your watchmen will lift up the voice;

with the voice together will they sing: because they will see eye to eye, when YHWH will restore Zion. Break out into joy, sing together, you waste places of Jerusalem:

because YHWH has comforted his people, he has ransomed Jerusalem. YHWH has made bare his Holy arm in the eyes of all the nations; and all the ends of the earth will see the salvation of our Elohim.

Depart you, depart you, go you out from there, touch no unclean thing;

go out from the midst of her; be clean, that bear the vessels of YHWH. Because you will not go out with haste, nor go by flight:

for YHWH will go before you and the Elohim of Israel will be your rearguard. Look, my slave will deal prudently, he will be exalted and extolled, and be exceedingly exalted.

As many were appalled at you;

his visage was so marred more than any man, and his form more than the sons of men: So will he sprinkle many nations; the kings will shut their mouths at Him: for what had not been told them will they see; and what they had not heard will they consider.

Chapter 53

Who has believed our report?

And to whom is the arm of YHWH revealed? Because he will grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we will see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows and acquainted with grief:

and we hid as it were our faces from him; he was despised and we esteemed him not. Certainly he has borne our grief, and carried our sorrows: still we did esteem him stricken, struck of Elohim, and afflicted.

But he was wounded for our transgressions, he was bruised for our depravities: the chastening of our welfare was upon him; and with

his stripes we are healed.

All we like sheep have gone astray; we have turned everyone to his own way; and YHWH has laid on him the depravity of us all.

He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth.

He was taken from prison and from judgment: and who will declare his generation? Because he was cut off out of the land of the living: for the transgression of my people was he wounded.

And he made his grave with the wicked and with the rich in his death;

because he had done no violence, neither was any deceit in his mouth. Still it pleased YHWH to bruise him; he has put him to grief:

when you will make his life an offering for guilt, he will see his seed, he will prolong his days, and the pleasure of YHWH will prosper in his hand. He will see of the travail of his life, and will be satisfied:

by his knowledge will my righteous slave make many righteous; because he will bear their depravities. Therefore I will divide him a portion with the great, and he will divide the plunder with the strong; because he has poured out his life unto death: and he was numbered with the transgressors, and he carried the sin of many and made intercession for the transgressors.

Chapter 54

Sing O barren, you that did not gender; break out into singing and cry aloud, you that did not labor with child: because more are the children of the desolate than the children of the married woman declares YHWH.

Enlarge the place of your tent, and let them stretch out the curtains of your habitations:

spare not, lengthen your cords and strengthen your tent pegs; Because you will break out on the right hand and on the left; and your seed will inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; because you will not be ashamed: neither be you confounded; for you will not be put to shame:

for you will forget the shame of your youth and will not remember the reproach of your widowhood anymore. Because your Maker is your husband; YHWH of Hosts is his Name;

and your Kinsmen-Redeemer the Holy One of Israel; The Elohim of the whole earth will he be called.

For, like a wife forsaken and grieved in spirit has YHWH called you, - Even the wife of youthful days - , in that you were rejected, says your Elohim. Because in a small moment have I forsaken you; but with great mercies will I gather you.

In a little anger I hid my face from you for a moment; but with Age-Lasting kindness I will have mercy on you, declares YHWH your Kinsmen-Redeemer.

For this is as the waters of Noah to me:

because as I have adjured that the waters of Noah should no more go over the earth; so have I adjured that I would not be angry with you, nor rebuke you. Because the mountains will depart and the hills will be removed; but my kindness will not leave from you, neither will the Covenant of my Peace be removed, declares YHWH that has mercy on you.

O you afflicted, tossed with tempest and not comforted, see, I will lay your stones with antimony (stibium), and lay your foundations with sapphires.

And I will make your windows of agates, and your gates of marble, and all your borders of pleasant stones.

And all your children will be taught of YHWH; and great will be the peace of your children.

In righteousness will you be established:

you will be far from oppression; because you will not fear: and from terror; because it will not come near you.

Look, they will certainly gather together, but not by me: whoever will gather together against you will fall for your sake. Look, I have created the smith that blows the coals in the fire, and that brings forth an instrument for his work; and I have created the Corrupter to destroy.

No weapon that is formed against you will prosper; and every tongue that will rise against you in judgment you will condemn. This is the heritage of the slaves of YHWH, and their righteousness is from me, declares YHWH.

Chapter 55

Ho, everyone that thirsts, come you to the waters, and he that has no money;

come you, buy and eat; yes, come, buy wine and milk without money and without price. Why do you weigh money for what is not bread? And your labor for what is not for satiety? Listen diligently to me and eat good, and your life will delight itself in fatness.

Incline your ear and come to me: hear, and your life will be restored;

and I will make an Age-Lasting covenant with you, even the confirmed mercies of David.

See, I have given him for a witness to the people, a leader and commander to the people. Look, you will call a nation that you know not, and nations that knew you not will run to you because of YHWH Elohim, and for the Holy One of Israel; because he has glorified you.

Seek you YHWH while he may be found, call you upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to YHWH, and he will have mercy on him;

and to our Elohim, because he will abundantly pardon.

Because my thoughts are not your thoughts, neither are your ways my ways declares YHWH.

Because as the skies are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Because as the rain comes down and the snow from the sky, and goes not back again, but waters the earth, and makes it sprout and bud so that it may give seed to the sower, and food to the eater:

So will my Word be that goes out of my mouth:

it will not return to me void, but it will accomplish what I please, and it will prosper in the thing whereby I sent it. Because you will go out with joy, and be led out with peace: the mountains and the hills will break out before you into singing, and all the trees of the field will clap their hands.

Instead of the thorn will come up the fir tree, and instead of the brier will come up the myrtle tree:

Chapter 56

and it will be to YHWH for a name, for an Age-Lasting sign that will not be cut off. This is what YHWH declares, Observe you judgment and do justice: because my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that does this, and the son of man that lays hold on it; that observes the Sabbath from desecrating it, and keeps his hand from doing any bad.

Neither let the son of the foreigner, that has joined himself to YHWH speak saying, YHWH has utterly separated me from his people:

neither let the eunuch say, look, I am a dry tree. For this is what

YHWH says to the eunuchs that observe my Sabbaths, and choose the things that please me, and take hold of my Covenant;

Even to them will I give in my house and within my walls a place and a name better than of sons and of daughters: I will give them an Age-Lasting name, that will not be cut off.

Also the sons of the foreigner, that join themselves to YHWH, to serve him and to love the Name of YHWH, to be his slaves, everyone that observes the Sabbath from desecrating it, and is resolute in my Covenant;

Even them will I bring to my Holy mountain, and make them joyful in my House of Prayer: their whole Burnt-Offerings and their sacrifices will be accepted upon my Altar;

because my Temple will be called an House of Prayer for all people. Adonai YHWH that gathers the outcasts of Israel declares, Yet will I gather others to him, beside those that are gathered to him.

All you animals of the field, come to devour, yes, all you animals in the forest.

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark;

sleeping, lying down, loving to slumber. Yes, they are greedy dogs that can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter.

Come you they say, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow will be as this day and much more

abundant.

Chapter 57

The righteous perish, and no man lays it to heart:

and merciful people are taken away, none considering that the righteous is removed from the bad to come. He will enter into peace: they will rest in their beds, each one walking in his uprightness.

But draw near, you sons of the soothsayer, the seed of the adulterer and the prostitute.

Against whom do you sport yourselves? Against who make yourself a wide mouth, and draw out the tongue? Are you not children of transgression, a seed of falsehood,

Enflaming yourselves with el (elohim) under every green tree, slaying the children in the valleys under the cliffs of the rocks?

Among the smooth stones of the stream is your portion; they, they are your lot: even to them have you poured a Drink-Offering, you have offered a Meat-Offering. Should I receive comfort in these?

Upon a lofty and high mountain have you set your bed: even where you went up to offer sacrifice.

Behind the doors also and the posts have you set up your memorial: because you have uncovered (exposed nakedness) yourself to another than me, and are gone up; you have enlarged your bed, and made yourself an alliance with them; you love their bed where you saw it.

And you went to the king with ointment, and did increase your perfumes, and did send your messengers far off, and did debase yourself even unto Sheol.

In the greatness of your way you have labored, you have not said, it is desperate. The life of your hand you have found, therefore you have not been sick.

And of whom have you been afraid, and fear, that you lie, and Me have not remembered? You have not laid [it] to your heart, Am not I silent, even from of old? And Me you fear not?

I will declare your righteousness, and your works; because they will not profit you.

When you cry, let your companies deliver you; but the wind will carry them all away; vanity will take them:

but he that puts his trust in me will possess the land, and will inherit my Holy mountain;

And will say, cast you up, cast you up, prepare the way, take up the stumbling-block out of the way of my people. Since this is what declares the high and lofty One that inhabits the future, whose Name is Holy. I live in the high and Holy Place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the brokenhearted ones.

Because I will not contend

for the ages, neither will I be always angry: for the spirit should fail before me and the lives that I have fashioned. Because for the depravity of his unjust gain was I angry, and struck him: I hid

myself and was angry, and he went on backsliding in the way of his heart.

I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, declares YHWH; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace declares my Elohim, to the wicked.

Chapter 58

Cry aloud, spare not, lift up your voice like a trumpet, and show my people their rebellion, and the House of Jacob their sins.

Still they seek me daily and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their Elohim:

they ask of me the ordinances of justice; they take delight in approaching to Elohim. Therefore have we fasted they say, and you see not?

Therefore we have afflicted our lives, and you take no knowledge of it? Look, in the day of your fast you find pleasure and exact all your labors. See, you fast for strife and debate, and to strike with the fist of wickedness: you will not fast as you do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? A day for a man to afflict his life? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to YHWH?

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

Is it not to deal your food to the hungry, and that you bring the poor that are cast out to your house?

When you see the naked, that you cover him; and that you hide not yourself from your own flesh? Then will your light break out as the morning, and your health will spring forth speedily:

and your righteousness will go before you; the glory of YHWH will be your rear guard. Then you call and YHWH answers, you cry, and he replies, behold me. If you turn aside from your midst the yoke, the sending out from the finger, and the speaking of vanity,

and if you draw out your life to the hungry and satisfy the afflicted people; then will your light rise in obscurity, and your darkness will be as the noonday: And YHWH will guide you continually, and satisfy your life in drought. And your bones He invigorates: and you will be like a watered garden, and like a spring of water, whose waters fail not.

And they that will be of you will rebuild the old waste places:

you will raise up the foundations of many generations; and you will be called, The repairer of the breach, The restorer of paths to live

in.

If you turn away your foot from the Sabbath, from doing your pleasure on my Holy day; and call the Sabbath a delight, the Sacred of YHWH, honorable;

and will honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: Then you will delight yourself in YHWH; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your ancestor:

Chapter 59

because the mouth of YHWH has spoken it. Look, YHWH's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear:

But your depravities have separated between you and your Elohim, and your sins have hid his face from you so that he will not hear.

Because your hands are defiled with blood and your fingers with depravity;

your lips have spoken lies, your tongue has muttered injustice. None calls for justice, nor any pleads for Truth: they trust in vanity and speak lies; they conceive mischief and produce trouble.

They hatch vipers eggs, and weave the spider's web: he that eats of their eggs dies, and what is crushed breaks out into a viper.

Their webs will not become garments, neither will they cover themselves with their works: their works are works of trouble, and the act of violence is in their hands.

Their feet run to bad, and they hurry to shed innocent blood: their thoughts are thoughts of trouble; wasting and destruction are in their paths.

The way of peace they know not; and there is no judgment in their goings: they have made themselves crooked paths: whoever goes there will not know peace.

Therefore is judgment far from us, neither does justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

We roar all like bears, and utter like doves: we look for judgment, but there is none; for deliverance, but it is far off from us. Because our transgressions are multiplied before you, and our sins testify against us: because our rebellions are with us; and as

for our depravity, we know them;

In transgressing and lying against YHWH, and departing away from our Elohim, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

And judgment is turned away backward, and justice stands afar off:

because Truth is fallen in the street, and equity cannot enter. Yes, Truth fails; and he that departs from bad makes himself a spoil: and YHWH saw it, and it displeased him that there was no judgment.

And he saw that there was no person, and wondered that there was no intercessor: therefore his arm brought deliverance to him;

and his righteousness, it sustained him. Because he put on righteousness as a breastplate, and a helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a robe.

According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies;

to the islands he will repay recompenses. So will they fear the Name of YHWH from the West, and his glory from the rising of the sun. When the enemy will come in like a flood, the Spirit of YHWH will lift up a standard against him.

And the Kinsmen-Redeemer will come to Zion, and to them that turn from transgression in Jacob, declares YHWH.

As for me, this is my Covenant with them declares YHWH. My spirit that is on you and my Words that I have put in your mouth will not depart out of your mouth nor out of the mouth of your seed, nor out of the mouth of your seed's seed, declares YHWH, from now and for the ages.

Chapter 60

Arise, shine;

because your Light is come, and the glory of YHWH is risen upon you. Look, darkness will cover the earth, and gross darkness the people: but YHWH will arise on you, and his glory will be seen on you.

And the Gentiles will come to your Light, and kings to the brightness of your rising.

Lift up your eyes all around and see: they all gather themselves together, they come to you: your sons will come from far, and your daughters will be nursed at your side.

Then you will see and flow together, and your heart will fear, and be enlarged; because the abundance of the sea will be converted to you, the forces of the Gentiles will come to you.

The multitude of camels will cover you, the young camel of Midian and Ephah; all they from Sheba will come: they will bring gold and incense; and they will publish the praises of YHWH.

All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you: they will come up with acceptance on my Altar, and I will glorify the Temple of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Certainly the isles will wait for me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them to the Name of YHWH Elohim, and to the Holy One of Israel, because he has glorified you.

And the sons of foreigners will build up your walls, and their kings will minister to you: for in my anger I struck you, but in my favor I have had mercy on you.

Therefore your gates will be open continually; they will not be shut day nor night so that people may bring to you the wealth of the

Gentiles, and that their kings may be driven away.

Because the nation and kingdom that will not serve you will perish; yes, those nations will be made desolate.

The glory of Lebanon will come to you, the fir tree, pine tree, and the evergreen together, to beautify the Standing Place of my Sacred Place; and I will make the Standing Place of my feet glorious.

The sons also of them that afflicted you will come bowing down to you; and all they that despised you will bow themselves down at the soles of your feet; and they will call you, The city of YHWH, The Zion of the Holy One of Israel.

Although you have been forsaken and hated, so that no person went through you, I will make you an Age-Lasting excellency, a joy of many generations.

You will also suck the milk of the Gentiles, and will suckle the breast of kings: and you will know that I YHWH am your Savior and your Kinsmen-Redeemer, the mighty One of Jacob.

For bronze I will bring gold, and for iron I will bring silver, and for wood bronze, and for stones iron: I will also make your officers peace, and your taskmasters righteousness.

Violence will no more be heard in your land, wasting nor destruction within your borders; but you will call your walls Salvation, and your gates Praise.

The sun will be no more your light by day; neither for brightness will the moon give light to you: but YHWH will be to you an Age-Lasting Light, and your Elohim your glory.

Your sun will no more go down; neither will your moon withdraw itself: because YHWH will be your Age-Lasting Light, and the days of your mourning will be ended.

Your people also will be all righteous: they will inherit the land for the ages, the branch of my planting, the work of my hands, that I may be glorified.

A little one will become 1000, and a small one a strong nation: I YHWH will quicken it in his time.

Chapter 61

The Spirit of Adonai YHWH is upon me; because YHWH has anointed me to publish Good News to the poor; he has sent me to heal them who are brokenhearted, to proclaim liberty to the captives, and the recovery of the sight to the blind;

To proclaim the acceptable year of YHWH, and the Day of Vengeance of our Elohim; to comfort all that mourn;

To appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; that they might be called Pillars of Righteousness, the Planting Place of YHWH, that he might be glorified.

And they will build the old wastes, they will raise up the former desolations, and they will repair the waste cities, the desolations of many generations.

Then foreigners will stand and feed your flocks, and the sons of the aliens will be your plowmen and your vineyard attendants.

But you will be Named the Priests of YHWH: men will call you the servants of our Elohim: you will eat the riches of the Gentiles, and in their glory will you boast yourselves.

For your shame you will have double; and for disgrace they will rejoice in their portion: therefore in their land they will possess double: Age-Lasting joy will be to them.

Because I YHWH love judgment, I hate robbery for whole Burnt-Offering; and I will direct their work in Truth, and I will make an Age-Lasting Covenant with them.

And their seed will be known among the Gentiles, and their offspring among the people: all that see them will acknowledge them, that they are the seed that YHWH has blessed.

I will greatly rejoice in YHWH, my life will be joyful in my Elohim; because he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

Because as the earth brings forth her bud, and as the garden causes the things that are sown in it to sprout up; so Adonai YHWH will cause righteousness and praise to sprout up before all the nations.

Chapter 62

For Zion's sake I am not silent, And for Jerusalem's sake I do not rest, Till her righteousness go out as brightness, And her salvation, as a torch that burns.

And nations have seen your righteousness, And all kings your

honor, And He is giving to you a new name, That the mouth of YHWH doth define. You will also be a crown of glory in the hand of YHWH, and a royal diadem in the hand of your Elohim.

You will no more be termed Forsaken;

neither will your land anymore be termed Desolate: but you will be called Hephzibah, and your land Beulah: because YHWH delights in you, and your land will be ruled over. Because as a young man marries a virgin, so will your sons marry you:

and as the bridegroom rejoices over the bride, so will your Elohim rejoice over you.

I have set watchmen on your walls O Jerusalem, that will never hold their peace day nor night: you that make mention of YHWH, keep not silence,

And give him no rest, until he establish and until he makes Jerusalem a praise in the earth.

YHWH has adjured by his right hand, and by the arm of his strength, Certainly I will no more give your grain to be food for your enemies; and the sons of the foreigner will not drink your wine for which you have labored:

But they that have gathered it will eat it, and praise YHWH; and they that have brought it together will drink it in the Courts of my Holiness.

Go through, go through the gates; prepare you the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Look, YHWH has published to the end of

the earth, Say you to the daughter of Zion, Lo, your salvation comes;

see, his reward is with him and his work before him.

And they will call them, The Holy Nation, The Ransomed of YHWH: and you will be called, Sought after, A City not Forsaken.

Chapter 63

Who is this that comes from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Therefore are you red in your apparel, and your garments like him that treads in the wine fat?

I have trodden the wine-press alone; and of the people there was none with me:

because I will tread them in my anger, and trample them in my fury; and their blood will be sprinkled upon my garments, and I will stain all my clothing. Because the Day of Vengeance is in my heart, and the year of my ransomed has come.

And I looked, and there was none to help;

and I wondered that there was none to uphold. Therefore my own arm brought victory to me; and my fury, it upheld me.

And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the ground.

I will mention the goodness of YHWH and the praises of YHWH, according to all that YHWH has bestowed on us, and the great goodness toward the House of Israel that he has bestowed on them according to his mercies, and according to the abundance of his kindness. Because he said, Certainly they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the Angel of his Presence saved them: in his love and in his pity he ransomed them;

and he lifted them up, and carried them all the days of old.

But they rebelled, and vexed his Sacred Spirit: therefore he was turned to be their enemy, and he fought against them.

Then he remembered the days of old, Moses, and his people saying, Where is he that brought them up out from the sea with the Shepherd of his flock? Where is he that put his Sacred Spirit within him?

That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an Age-Lasting Name?

That led them through the deep,

as a horse in the wilderness that they should not stumble? As an animal goes down into the valley, the Spirit of YHWH caused him to rest: so did you lead your people, to make yourself a glorious Name.

Look down from the cosmos, and observe from the habitation of your holiness and of your glory: where is your zeal and your

strength, the sounding of your bowels and of your mercies toward me? Are they restrained?

Doubtless you are our Father, though Abraham was ignorant of us, and Israel acknowledged us not: you, O YHWH, are our Father, our Kinsman-Redeemer from the Age-Past time is your Name. O YHWH, why have you made us to err from your ways, and hardened our heart from your fear?

Return for your slaves' sake, the tribes of your inheritance.

The people of your holiness have possessed it but a little while: our adversaries have trampled down your Sacred Place.

We are yours: you never ruled over them; they were not called by your Name.

Chapter 64

Oh that you would tear in pieces the cosmos, that you would come down, that the mountains might quake at your presence,

As when the brushwood fire burns, the supernatural fire causes the transitory things to swell, to make your Name known to your adversaries so that the nations may tremble at your presence!

When you did terrible things that we looked not for, you came down, the mountain quaked at your presence.

Because since the beginning of the world people have not heard, nor perceived by the ear, neither has the eye seen, O Elohim, beside you, what He has prepared for him that waits for him.

You have met with the rejoicer and the doer of righteousness, In your ways they remember you, lo, you have been angry when we sin, by them is the ages and we are saved.

But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our depravities, like the wind, have taken us away.

And there is none that calls upon your Name, that stirs up himself to take hold of you: because you have hidden your face from us and have consumed us, because of our depravities.

But now O YHWH, you are our Father; we are the clay and you our potter; and we are all the work of your hand.

Be not exceedingly angry O YHWH, neither remember depravities for the ages: Note and observe we beseech you, we are all your people.

Your Holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Our Holy and our beautiful Temple, where our ancestors praised you, is burnt up with fire: and all our pleasant things are laid waste. Will you refrain yourself for these things O YHWH?

Will you hold your peace, and afflict exceedingly?

Chapter 65

I have been inquired of by [Urim-Thummim] of those who asked not, I have been found by those who sought me not, I have said, observe me, observe me, to a nation not calling in my Name.

I have spread out my hands all the day to a rebellious people that walk in a way that was not good, after their own thoughts;

A people that provokes me to anger continually to my face; that sacrifice in gardens, and burn incense upon altars of pavement;

That live among the tombs, and lodge in the preserves, that eat swine's flesh, and broth of foul things is in their vessels; That say, stand by yourself, come not near to me;

because I am holier than you. These are a smoke in my nose, a fire that burns all the day. Observe, it is written before me:

I will not keep silence, but will recompense, even recompense into their bosom, your depravities, and the depravities of your ancestors together, declares YHWH that have burnt incense upon the mountains, and blasphemed me upon the hills:

therefore I will measure their former work into their bosom.

This is what YHWH declares, As the new wine is found in the cluster, and one says, destroy it not; for a blessing is in it: so I will do for my slave's sakes so that I may not destroy them all.

And I will lead out a seed from Jacob, and out of Judah an inheritor of my mountains: and my chosen one will inherit it, and my slaves will live there.

And Sharon will be a fold of flocks, and the Valley of Achor a place for the herds to lie down in, for my people that have inquired [by Urim-Thummim] of me.

But you are they that forsake YHWH, that forget my Holy

mountain, that prepare a table for Gad, and that furnish the drink-offering to that number.

Therefore I will number you to the sword, and you will all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did bad before my eyes, and did choose what I delighted not in.

Therefore Adonai YHWH declares, Look, my slaves will eat, but you will be hungry: Look, my slaves will drink, but you will be thirsty: look, my slaves will rejoice, but you will be ashamed:

Look, my slaves will sing for joy of heart, but you will cry for sorrow of heart, and will howl for vexation of spirit.

And you will leave your name for a curse to my chosen: because Adonai YHWH will kill you, and call his slaves by another name:

That he who blesses himself in the earth will bless himself in the Elohim of Truth; and he that adjures in the earth will adjure by the Elohim of Truth; because the former troubles are forgotten, and because they are hidden from my eyes. For observe, I create a new cosmos and a new earth:

and the former will not be remembered, nor come into mind.

But be you glad and rejoice for the ages in what I create: for observe, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping will be no more heard in her, nor the voice of crying.

There is not there anymore a suckling of days, And an aged man

who does not complete his years, For the youth will die 100 years old, but the sinner at 100 years old is lightly esteemed.

And they will build houses and inhabit them; and they will plant vineyards and eat the fruit of them. They will not build and another inhabit;

they will not plant and another eats: because as the days of a tree are the days of my people, and my elect will long enjoy the work of their hands.

They labor not for a vain thing, nor do they bring forth for trouble, for the seed of the blessed of YHWH are they, and their offspring with them.

And it will come to pass that before they call, I will answer; and while they are still speaking, I will hear.

The wolf and the lamb will feed together, and the lion will eat straw like the oxen: and dust will be the serpent's food. They will not hurt nor destroy in all my Holy mountain declares YHWH. This is what YHWH declares, the universe is my throne and the earth is my footstool:

Chapter 66

where is the Temple that you build to me? And where is the Standing Place of my Resting Place?

Because all those things has my hand fashioned, and all those things have been, declares YHWH: but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my Word.

He that kills an ox is as if he slaughtered a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offers a gift, as if he offered swine's blood; he that burns incense, as if he blessed an idol. Yes, they have chosen their own ways and their lives delight in their detestable things.

I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did bad before my eyes, and chose what I delighted not in.

Hear the Word of YHWH, you that tremble at his Word; Your brethren that hated you, that cast you out for my Name's sake said, let YHWH be glorified: but he will appear to your joy, and they will be ashamed.

A voice of noise from the city, a voice from the Temple, a Voice of YHWH that renders recompense to his enemies.

Before she travailed she brought forth; before her pain came, she was delivered of a man child.

Who has heard such a thing? Who has seen such things? Will the earth be made to bring forth in one day? Or will a nation be born instantly? For as soon as Zion travailed, she brought forth her children. Will I bring to the birth, and not cause to bring forth?

Declares YHWH: will I cause to engender, and shut the womb? declares Elohim.

Rejoice you with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her:

That you may suckle and be satisfied with the breasts of her consolations; that you may drain out, and be delighted with the abundance of her glory.

For this is what YHWH declares, Look, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream: then will you suckle, you will be engendered upon her sides, and be dandled upon her knees.

As one who his mother comforts, so will I comfort you; and you will be comforted in Jerusalem.

And when you see this, your heart will rejoice and your bones will flourish like an herb: and the hand of YHWH will be known toward his slaves, and his indignation toward his enemies.

For observe, YHWH will come with supernatural fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of supernatural fire.

Because by supernatural fire and by his sword will YHWH plead with all flesh: and the slain of YHWH will be many.

Those consecrating and cleansing themselves at the gardens, behind a certain thing in the midst, eating flesh of the sow and of the abomination, and of the mouse, together are consumed, an affirmation of YHWH.

Because I know their works and their thoughts: it will come, that I will gather all nations and tongues; and they will come and see my glory.

And I will set a sign among them, and I will send those that escape

of them to the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan. To the isles afar off, that have not heard my fame, neither have seen my glory;

and they will declare my glory among the Gentiles. And they will bring all your kinship for an offering to YHWH out of all nations upon horses, chariots, covered wagons, mules, and upon swift animals, to my Holy mountain in Jerusalem declare YHWH. As the children of Israel bring an offering in a clean vessel into the Temple of YHWH.

And I will also take from them for priests and Levites declares YHWH.

Because as the new cosmos and the new earth that I will fashion, will remain before me declares YHWH, so will your seed and your name remain.

And it will come to pass that from one new moon to another, and from one Sabbath to another, will all flesh come to worship before me declares YHWH.

And they will go out and look upon the corpses of the people that have transgressed against me: because their worm (coccus ilicis) will not die prematurely, neither will their fire be extinguished; and they will be an abhorring to all flesh.

Jeremiah

Chapter 1

The words of Jeremiah the son of Hilkiah, from the priests that were in Anathoth in the land of Benjamin:

To who the Word of YHWH came in the days of Josiah the son of Amon king of Judah, in the 13th year of his reign.

It came also in the days of Jehoiakim the son of Josiah king of Judah, to the end of the 11th year of Zedekiah the son of Josiah king of Judah, to the carrying away of Jerusalem captive in the fifth month.

Then the Word of YHWH came to me saying,

Before I formed you in the belly I knew you; and before you came out of the womb I consecrated you, and I ordained you a prophet to the nations. Then I replied, Ah, YHWH Elohim!

See, I cannot speak because I am a youth.

But YHWH replied to me, Say not I am a youth: because you will go to all that I will send you, and whatever I command, you will speak.

Be not afraid of their faces because I am with you to deliver you, says YHWH. Then YHWH put out his hand and touched my mouth.

And YHWH said to me, See, I have put my Words in your mouth.

See, I have this day set you over the nations and over the kingdoms, to root out, pull down, destroy, and to throw down, to build and to

plant.

Moreover the Word of YHWH came to me saying, Jeremiah, what do you see? And I replied, I see a shoot of an almond tree. Then YHWH replied to me, you are a skillful observer!

I am likewise awake over my Word to perform it.

And the Word of YHWH came to me the second time saying, What do you see? And I replied, I see a boiling pot, and its face is from the North. Then YHWH said to me, Out of the North a calamity will break out upon all the inhabitants of the land.

For lo, I will call all the families of the kingdoms of the North declares YHWH;

and they will come, and they will set everyone his throne at the entering of the gates of Jerusalem, and against all its walls round about, and against all the cities of Judah.

And I will declare my judgments against them concerning all their bad, who have forsaken me and have burnt incense to other elohim, and worshiped the works of their own hands.

You therefore gird up your hips, and get up, and speak to them all that I command you: be not dismayed at their faces, unless I shatter you before them.

For note, I have made you this day a fortified city and an iron pillar, and bronze walls against the whole land, against the kings of Judah, against its leaders, against its priests, and against the people of the land.

And they will fight against you; but they will not prevail against you; because I am with you declares YHWH, to deliver you.

Chapter 2

Moreover the Word of YHWH came to me saying,

go and cry in the ears of Jerusalem saying, This is what YHWH declares; I remember you, the kindness of your youth, the love of your betrothals, when you went after me in the uninhabited land, in a land that was not yielding seed.

Israel was a sacredness to YHWH, and the first-fruits of his increase: all that devour him will be guilty; bad will befall them declares YHWH.

Hear you the Word of YHWH O House of Jacob, and all the families of the House of Israel: This is what YHWH declares, What injustice have your ancestors found in me so that they are gone far from me, and have walked after vanity and are become vain?

And have not said, where is YHWH that brought us up out of the land of Egypt, that led us through the uninhabited land, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man lived?

And I brought you into a plentiful country, to eat its produce

and its goodness; but when you entered, you defiled my land and made my heritage a disgusting thing.

The priests did not say, where is YHWH? And they that handle the

Law knew me not: the shepherds also rebelled against me, and the prophets prophesied by Baal and walked after things that do not profit. Therefore I will still plead with you, declares YHWH, and with your children's children will I plead.

For pass over the isles of Chittim and see; and send to Kedar and consider diligently and see if there is such a thing.

Has a nation changed their elohim, which are no elohim?

But my people have changed their glory for what does not profit.

Be astonished, O you cosmos at this, and be horribly afraid, be very desolate declares YHWH. Because my people have committed two wrongs;

they have forsaken me, the fountain of living waters, and cut themselves out cisterns, broken cisterns that cannot hold water.

Is Israel a slave? Is he a home-born slave? Why is he become a spoil?

The young lions roared upon him and yelled, and they made his land waste: his cities are burnt without inhabitant.

Also the sons of Noph and Tahapanes consume you, the crown of the head! Have you not procured this to yourself, in that you have forsaken YHWH your Elohim, when he led you by the way?

And now what have you to do in the path of Egypt, to drink the waters of Sihor?

or what have you to do in the way of Assyria, to drink the waters of the river?

Your own badness will correct you, and your backsliding will judge you: know therefore and see that it is a bad thing and bitter, that you have forsaken YHWH Elohim, and that my fear is not in you declares YHWH Elohim of Hosts. Because in ancient times I have broken your yoke, and broke your bands; and you said, I will not transgress;

when on every high hill and under every green tree you wandered, playing the prostitute. Still I had planted you a noble vine, wholly a right seed:

how then are you turned into the degenerate plant of a strange vine to me? Because though you wash yourself with soda, and take yourself much soap, still your depravity is deeply stained before me declares YHWH Elohim.

How can you say, I am not unclean, I have not gone after Baalim?

See your way in the valley, know what you have done: you are a swift young camel traversing its ways;

A wild donkey used to the wilderness, that snuffs up the wind at her pleasure; in her occasion who can turn her away? All they that find her will not weary themselves; in her month they will find her.

Withhold your foot from being barefoot and your throat from thirst: but you say, there is no hope: no; for I have loved foreigners, and after them will I go.

As the thief is ashamed when he is found, so is the House of Israel ashamed; they, their kings, their princes and their priests, and their prophets,

saying to a stock, you are my father; and to a stone, you have brought me out. Because they have turned their back to me, and not their face: but in the time of their trouble they will say, get up and save us.

But where are your elohim that you have fashioned yourself? Let them arise, if they can save you in the time of your trouble: because according to the number of your cities are your elohim, O Judah. Therefore you will plead with me?

You all have revolted against me declares YHWH.

In vain I have struck your children; they received no correction: your own sword has devoured your prophets, like a destroying lion.

O generation, see the Word of YHWH. Have I been a wilderness to Israel? A land of darkness? Therefore say my people, we are YHWH's; we will come no more to you?

Can a maid forget her ornaments or a bride her attire? Still my people have forgotten me days without number. Why trim your way to seek love?

Therefore have you also taught the wicked ones your ways?

Also in your skirts is found the blood of the lives of the poor innocents: I have not found it by secret search, but upon all these. Still you say, because I am innocent certainly his anger will turn from me.

Look, I will plead with you because you say, I have not sinned.

You are very vile to repeat your way, even of Egypt you are

ashamed, As you have been ashamed of Asshur, yes, you will go out from him, with your hands on your head:

because YHWH has rejected your confidences and you will not prosper in them.

Chapter 3

They say, if a man divorces his woman and she goes from him, and becomes another man's, will he return to her again? Will not that land be greatly profaned? But you have played the prostitute with many lovers; yet return again to me says YHWH.

Lift up your eyes to the worship places and see where you have not been ravishing. On the road you have sat for them, as the Arabian in the wilderness; and you have defiled the land with your prostitution and with your badness.

Therefore the heavy showers have been withheld, and there has been no latter rain; and you had a whore's forehead, you refused to be ashamed. Will you not from this time cry to me, my Father, you are the intimate of my youth?

Will he reserve his anger for the ages?

Will he keep it to the end? Look, you have spoken and done bad things and have had your way. YHWH said also to me in the days of Josiah the king, have you seen what backsliding Israel has done?

She has gone up on every high mountain and under every green tree, and there has played the whore.

And I said after she had done all these things, Turn you to me. But

she returned not. And her treacherous sister Judah saw it.

And I saw, when for all the causes whereby backsliding Israel committed adultery I had divorced her, and given her a bill of divorce; still her treacherous sister Judah feared not, but went and played the prostitute also.

And it came to pass through the frivolity of her prostitution, that she defiled the land, and committed adultery with stones and with stocks. And still for all this her treacherous sister Judah has not turned to me with her whole heart but with falsehood, says YHWH.

And YHWH said to me, The backsliding Israel has justified herself more than treacherous Judah.

Go and proclaim these words toward the north and say, Return, you backsliding Israel declares YHWH;

and I will not cause my anger to fall on you: because I am merciful declares YHWH, and I will not reserve anger for the ages.

Only acknowledge your depravity, that you have rebelled against YHWH Elohim and have scattered your ways to the strangers under every green tree, and you have not obeyed my Voice declares YHWH.

Turn O backsliding children, declares YHWH; because I am married to you: and I will take you one of a city, and two of a family and I will bring you to Zion:

And I will give you shepherds according to my heart that will feed you with knowledge and understanding.

And it will come to pass, when you are multiplied and increased in the land, in those days declares YHWH, they will say no more, the Ark of the Covenant of YHWH. Neither will it come to mind: neither will they remember it; neither will they visit it; neither will that be done anymore.

At that time they will call Jerusalem the throne of YHWH; and all the nations will be gathered to it, to the Name of YHWH, to Jerusalem: neither will they walk anymore after the imagination of their bad heart.

In those days the House of Judah will walk with the House of Israel, and they will come together out of the land of the North to the land that I have given for an inheritance to your forefathers.

But I said, How will I put you among the children, and give you a pleasant land, a goodly heritage from the hosts of nations? And I said, you will call me, my Father; and will not turn away from me.

Surely as a woman treacherously departs from her husband, so have you dealt treacherously with me O House of Israel, declares YHWH.

A voice was heard in the high places, weeping and supplications of the children of Israel: because they have perverted their way, and they have forgotten YHWH their Elohim.

Return you backsliding children, and I will heal your backslidings. Look, we come to you; because you are YHWH our Elohim. Surely in vain from the heights, the multitude of mountains, surely in YHWH our Elohim is the salvation of Israel.

Because shame has devoured the labor of our forefathers from our

youth; their flocks and their herds, their sons and their daughters.

We lie down in our shame, and our confusion covers us:

because we have sinned against YHWH Elohim, we and our ancestors, from our youth even to this day, and have not obeyed the Voice of YHWH Elohim.

Chapter 4

If you will return O Israel, declares YHWH, return to me: and if you will put away your detestable things out of my sight, then will you not waver.

And you will adjure, YHWH lives, in Truth, in Judgment, and in Righteousness; and the nations will bless themselves in him, and in him will they glory. Because this is what YHWH declares to the men of Judah and Jerusalem, Break up your un-tilled ground, and sow not among thorns.

Circumcise yourselves to YHWH, and take away the foreskins of your heart you men of Judah and inhabitants of Jerusalem:

unless my rage goes out like supernatural fire, and burns so that none can quench it, because of the badness of your practices. Declare in Judah and publish in Jerusalem; and say, Blow the trumpet in the land:

cry, gather together and say, assemble yourselves and let us go into the fortified cities.

Set up the standard toward Zion: retire, remain not: because I will bring badness from the North and a great destruction.

The lion has come up from its thicket, and the destroyer of the Gentiles is on his way; he has gone out from his place to make your land desolate; and your cities will be laid waste without an inhabitant.

For this gird yourselves with sackcloth, lament and wail: because the fierce anger of YHWH is not turned back from us.

And it will come to pass at that day declares YHWH, that the heart of the king will perish and the heart of the princes; and the priests will be deserted, and the prophets will be stunned. Then I said, Ah, YHWH Elohim! Surely you have greatly deceived these people and Jerusalem saying, you will have peace;

whereas the sword reaches to their lives.

At that time will it be said to this people and to Jerusalem, a dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

even a full wind from those places will come to me: now also I will give sentence against them. Look, he will come up as clouds, and his chariots will be as a whirlwind:

his horses are swifter than eagles. Because we are spoiled.

O Jerusalem, wash your heart from badness so that you may be liberated. How long will your vain thoughts lodge within yourself? Because a voice declares from Dan, and publishes affliction from Mount Ephraim.

Make mention to the nations;

Observe, publish against Jerusalem so that besiegers come from a far country, and give out their voice against the cities of Judah.

As keepers of a field are they against her all around; because she has been rebellious against me declares YHWH.

Your way and your practices have procured these things to you; this is your badness, because it is bitter, because it reaches to your heart.

My bowels, my bowels! I am pained [at] the walls of my heart, Make a noise for me doth My heart, I am not silent, For the voice of a trumpet I have heard, O my soul -- a shout of battle!

Destruction upon destruction is cried; because the whole land is spoiled: suddenly are my tents plundered, and my curtains in a moment.

How long will I see the standard, and hear the sound of the horn? Because my people are foolish, they have not known me;

they are foolish children, and they have no understanding: they are wise to do bad, but to do good they have no knowledge. I looked to the land, and lo, confusion and void, and to the cosmos, and their light is not.

I saw the mountains, and lo, they trembled, and all the hills moved lightly.

I observed, and lo, there was no man, and all the birds of the skies were departed.

I observed, and lo, the garden-land was an uninhabited place, and

all the cities were broken down at the presence of YHWH, and by his fierce anger.

Because this is what YHWH has declared, The whole land will be desolate;

still I will not make a termination.

For this will the land mourn, and the skies above are darkened: because I have spoken it, I have purposed it, and will not be moved to pity, neither will I turn back from it.

The whole city will flee for the noise of the horsemen and archers; they will go into thickets, and climb up on the rocks: every city will be forsaken, and not a man to live in them.

And when you are spoiled, what will you do? Though you clothe yourself with crimson, though you deck yourself with ornaments of gold, though you widen your face with cosmetics, in vain will you make yourself beautiful; your lovers will despise you, they will seek your life.

Because I have heard a voice as of a woman in labor, and the anguish as of her that genders her first infant, the voice of the daughter of Zion that bewails herself, that spreads her hands saying, woe is me now! For my life is wearied because of murderers.

Chapter 5

Run you to and fro through the streets of Jerusalem, and see now and know, and seek in the open plaza, if you can find a person, if there are any that execute judgment, that seek fidelity; and I will pardon it.

And though they say, YHWH lives; certainly they adjure falsely. O YHWH, are not your eyes upon fidelity? You have struck them, but they have not grieved;

you have consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Therefore I said, Certainly these are poor; they are foolish: because they know not the way of YHWH, nor the Judgment of their Elohim.

I will go to the Elders and I will speak with them, because they have known the way of YHWH, the judgment of their Elohim. Surely they together have broken the yoke, they have torn off the bonds.

Therefore a lion out of the forest will slay them, and a wolf of the evening will spoil them, a leopard will watch over their cities: everyone that goes out from there will be torn in pieces: because their transgressions are many, and their backsliding has increased. How will I pardon you for this?

Your children have forsaken me and sworn by them that are not elohim: when I had fed them to the full, they then committed adultery and assembled themselves by troops in the houses of prostitution.

They were as fed horses in the morning: everyone neighed after his neighbor's wife. Will I not punish for these things? declares YHWH:

and will I not be avenged on such a nation as this?

Go you up upon her walls and destroy; but make not a full end: take away her tendrils of a vine; because they are not YHWH's.

Because the House of Israel and the House of Judah have dealt very treacherously against me declares YHWH.

They have belied YHWH, and said, it is not He; neither will bad come upon us; neither will we see sword or famine:

And the prophets will become empty wind, and the Word is not in them: thus will it be done to them.

Therefore this is what YHWH Elohim of Hosts declares, Because you speak this word, note, I will make my Words in your mouth supernatural fire, and this people wood, and it will devour them.

Lo, I will bring a nation upon you from far O House of Israel, declares YHWH: it is a mighty nation, it is an ancient nation, a nation whose language you do not know, neither understand what they say.

Their quiver is as an open grave, they are all mighty men.

And they will eat up your harvest and your food that your sons and your daughters should eat: they will consume your flocks and your herds: they will eat up your vines and your fig trees. They will shatter your fortified cities, where you placed your confidence in, with the sword.

Nevertheless in those days, declares YHWH, I will not make a full end with you.

And it will come to pass when you will say, why does YHWH our

Elohim do all these things to us? Then will you answer them, as you have forsaken me and served foreign elohim in your land, so will you serve foreigners in a land that is not yours.

Report this in the House of Jacob and publish it in Judah saying, hear this now, O foolish people without understanding;

that have eyes and see not; that have ears and hear not:

Fear you not me? declares YHWH: will you not tremble at my presence, which has placed the sand for the border of the sea by an Age-Lasting decree, that it cannot pass [beyond a certain point]: and though the waves toss themselves, still they cannot prevail; though they roar, still they cannot pass over it?

But this people has a revolting and a rebellious heart; they are turned aside and gone.

Neither do they say in their heart, let us now fear YHWH Elohim that gives rain, both the former and the latter in its season: he reserves to us the prescribed weeks of the harvest.

Your depravities have turned away these things, and your sins have withheld good things from you.

Because among my people are found wicked people: they lay in wait, as he that sets snares; they set ruin and they capture men.

As a cage is full of birds, so are their houses full of deceit: therefore

they are become great, and waxed rich. They are waxed fat, they shine: yes, they overpass the deeds of the wicked: they judge not the legal suit, the cause of the fatherless, yet they prosper; and the

rights of the poor do they not judge.

Will I not punish for these things? Declares YHWH: will I not be avenged on such a nation as this?

A wasteful and horrible thing is committed in the land;

the speakers prophesy falsely, and the priests (ministers) bear rule by their repetition; and my people love to have it so: and what will you do in the Latter Time?

Chapter 6

O you children of Benjamin, gather yourselves to flee out of the midst of Jerusalem and blow the ram's horn in Tekoa, and set up a sign of fire in Bethhaccerem: for bad appears out of the North, and great destruction. The beautiful and the delicate one

I have cut off, the daughter of Zion.

The shepherds with their flocks will come to her; they will pitch their tents against her all around; they will feed everyone in his place.

Prepare you war against her; arise and let us go up at noon. Woe to us! because the day has declined, for the shadows of the evening are stretched out.

Arise, and let us go by night, and let us destroy her citadel.

Because this is what YHWH of Hosts has declared, Cut down trees, and cast a mound against Jerusalem: this is the city to be visited; she has oppression in her inward parts.

As a fountain casts out her waters, so she casts out her badness: violence and spoil is heard in her; before me continually is grief and wounds.

Be you instructed O Jerusalem, unless my life departs from you;

unless I make you desolate, a land not inhabited. This is what YHWH of Hosts declares: They surely glean as a vine the remnant of Israel, put back your hand as a gatherer to the baskets.

To whom will I speak and give warning so that they may hear? See, their ear is uncircumcised and they cannot hear: see, the Word of YHWH is to them a scorn; they have no delight in it.

Therefore I am full of the fury of YHWH; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: because even the husband with the woman will be taken, an elder with one full of days.

And their houses will be turned to others, with their fields and women together: because I will stretch out my hand upon the inhabitants of the land declares YHWH.

Because from the least of them even to the greatest of them everyone is given to unjust profit; and from the speaker even to the priest (ministers) everyone deals falsely.

They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace.

Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore they will fall among them that fall: at the time that I visit them they

will be cast down declares YHWH.

This is what YHWH declares, Stand in the ways and see, and ask for the old paths, where is the good way, and walk in it, and you will find rest for your lives. But they said, we will not walk in it.

Also I set watchmen over you saying, Listen to the sound of the ram's horn. But they said, we will not listen.

Therefore hear you nations, and know, O company, what is among them.

Hear, O land: See, I will bring bad upon this people, even the fruit of their thoughts, because they have not listened to my Words nor to my Law, but rejected it.

To what purpose comes there to me incense from Sheba, and the sweet cane from a far country? Your whole Burnt-Offerings are not acceptable, nor your sacrifices sweet to me.

Therefore this is what YHWH declares, See, I will lay stumbling-blocks before this people and the dads and the sons together will fall upon them; the neighbor and his friend will perish.

This is what YHWH declares, Look, a people come from the North country, and a great nation will be raised from the extreme parts of the earth.

They will lay hold on bow and spear; they are cruel and have no mercy; their voice roars like the sea; and they ride upon horses, set in array as men for war against you, O daughter of Zion.

We have heard the fame: our hands wax feeble: anguish has taken

hold of us with pain, like a woman in labor.

Go not out into the field, nor walk by the way; because the sword of the enemy and terror is on every side.

O daughter of my people, gird yourself with sackcloth and wallow yourself in ashes: fashion yourself for mourning, as for an only son, most bitter wailing: for the destroyer will suddenly come upon us.

I have set you for a tower and a fortress among my people, that you may know and examine their way.

They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

The bellows are burnt, the lead is consumed of the fire; in vain the refiner has refined: because the bad are not rooted out.

Reprobate silver will men call them, because YHWH has rejected them.

Chapter 7

The Word that came to Jeremiah from YHWH saying,

Stand in the court of YHWH's Temple, and proclaim there this Word and say, Hear the Word of YHWH, all you of Judah that enter into these courts to worship YHWH.

This is what YHWH of Hosts declares, the Elohim of Israel, Amend your ways and your practices, and I will cause you to reside in this Standing Place.

Trust you not in lying words saying, The Temple of YHWH, the

Temple of YHWH, the Temple of YHWH, are these.

For if you thoroughly amend your ways and your practices; if you thoroughly execute judgment between a man and his neighbor;

If you oppress not the foreigner, the fatherless and the widow, and shed no innocent blood in this Standing Place, neither walk after other elohim to your hurt:

Then I will cause you to reside in this Standing Place, in the land that I gave to your ancestors, for the ages of ages.

Look, you are trusting in lying words that cannot profit.

Will you steal, murder, commit adultery, adjure falsely and burn incense to Baal, and walk after other elohim who you know not;

And come and stand before me in this Temple that is called by my Name and say, we are delivered to do all these abominations?

Is this Temple that is called by my Name, become a den of robbers in your eyes? Look, even I have seen it declares YHWH.

But go now to my Standing Place that was in Shiloh, where I set my Name at the first, and see what I did to it for the badness of my people Israel.

And now, because you have done all these works, declares YHWH, and I spoke to you, rising up early and speaking, but you heard not;

and I called you but you answered not; Therefore I will do to this Temple that is called by my Name, in which you trust and to the Standing Place that I gave to you and to your forefathers, as I have done to Shiloh.

And I will cast you out of my sight as I have cast out all your kinship, even the whole seed of Ephraim.

Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me:

because I will not hear you. Do not you see what they do in the cities of Judah and in the streets of Jerusalem?

The children gather wood, and the dads kindle the fire and the women knead their dough, to make cakes to the queen of the sky, and to pour out drink-offerings to other elohim so that they may provoke me to anger.

Do they provoke me to anger asks YHWH?

Do they not provoke themselves to the shame of their own faces? Therefore this is what YHWH Elohim declares; Observe, my anger and my fury will be poured out on this Standing Place, upon man, animal, and on the trees of the field, and on the produce of the ground;

and it will burn and will not be quenched.

This is what YHWH of Hosts declares, the Elohim of Israel; Put your whole Burnt-Offerings to your sacrifices, and eat flesh. Because I spoke not to your forefathers nor commanded them in the day that I brought them out of the land of Egypt, concerning whole Burnt-Offerings or sacrifices:

But this thing I commanded them saying, Obey my Voice, and I will be your Elohim, and you will be my people: and walk you in all the ways that I have commanded you so that it may be well for you.

But they did not listen nor inclined their ear, but walked in the counsels and in the imagination of their bad heart, and went backward and not forward.

Since the day that your ancestors came out of the land of Egypt to this day I have even sent to you all my slaves the prophets, daily rising up early and sending them:

Still they did not listen to me nor inclined their ear, but hardened their neck: they did worse than their ancestors.

Therefore you will speak all these Words to them; but they will not hear you: you will also call to them; but they will not answer you.

But you will say to them, This is a nation that obeys not the Voice of YHWH their Elohim, nor receives correction: Truth is perished and is cut off from their mouth.

Cut off your hair, O Jerusalem and cast it away, and take up a lamentation on high places;

for YHWH has rejected and forsaken the generation of his wrath. Because the children of Judah have done bad in my sight declares YHWH: they have set their abominations in the Temple that is called by my Name, to make it unclean.

And they have built the worship places of Tophet that is in the Valley of the son of Hinnom, to burn their sons and their daughters in the fire;

which I commanded them not, neither came this into my mind. Therefore note, the days come declares YHWH, that it will no more be called Tophet, nor the Valley of the son of Hinnom, but the

Valley of Slaughter: because they will bury in Tophet until there is no more space.

And the corpses of this people will be meat for the fowls of the sky, and for the animals of the land, and none will drive them away.

Then I will cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: because the land will be desolate.

Chapter 8

At that time declares YHWH, they will bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

And they will spread them before the sun and the moon, and all the host of the stars who they have loved and have served, and after whom they have walked, and have sought after and worshiped. They will not be gathered, nor be buried; they will be for dung upon the surface of the land.

And death will be chosen rather than life by all the residue of them that remain in this bad family that remains in all the regions wherever I have driven them, declares YHWH of Hosts.

Moreover you will say to them, This is what YHWH declares;

Will they fall and not arise? Will he turn away and not return? Why has these people of Jerusalem turned back, a perpetual backsliding?

They have kept hold on deceit, they have refused to turn back. I have given attention, yes, I listened, they do not speak right, and none has regretted of his badness saying, what have I done?

Everyone has turned to his own courses, as a horse is rushing into battle. Yes, the stork in the sky knows her appointed season; and the turtle and the crane and the swallow observe the season of their coming; but my people know not the Judgment of YHWH.

How do you say, we are wise and the Law of YHWH is with us? Lo, certainly in vain he made it; the pen of the scribes is in vain.

The wise men are ashamed, they are dismayed and taken:

lo, they have rejected the Word of YHWH; and what wisdom is in them? Therefore I will give their women to others, and their fields to them that will inherit them:

for everyone from the least even to the greatest is given to unjust profit, from the speaker even to the priest everyone deals falsely. Because they have healed the hurt of the daughter of my people slightly, saying peace, peace; when there is no peace.

Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore will they fall among them that fall: at the time of their custody they will be cast down declares YHWH.

I will certainly consume them declares YHWH: there will be no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and the things that I have given them will pass away from them.

Why do we sit still? Gather yourselves, and let us enter into the

fortified cities, and let us be silent there: because YHWH Elohim has put us to silence, and given us water of gall to drink, because we have sinned against YHWH.

We looked for peace, but no good came; and for a time of health, and saw dismay.

The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones;

for they are come and have devoured the land, and all that is in it; the city and those that live there. For see, I will send serpents [dragon] and poisonous snakes, among you, which will not be charmed, and they will bite you declares YHWH.

When I would comfort myself against sorrow, my heart is faint in me.

Observe the voice of the cry of the daughter of my people because of them that live in a far country: Is not YHWH in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, and with foreign vanities?

The harvest is past, the summer is ended, and we are not liberated.

For the hurt of the daughter of my people am I hurt; I am mourning; horror has taken hold on me.

Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?

Chapter 9

Oh that my head were waters, and my eyes a fountain of tears so that I might weep day and night for the slain of the daughter of my people!

Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! because they are all adulterers, an assembly of treacherous people.

And they bend their tongues like their bow for lies:

but they are not prevailing for the Truth upon the land; because they proceed from bad to bad and they know not me declares YHWH. Take heed every one of his neighbor, and trust not in any brother: because every brother will attack at the heel. And, every neighbor, as an informer, goes about.

And they will deceive everyone his neighbor, and will not speak the Truth: they have taught their tongue to speak lies, and weary themselves to be perverted.

Your habitation is in the middle of deceit;

through deceit they refuse to know me, declares YHWH. Therefore this is what YHWH of Hosts declares, Observe, I will refine them and examine them; for how do I do because of the daughter of my people?

Their tongue is as an arrow shot out;

it speaks deceit: one speaks peaceably to his neighbor with his mouth, but in heart he lays his ambuscade. Will I not visit them for these things? Declares YHWH: will I not be avenged on such a nation as this?

For the mountains I will take up a weeping and wailing, and for the habitations of the wilderness a dirge, because they are burnt up, so that none can pass through them. Neither can people hear the voice of the cattle; both the flying creatures of the sky and the animals are fled; they are gone.

And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who is the wise man that may understand this?

And who is he to whom the mouth of YHWH has spoken, that he may declare it, for what has the land perished for, and is burnt up like a wilderness so that none pass through? Then YHWH declared, Because they have forsaken my Law that I set before them and have not obeyed my Voice, neither walked in it;

But have walked after the imagination of their own heart, and after Baalim that their ancestors taught them of.

Therefore this is what YHWH of Hosts, the Elohim of Israel declares; Look, I will feed them, even this people with wormwood, and give them water of gall to drink.

I will scatter them also among the heathen, who neither they nor their ancestors have known:

and I will send a sword after them, until I have consumed them. This is what YHWH of Hosts declares, Consider, and call for the mourning women so that they may come; and send for skillful women, that they may come:

And let them hurry and take up a wailing for us so that our eyes

may run down with tears, and our eyelids gush out with waters.

Because a voice of wailing is heard out of Zion, how are we spoiled!

we are greatly confounded, because we have forsaken the land, because they have cast down our houses.

Now hear the Word of YHWH, O you women, and let your ear receive the Word of his mouth, and teach your daughters wailing, and everyone her neighbor a dirge.

Because death has come up into our windows, and has entered into our citadel, to cut off the children from the streets, and the young men from the plaza.

Speak, this is what YHWH declares, Even the corpses of men will fall as dung upon the open field and as a handful after the reaper, and there is none gathering. This is what YHWH declares, Let not the wise glory in their wisdom, neither let the mighty glory in his might, let not the rich glory in their riches:

But let him that glories glory in this, that he understands and knows me, that I am YHWH that exercises loving-kindness, judgment, and righteousness in the earth:

because in these things I delight declares YHWH.

Note, the days come declares YHWH, that I will punish all them that are circumcised with the uncircumcised; Egypt, Judah, Edom, and the children of Ammon, and Moab, and all that are in the far extremities that live in the wilderness:

Chapter 10

because all these nations are uncircumcised, and all the House of Israel are uncircumcised in the heart.

Hear the Word that YHWH speaks to you, O House of Israel: This is what YHWH declares, learn not the way of the heathen and be not dismayed at the signs of the stars;

for the heathen are dismayed at them. Because the customs of the people are vain: for one cuts down a tree out of the forest, the work of the hands of the artisan, with the ax.

They deck it with silver and with gold; they fasten it with nails and with hammers so that it does not wobble.

They are upright as the palm tree, but speak not:

they must needs be lifted up, because they cannot take a step.

Be not afraid of them because they cannot do bad, neither also is it in them to do good. There is none like to you O YHWH; you are great, and your Name is great in might. Who does not fear you, king of the nations? For to you it is becoming, for among all the wise of the nations, and in their entire kingdom there is none like you.

But they are altogether barbarous and foolish: the [Christmas/idol] tree/stock is a doctrine of vanities.

Silver spread into plates is brought from Tarshish and gold from Uphaz, the work of the workman, and of the hands of the founder:

blue and purple is their clothing:

they are all the work of the skillful. But YHWH is the true Elohim, he is the living Elohim, and an Age-Lasting King: at his anger the

earth will quake, and the nations will not be able to contain his indignation. This is what you will say to them, the elohim that have not fashioned the cosmos and the earth, even they will perish from the earth, and from under these cosmos.

He has fashioned the earth by his power, he has established the world by his wisdom, and has stretched out the cosmos by his knowledge.

At the Voice he gives out, a multitude of waters is in the skies, and he causes vapors to come up from the end of the earth, lightning's for rain he has made, and brings out wind from his storehouse.

Everyone is barbarous in his knowledge: every founder is withered by the idol: because his cast image is falsehood, and there is no breath in them.

They are vanity, and the work of errors: in the time of their charge they will perish.

The portion of Jacob is not like them: because he is the former of all things; and Israel is the scepter of his inheritance: YHWH of Hosts is his Name.

Gather up your packs, out of the land O inhabitant of the siege-enclosure.

Because this is what YHWH declares, Lo, I am slinging out the inhabitants of the land at this time, and have been an adversary to them, so that they are found out.

Woe is me for my hurt! my wound is grievous: but I said, truly this is a grief and I must bear it.

My tabernacle is devastated, and all my cords are broken:

my children are gone out from me, and they are not:

there is none to stretch out my tent anymore and to set up my curtains. Because the pastors [ministers] are become unreceptive, and have not sought YHWH:

therefore they will not prosper, and all their flocks will be scattered.

Observe, the voice of the news has come, and a great rattling out of the North country, to make the cities of Judah desolate, and a den of dragons. O YHWH, I know that the way of man is not in himself: it is not in man that walks to direct his own steps. O YHWH, correct me, but with judgment; not in your anger unless you bring me to nothing.

Pour out your fury upon the heathen that know you not, and upon the families that call not on your Name:

Chapter 11

because they have eaten up Jacob and devoured him, and consumed him, and have made his habitation desolate.

The Word that came to Jeremiah from YHWH saying, Hear you the Words of this Covenant and speak to the men of Judah, and to the inhabitants of Jerusalem;

And say to them, This is what YHWH Elohim of Israel declares;

Cursed is the man that obeys not the Words of this Covenant, that I commanded your forefathers in the day that I brought them out of

the land of Egypt, from the iron forge saying, Obey my Voice and institute them, according to all that I command you: so will you be my people and I will be your Elohim:

That I may perform the oath that I have adjured to your ancestors, to give them a land flowing with milk and honey, as it is this day.

Then I answered and said, so be it, O YHWH.

Then YHWH replied to me, Proclaim all these Words in the cities of Judah, and in the streets of Jerusalem saying, hear you the Words of this Covenant and institute them.

Because I earnestly protested to your forefathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting saying, Obey my Voice.

Still they obeyed not, nor inclined their ear, but walked everyone in the imagination of their bad heart: therefore I will bring upon them all the Words of this Covenant that I commanded them to do; but they did not institute them. Then YHWH said to me, A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem.

They are turned back to the depravities of their forefathers that refused to hear my Words;

and they went after other elohim to serve them:

the House of Israel and the House of Judah have broken my Covenant-Pledge that I cut out with their ancestors. Therefore this is what YHWH declares, See, I will bring bad upon them so that they will not be able to escape;

and though they will cry to me, I will not listen to them. Then will the cities of Judah and inhabitants of Jerusalem go, and cry to the elohim to who they offer incense:

but they will not deliver them at all in the time of their trouble. Because according to the number of your cities were your elohim O Judah; and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, even altars to burn incense to Baal. Therefore you will not pray for this people, neither lift up a cry or prayer for them: because I will not hear them in the time that they cry to me for their trouble.

What has my beloved to do in my house, seeing she has made lewdness with many, and the Sacred flesh is passed from you?

When you do bad, then you rejoice. YHWH called your name, a green olive tree, and fair and of goodly fruit: with the noise of a great roaring he has set fire to it, and the branches of it are broken. Because YHWH of Hosts, that planted you, has pronounced bad against you,

for the badness of the House of Israel and of the House of Judah that they have done against themselves to provoke me to anger in offering incense to Baal.

And YHWH has given me knowledge of it, and I know it: then you showed me their practices.

But I was like a lamb or an ox that is brought to the slaughter. And I knew not that they had devised devices against me saying, let us destroy the tree with its fruit, and let us cut him off from the land of the living so that his name may no more be remembered.

But, O YHWH of Hosts, that judges righteously, that tries the reins and the heart, let me see your vengeance on them:

because to you have I revealed my cause.

Therefore this is what YHWH says of the men of Anathoth that seek your life saying, prophesy not in the Name of YHWH so that you do not die by our hand.

Therefore this is what YHWH of Hosts declares, Look, I will punish them:

Chapter 12

the young men will die by the sword; their sons and their daughters will die by famine. And there will be no remnant of them:

because I will bring bad upon the men of Anathoth, even the year of their custody. Righteous are you O YHWH, when I plead with you: yet let me talk with you of your judgments: why does the way of the wicked prosper? Why are they all happy that deal very treacherously? You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: you are near in their mouth, and far from their reins.

But you O YHWH, know me: you have seen me, and tried my heart toward you: pull them out like sheep for the slaughter and prepare them for the day of slaughter.

How long will the land mourn, and the herbs of every field wither, because of the wickedness of them that live there? The animals are consumed and the birds; because they said, he will not see our Latter Time.

If you have run with the footmen, and they have wearied you, then how can you contend with horses? and if in the land of peace where you trusted, they wearied you, then how will you do in the swelling of Jordan?

For even your relatives, and the house of your father, even they have dealt treacherously with you;

yes, they have called a multitude after you:

believe them not, though they speak fair words to you.

I have forsaken my house, I have left my heritage; I have given the dearly beloved of my life into the hand of her enemies.

My heritage is to me as a lion in the forest; it cries out against me: therefore have I hated it. My heritage is to me as a speckled bird, the birds all around are against her; come you, assemble all the animals of the field, come to devour. Many shepherds have destroyed my vineyard, they have trampled my portion under foot,

they have made my precious portion a desolate wilderness. They have made it desolate, and being desolate it mourns unto me; the whole land is made desolate because no man lays it to heart.

The spoilers are come on all the high places through the wilderness: for the sword of YHWH will devour from the one end of the land even to the other end of the land: no flesh will have peace.

They have sown wheat, but will reap thorns:

they have put themselves to pain, but will not profit: and they will be ashamed of your produce because of the fierce anger of YHWH.

This is what YHWH says against all my bad neighbors, that touch the inheritance that I have caused my people Israel to inherit; See, I will pluck them out of their land, and pluck out the House of Judah from among them.

And it will come to pass, after I have plucked them out I will return and have compassion on them, and will bring them again, every man to his heritage and every man to his land.

And it will come to pass, if they will diligently learn the ways of my people, to adjure by my Name, YHWH lives;

as they taught my people to adjure by Baal;

Chapter 13

then will they be restored in the midst of my people.

But if they will not obey, I will expel and destroy that nation declares YHWH.

This is what YHWH said to me, Go and get yourself a linen waist-cloth, and put it on your hips, but put it not in water. So I got a waist-cloth according to the Word of YHWH and put it on my hips. Then the Word of YHWH came to me the second time saying,

Take the waist-cloth that you have got, which is on your hips, and arise, go to Euphrates and hide it there in a cleft of the rock.

So I went, and hid it by Euphrates, as YHWH commanded me.

And it came to pass after many days that YHWH said to me, Arise, go to Euphrates and take the waist-cloth from there, which I

commanded you to hide.

Then I went to Euphrates, and excavated, and took the waist-cloth from the place where I had hidden it:

and lo, the waist-cloth was marred, it was profitable for nothing.

Then the Word of YHWH came to me saying, This is what YHWH declares, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

This bad people that refuse to hear my Words, which walk in the imagination of their heart and walk after other elohim, to serve them, and to worship them, will even be as this waist-cloth, which is good for nothing.

For as the waist-cloth cleaved to the hips of a man, so have I caused to cleave to me the whole House of Israel and the whole House of Judah declares YHWH. That they might be to me for a people, and for a Name and for a praise, and for a glory: but they would not hear.

Therefore you will speak to them this Word;

YHWH Elohim of Israel declares, Every bottle will be filled with wine: and they will say to you, do we not certainly know that every bottle will be filled with wine? Then you will say to them, This is what YHWH declares, See, I will fill all the inhabitants of this land, even the kings that sit on David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

And I will dash them one against another, even the dads and the sons together declares YHWH:

I will not pity, nor spare, nor have mercy, but will destroy them. Hear you and give ear; be not proud: because YHWH has spoken.

Give glory to YHWH Elohim, before he causes darkness, and before your feet stumble upon the dark mountains, and while you look for light, he turns it into the shadow of death, and makes it dark clouds.

But if you will not hear it, my heart will weep in secret places for your pride;

and my eye will weep sore, and run down with tears, because YHWH's flock is carried away captive. Say to the king and to the queen, Humble yourselves, sit down: because your dominion will come down, even the crown of your glory.

The cities of the south will be shut up, and none will open them: Judah will be carried away captive all of it, it will be wholly carried away captive.

Lift up your eyes and watch them that come from the North:

where is the flock that was given you, your beautiful flock? What will you say when he will punish you? Because you have taught them to be captains, and as chief over you: will not sorrows overtake you as a woman in labor?

And if you say in your heart, how come these things are upon me?

For the greatness of your depravity are your skirts discovered and your heels made bare.

Can the Ethiopian change his skin, or the leopard his spots? Then

may you also do good, that are accustomed to do bad. Therefore I will scatter them as the stubble that passes away by the wind of the wilderness.

This is your lot, the portion of your measure from me, declares YHWH;

because you have forgotten me, and trusted in falsehood. Therefore I will discover your skirts upon your face so that your shame may appear.

I have seen your adulteries and your neighing, the lewdness of your prostitution, and your abominations on the hills in the fields.

Chapter 14

Woe to you, O Jerusalem!

Will you not be made clean? When will it once be? The Word of YHWH that came to Jeremiah concerning the drought. Judah mourns, and the marketplace is exhausted; they are mourning for the land; and the cry of Jerusalem has ascended.

And their nobles have sent their little ones to the waters:

they came to the trench and found no water;

they returned with their vessels empty; they were disconcerted and confused, and covered their heads. Because the ground is cracked, because there was no rain in the land, the plowmen were ashamed, they covered their heads. Yes, the deer also gave birth in the field, and forsook it, because there was no grass.

And the wild donkeys did stand in the high places, they gasped up the wind like dragons;

their eyes did fail, because there was no grass. Certainly our depravities have testified against us, do something O YHWH for your Name's sake, because many have been our backslidings, against you we have sinned.

O the hope of Israel, the Savior in time of trouble, why should you be as a foreigner in the land, and as a wayfaring man that turns aside to lodge for a night?

Why should you be as a man astonished, as a mighty man that cannot rescue?

But you O YHWH, are in the midst of us, and we are called by your Name;

leave us not. This is what YHWH declares to this people, they have loved to wander, they have not refrained their feet, therefore YHWH does not accept them; he will now remember their depravity, and visit their sins. Then YHWH said to me, Pray not for this people for their good.

When they fast, I will not hear their cry;

and when they offer whole Burnt-Offering and gifts, I will not accept them:

but I will consume them by the sword, and by the famine, and by the plague. Then I said, Ah, YHWH Elohim! look, the prophets say to them, you will not see the sword, neither will you have famine;

but I will give you assured peace in this Standing Place. Then YHWH said to me, The prophets prophesy lies in my Name: I sent them not, neither have I commanded them, neither spoke to them: they prophesy to you a false vision and divination, and a thing good for nothing, and the deceit of their heart. Therefore this is what YHWH declares concerning the prophets that prophesy in my Name, and I sent them not, still they say, Sword and famine will not be in this land; By sword and famine will those prophets be consumed.

And the people to whom they prophesy will be cast out in the streets of Jerusalem because of the famine and the sword; and they will have none to bury them, them or their women, their sons or their daughters: because I will pour their bad upon them.

Therefore you will say this Word to them; Let my eyes run down with tears night and day, and let them not cease: because the virgin daughter of my people is broken with a great breach, with a very grievous blow.

If I go out into the field, then see the slain with the sword!

And if I enter into the city, then see them that are sick with famine!

Yes, both the prophet and the priest go about into a land that they know not. Have you utterly rejected Judah?

Have you loathed Zion? Why have you ravaged us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O YHWH, our wickedness, and the depravity of our ancestors: because we have sinned against you. Do not abhor us, for your Name's sake, do not disgrace the throne of your glory: remember, break not your

Covenant with us.

Are there any among the vanities of the Gentiles that can cause rain?

Chapter 15

Or can the skies give showers? Are not you he, O YHWH Elohim? Therefore we will wait on you: because you have produced all these things. Then YHWH said to me, Though Moses and Samuel stood before me, still my mind could not be toward these people: cast them out of my sight, and let them go out.

And it will come to pass, if they say to you, where will we go? Then you will tell them, This is what YHWH declares; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

And I will appoint over them four kinds, declares YHWH: the sword to slay, and the dogs to tear, and the fowls of the sky, and the animals of the earth, to devour and destroy.

And I will cause them to be removed into all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for what he did in Jerusalem.

Because who will have pity on you O Jerusalem?

Or who will bemoan you? or who will go aside to ask how you prosper? You have forsaken me declares YHWH, you are gone backward: therefore I will stretch out my hand against you and destroy you; I am weary with grief.

And I will fan them with a fan in the marketplaces of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

Their widows are increased to me above the sand of the seas: I have brought on them against the mother of the young men a spoiler at noonday: I have caused him to fall on it suddenly, and terrors upon the city.

She that has engendered seven grows feeble: she has given up her life; her sun is gone down while it was still day: she has been disconcerted and confounded: and the residue of them I will deliver to the sword before their enemies declares YHWH.

Woe is me, my mother, that you have gendered me a man of strife and a man of contention to the whole earth!

I have not lent or have I borrowed, still every one of them does curse me.

YHWH declared, Of a Truth it will be well with your remnant;

Of a Truth I will cause the enemy to fall upon you in the time of bad and in the time of affliction. Will iron break the northern iron and the steel? Your substance and your treasures I will give to the spoil without price, and that for all your sins, even in all your territory.

And I will make you to pass with your enemies into a land that you know not:

because a fire is kindled in my anger that will burn upon you. O YHWH, you know: remember me and visit me, and revenge me of

my persecutors; take me not away in your presence: know that for your sake I have suffered scorn.

Your Words were found, and I did eat them;

and your Word was to me the joy and rejoicing of my heart:

because I am called by your Name, O YHWH Elohim of Hosts.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of your hand: because you have filled me with indignation. Wherefore, has my pain become, perpetual? And my wound, incurable? Refuses to be healed? Will you, indeed be, to me [As a brook] that disappoints, Waters that cannot be trusted? Therefore this is what YHWH declares, If you return, then I will bring you again, and you will stand before me: and if you will extract the precious from the vile, you will be as my mouth: let them return to you; but return you not to them.

And I will make you to this people a fenced bronze wall:

and they will fight against you, but they will not prevail against you:

Chapter 16

because I am with you to save you and to deliver you declares YHWH.

And I will deliver you out of the hand of the bad, and I will ransom you out of the hand of the terror-strikes.

The Word of YHWH came also to me saying, You will not take for

yourself a woman, neither will you have sons or daughters in this Standing Place.

Because this is what YHWH declares, Of the sons and of the daughters who are born in this Standing Place, and of their mothers (those bearing them) and of their fathers, (those beating them in this land)

. They will die of grievous deaths, they will not be mourned, and neither will they be buried. But they will be as dung upon the surface of the ground:

and they will be consumed by the sword, and by famine; and their corpses will be meat for the flying creatures of the sky, and for the animals of the land.

Because this is what YHWH declares, Enter not into the house of mourning, neither go to mourn or grieve for them: because I have taken away my peace from this people declares YHWH, even goodness and compassion.

Both the great and the small will die in this land:

they will not be buried, neither will people mourn for them, nor cut themselves, nor make themselves bald for them. Neither will people tear themselves for them in mourning, to comfort them for those perished; neither will people give them the cup of consolation to drink for their dad or their mother. Also, you will not go into the banquet house, to sit with them to eat and to drink. Because this is what YHWH of Hosts, the Elohim of Israel declares; Look, I will cause to cease out of this place in your eyes, and in your days, the voice of rejoicing, and the voice of gaiety, the voice of the

bridegroom, and the voice of the bride.

And it will come about, when you will show this people all these Words, and they will say to you, why has YHWH pronounced all this great bad against us?

Or what is our depravity?

or what is our sin that we have committed against YHWH Elohim?

Then you will say to them, Because your ancestors have forsaken me, declares YHWH, and have walked after other elohim, and have served them and have worshiped them, and have forsaken me, and have not observed my Law;

And you have done worse than your ancestors; for lo, you walk everyone after the imagination of his bad heart so that they may not listen to me:

Therefore I will cast you out of this land into a land that you know not, neither you nor your forefathers; and there will you serve other elohim day and night; where I will not show you favor.

Therefore watch, the days come declares YHWH, that it will no more be said, YHWH lives, that brought up the children of Israel out of the land of Egypt; But, YHWH lives, that brought up the children of Israel from the land of the North, and from all the lands where he had driven them:

and I will bring them again into their land that I gave to their forefathers.

Note, I will send for many fishermen declares YHWH, and they will

fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain, and from every hill, and out of the clefts of the rocks.

Because my eyes are on all their ways: they are not hidden from my face, neither is their depravity hidden from my eyes. I will repay their depravity and their sin double;

because they have desecrated my land, they have filled my inheritance with the corpses of their detestable and abominable things.

O YHWH my strength, and my Place of Safety, and my refuge in the Day of Trouble, the Gentiles will come to you from the ends of the earth, and will say, certainly our ancestors have inherited lies, vanity, and things in which there is no profit.

Chapter 17

Will a man fashion elohim to himself, and they are no elohim?

Therefore lo, I am causing them to know at this time, I cause them to know my hand and my might, and they have known that my Name is YHWH!

The sin of Judah is written with a stylus of iron, and with the point of a diamond: it is graven upon the tablet of their heart, and upon the horns of your altars; While their children remember their altars and their groves by the green trees on the high hills. O my mountain in the field, I will give your substance and all your treasures to the spoil, and your worship places for sin, throughout all your territories.

And you, even yourself, will discontinue from your heritage that I gave you, and I will cause you to serve your enemies in the land that you know not:

because you have kindled a fire in my anger that will burn for the ages.

This is what YHWH declares;

Cursed is the man that trusts in man, and makes flesh his arm, and whose heart departs from YHWH.

Because he will be like the destitute in the desert, and will not see when good comes;

but will inhabit the parched places in the uninhabited land, in a salt land and not inhabited.

Blessed is the man that trusts in YHWH, and whose hope YHWH is. Because he will be as a tree planted by the waters, and that spreads out her roots by the river, and will not see when heat comes, but her leaf will be green;

and will not be careful in the year of drought, neither will cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it?

I YHWH search the heart, I try the reins, even to give everyone according to his ways, and according to the fruit of his practices. As the partridge sits on eggs, and hatches them not;

so he that gets riches, and not by right, will leave them in the

middle of his days, and at his end will be a fool.

A glorious high throne from the beginning is the locality of our Sacred Place.

O YHWH, the hope of Israel, all that forsake you will be ashamed, and they that depart from me will be recorded in the ground, because they have forsaken YHWH, the fountain of living waters.

Heal me, O YHWH, and I will be healed; save me, and I will be saved: because you are my praise. See, they say to me, where is the Word of YHWH? let it come now. As for me, I have not hurried away from being a shepherd that follows you, nor have I desired the incurable day; you know what came out of my lips and that it was right there in front of you. Be not a terror to me: you are my hope in the bad day.

Let them be confounded that persecute me, but let not me be confounded:

let them be dismayed, but let not me be dismayed:

bring upon them the bad day, and destroy them with double destruction.

This is what YHWH says to me;

Go and stand in the marketplace of the children of the people, where the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;

And say to them, Hear you the Word of YHWH, you kings of Judah and all Judah, and all the inhabitants of Jerusalem that enter in by

these gates: This is what YHWH declares; Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; Neither carry out a burden from your houses on the Sabbath day, neither do you any work, but consecrate the Sabbath day, as I commanded your ancestors. But they obeyed not, neither inclined their ear, but made their necks stiff so that they might not hear, nor receive instruction.

And it will come to pass, if you diligently listen to me declares YHWH, to bring in no burden through the gates of this city on the Sabbath day, but consecrate the Sabbath day, to do no work in that time;

Then will there enter into the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem: and this city will remain for the ages.

And they will come from the cities of Judah, and from the places around Jerusalem, and from the land of Benjamin and from the plain, and from the mountains, and from the south, bringing whole Burnt-Offerings and sacrifices, and Meat-Offerings and incense, and bringing sacrifices of praise to the Temple of YHWH.

But if you will not listen to me to consecrate the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day.

Chapter 18

Then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be quenched.

The Word that came to Jeremiah from YHWH saying, Get up and go down to the potter's house, and there I will cause you to hear my Words.

Then I went down to the potter's house and looked, he fashioned a work on the wheels.

And the vessel that he fashioned of clay was ruined in the hand of the potter:

so he fashioned it again into another vessel, as seemed good to the potter to make.

Then the Word of YHWH came to me saying, O House of Israel, cannot I do with you as this potter?

Declares YHWH.

Observe, as the clay is in the potter's hand, so are you in my hand, O House of Israel.

At what moment I will speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

If that nation, against who I have pronounced, turns from their badness, I will repent [have a change of mind] of the bad that I thought to do to them. And at what moment I will speak concerning a nation, and concerning a kingdom, to build and to plant it; If it does bad in my sight so that it obeys not my Voice, then I will repent of the good, in which I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem saying, This is what YHWH declares;

See, I frame bad against you, and devise a device against you.

Return you now everyone from his bad way, and make your ways and your practices good.

And they said, there is no hope:

but we will walk after our own devices, and we will everyone do the imagination of their bad heart. Therefore this is what YHWH declares;

ask you now among the heathen, who has heard such things: the virgin of Israel has done a very horrible thing.

Will a man leave the snow of Lebanon that comes from the rock of the field? Or will the cold flowing waters that come from another place be forsaken?

Because my people have forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not highly esteemed; To make their land desolate, and an Age-Lasting hissing;

everyone that passes by there will be astonished, and wag his head.

I will scatter them as with an East wind before the enemy; I will show them the back, and not the face, in the day of their calamity. Then they said, come, and let us devise devices against Jeremiah; because the Law will not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us strike him with the tongue, and let us not give heed to any of his Words. Give heed to me O YHWH, and listen to the voice of them that contend with me. Will bad be compensated for good? Because they

have dug a pit for my life. Remember that I stood before you to speak good for them, and to turn away your anger from them.

Therefore deliver up their children to the famine, and pour out their blood by the force of the sword;

and let their women be bereaved of their children and become widows.

And let their men be put to death;

Chapter 19

let their young men be killed by the sword in battle.

Let a cry be heard from their houses, when you will bring a troop suddenly on them: because they have dug a pit to take me, and hidden snares for my feet.

Still, YHWH, you know all their counsel against me to kill me: forgive not their depravity, neither blot out their sin from your sight, but let them be overthrown before you; deal so with them at the time of your anger.

This is what YHWH declares, Go and get a potter's earthen bottle, and take of the elder of the people, and of the elder of the priests; And go out to the Valley of the son of Hinnom that is by the entry of the East Gate, and proclaim there the Words that I will tell you, And say, Hear you the Word of YHWH, O kings of Judah and inhabitants of Jerusalem; This is what YHWH of Hosts, the Elohim of Israel declares; Look, I will bring bad upon this Standing Place, that whoever hears, their ears will tingle. Because

they have forsaken me and have estranged this Standing Place, and have burnt incense in it to other elohim, who neither they nor their forefathers have known, nor the kings of Judah, and have filled this Standing Place with the blood of the innocent;

They have also built the worship places of Baal, to burn their sons with fire for burnt-offerings to Baal, which I commanded not, nor spoke it, neither did it enter into my mind: Therefore watch, the days come declares YHWH that this Standing Place will no more be called Tophet, nor the Valley of the son of Hinnom, but the Valley of Slaughter.

And I will make void the counsel of Judah and Jerusalem in this Standing Place;

and I will cause them to fall by the sword before their enemies, and by the hands of them who seek their lives. And their corpses I will give to be meat for the flying creatures of the sky, and for the animals of the land.

And I will make this city desolate, and an hissing;

everyone that passes by will be astonished and hiss because of all its plagues.

And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they will eat everyone the flesh of his friend in the siege and distress with which their enemies, and those that seek their lives will oppress them.

Then you will break the bottle in the sight of the men that go with you, And will say to them, This is what YHWH of Hosts declares;

Even so will I break this people and this city, as one breaks a potter's vessel, that cannot be made whole again:

and they will bury them in Tophet, until there is no space to bury.

I will do to this Standing Place declares YHWH, and to its inhabitants, and even make this city as Tophet:

And the houses of Jerusalem, and the houses of the kings of Judah, will become unclean as the place of Tophet, because of all the houses upon whose roofs they have burnt incense to all the stars of the cosmos, and have poured out drink-offerings to other elohim.

Chapter 20

Then Jeremiah came from Tophet, where YHWH had sent him to prophesy;

and he stood in the court of YHWH's Temple;

and said to all the people, This is what YHWH of Hosts, the Elohim of Israel declares; See, I will bring upon this city and upon all her towns all the bad that I have pronounced against it, because they have hardened their necks so that they might not hear my Words.

Now Pashur the son of Immer the priest, who was also chief governor in the Temple of YHWH, heard that Jeremiah prophesied these things. Then Pashur struck Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin that was by the Temple of YHWH.

And it came to pass on the next day that Pashur brought out Jeremiah from the stocks. Then Jeremiah said to him, YHWH has

not called your name Pashur, but Magormissabib (terror on every side). Because this is what YHWH declares, Look, I will make you a terror to yourself, and to all your friends. And they will fall by the sword of their enemies,

and your eyes will see it: and I will give all Judah into the hand of the king of Babylon, and he will carry them captive into Babylon, and will kill them with the sword.

Moreover I will deliver all the strength of this city, and all its labors, and all its precious things, and all the treasures of the kings of Judah I will give into the hand of their enemies that will plunder them, and seize them, and carry them to Babylon.

And you, Pashur, and all that live in your house will go into captivity:

and you will come to Babylon, and there you will die, and will be buried there, you, and all your friends, to who you have prophesied lies.

O YHWH, you have deceived me and I was deceived: you are stronger than I, and have prevailed: I am in derision daily, everyone mocks me. Because since I spoke, I cried out, I cried violence and plunder;

because the Word of YHWH was made a reproach to me, and a derision, daily. Then I said, I will not make mention of him, nor speak anymore in his Name. But his Word was in my heart as a burning supernatural fire shut up in my bones, and I was weary with holding it inside, and I could not prevail.

Because I heard the defamation of many, fear on every side. Report, say they, and we will report it.

All my allies watched for my halting, saying, peradventure he will be enticed and we will prevail against him, and we will take our revenge on him.

And YHWH is with me, as a terrible mighty one, therefore my persecutors stumble and prevail not, they have been exceedingly ashamed, for they have not acted wisely, confusion Age-Lasting is not forgotten.

But, O YHWH of Hosts, that examine the righteous and inspect the reins and the heart, let me see your vengeance on them:

because to you have I opened my dispute. Sing to YHWH, praise you YHWH:

because he has delivered the lives of the poor from the hand of the criminal.

Cursed is the day in which I was born:

Chapter 21

let not the day in which my mother engendered me be blessed. Cursed is the man who brought news to my dad saying, a male child is born to you; making him very glad.

And let that man be as the cities that YHWH overthrew and repented not: and let him hear the cry in the morning, and the shouting at noon; Because he has not put me to death from the womb, and my mother is to me as my grave, and her womb a

pregnancy Age-Lasting.

Therefore I came out of the womb to see labor and sorrow so that my days should be consumed with shame?

The Word that came to Jeremiah from YHWH, when king Zedekiah sent to him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest saying, Inquire I ask you, of YHWH for us;

because Nebuchadrezzar king of Babylon makes war against us; if so be that YHWH will deal with us according to all his wondrous works so that he may depart from us.

Then Jeremiah replied to them, this is what you will say to Zedekiah: This is what YHWH Elohim of Israel declares; Look, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon, and the Chaldeans that besiege you outside the walls, and I will assemble them into the center of this city. And I myself will fight against you with an outstretched hand and with a strong arm, nostrils flaring and in fury, and in great anger. And I will strike the inhabitants of this city, both man and animal: they will die of a great plague.

And afterw

ard, declares YHWH, I will deliver Zedekiah king of Judah and his slaves, and the people, and such as are left in this city from the plague, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life.

And he will strike them with the edge of the sword;

he will not spare them, neither have pity, nor have mercy.

And to this people you will say, This is what YHWH declares;

Look, I set before you the Way of Life, and the Way of Death. He that remains in this city will die by the sword, and by the famine, and by the plague: but he that goes out, and falls to the Chaldeans that besiege you, he will live, and his life will be to him for a plunder.

Because I have set my face against this city for bad, and not for good, declares YHWH: it will be given into the hand of the king of Babylon, and he will burn it with fire.

And touching the house of the king of Judah say, Hear you the Word of YHWH; O House of David, this is what YHWH declares;

Chapter 22

Execute judgment in the morning and deliver him that is plundered out of the hand of the oppressor, unless my fury goes out like supernatural fire, and burns so that none can quench it, because of the badness of your practices.

Look, I am against you O inhabitant of the valley and rock of the plain declares YHWH;

which say, who will come down against us? Or who will enter into our habitations? But I will punish you according to the fruit of your doings, declares YHWH:

and I will kindle a fire in the forest, and it will devour all things surrounding it. This is what YHWH declares; Go down to the house

of the king of Judah, and speak there this Word and say, Hear the Word of YHWH, O king of Judah, that sits upon the throne of David, you and your slaves, and your people that enter in by these gates:

This is what YHWH declares;

Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor: and do no wrong, do no violence to the foreigner, the fatherless or the widow, neither shed innocent blood in this Standing Place.

Because if you do this thing indeed, then will there enter in by the gates of this house kings sitting on the throne of David, riding in chariots and on horses, he and his slaves and his people.

But if you will not hear these words, I adjure by myself declares YHWH, that this Temple will become a desolation.

Because this is what YHWH declares to the king's house of Judah;

You are Gilead to me, and the head of Lebanon: yet surely I will make you a wilderness, and cities that are not inhabited.

And I will prepare destroyers against you, everyone with his weapons: and they will cut down your choice cedars, and cast them into the fire.

And many nations will pass by this city, and they will say everyone to his neighbor, why has YHWH done such to this great city?

Then they will answer, because they have forsaken the Covenant of YHWH Elohim, and worshiped other elohim and served them. Weep

not for those perished, neither bemoan him:

but weep for him that goes away: because he will return no more, nor see his native country.

Because this is what YHWH says touching Shallum the son of Josiah king of Judah that reigned instead of Josiah his dad that went out of this Standing Place; he will not return here anymore:

But he will die in the place where they have led him captive, and will see this land no more.

Woe to him that builds his house by unrighteousness, and his chambers by wrong; that uses his neighbor's service without wages, and pays him not for his work;

That says, I will build me a wide house and large chambers, and cut out windows; and it is covered with cedar and painted with vermilion (red colored). Will you reign, because you are fretting yourself in cedar?

Did not your dad eat and drink, and do judgment and justice, and then it was well with him?

He judged the cause of the poor and needy; then it was well with him: was not this to know me? Declares YHWH.

But your eyes and your heart are set on nothing but for your unjust gain, and for to shed innocent blood, and for oppression, and for violence, to do it.

Therefore this is what YHWH declares concerning Jehoiakim the son of Josiah king of Judah; they will not mourn for him saying, ah

my brother! Or, a sister!

They will not mourn for him saying, ah YHWH! Or, ah his glory! He will be buried with the burial of a mule, drawn and cast out beyond the gates of Jerusalem.

Go up to Lebanon and cry; and lift up your voice in Bashan, and cry from the passages: because all your lovers are destroyed. I spoke to you in your prosperity;

but you said, I will not hear. This has been your manner from your youth, that you obey not my Voice. The wind will eat up all your shepherds, and your lovers will go into captivity:

certainly then will you be ashamed and confounded for all your badness.

O inhabitant of Lebanon, that makes your nest in the cedars, how gracious will you be when labor pains come on you, the pain as of a woman in labor!

As I live declares YHWH, though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, still I would pluck you from here;

And I will give you into the hand of them that seek your life, and into the hand of them whose face you fear, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

And I will cast you out, and your mother that gendered you, into another country, where you were not born;

and there will you die.

But to the land where they desire to return, there they will not return. Is this man Coniah a despised broken idol? Is he a vessel where there is no pleasure? Therefore are they cast out, he and his seed, and are cast into a land that they know not?

O earth, earth, earth, hear the Word of YHWH. This is what YHWH declares, Write you this man childless, a man that will not prosper in his days:

because no man of his seed will prosper, sitting on the throne of David and ruling any more in Judah. Woe be to the rulers that destroy and scatter the sheep of my pasture!

declares YHWH. Therefore this is what YHWH Elohim of Israel declares against the rulers [ministers] that feed my people; You have scattered my flock and driven them away, and have not attended to them:

Look, I will attend upon you the badness of your practices says YHWH.

And I will gather the remnant of my flock out of all countries where I have driven them, and will bring them again to their habitations; and they will be fruitful and increase.

And I will set up a rulers over them that will feed them: and they will fear no more, nor be dismayed, neither will they be lacking declares YHWH.

Behold, the days come declares YHWH, that I will raise to David a Righteous Branch, and a King will reign and act wisely, and will institute judgment and justice in the land. In his days Judah will be saved and Israel will reside safely: and this is his Name whereby he will be called, YHWH OUR RIGHTEOUSNESS.

Therefore watch, the days come declares YHWH, that they will no more say, YHWH lives that brought up the children of Israel out of the land of Egypt;

But rather, YHWH lives that brought up and which led the descendants of the House of Israel out of the North country, and from all countries where I had driven them;

and they will live in their own land. My heart within me is broken because of the prophets; all my bones shake;

I am like a drunken man, and like a man whom wine has overcome because of YHWH, and because of the Words of his Holiness. Because of adulterers has the land been full, for because of these has the land mourned, dried up has been the pleasant places of the wilderness, and their course is wrong, and their might is not right. Because both prophet and priest are defiled; yes, in my Temple have I encountered their wrong says YHWH. Therefore their way will be to them as slippery ways in the darkness: they will be driven on, and fall down: because I will bring bad upon them, even the year of their custody declares YHWH. And

I have seen folly in the prophets of Samaria;

they prophesied in Baal, and caused my people Israel to err.

I have also seen in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies:

they strengthen also the hands of the wicked so that none will return from his wickedness. They are all of them to me as Sodom, and its inhabitants as Gomorrah.

Therefore this is what YHWH of Hosts declares concerning the prophets; See, I will feed them with wormwood, and make them drink the water of gall:

for from the prophets of Jerusalem has hypocrisy gone out into all the land.

This is what YHWH of Hosts declares, Listen not to the words of the prophets that prophesy to you: they make you vain: they speak a vision of their own heart and not out of the mouth of YHWH.

They still say to them that despise me, YHWH has said, you will have peace;

and they say to everyone that walks after the imagination of his own heart, no bad will come upon you. Because who has stood in the counsel of YHWH, and has perceived and heard his Word?

Who has attended to his Word and obeyed it?

Observe, a whirlwind of YHWH has gone out in fury, even a grievous whirlwind: it will fall grievously on the head of the wicked. The anger of YHWH will not return, until he has accomplished it and until he has performed the thoughts of his heart: in the Last Days you will clearly understand this.

I have not sent these prophets [speakers, ministers, rabbis] yet they ran:

I have not spoken to them, yet they prophesied.

But if they had attended upon my [Levitical] counsel, and had caused my people to hear my Words, then they should have turned themselves from their bad way, and from the badness of their practices. Am I an Elohim at hand says YHWH, and not an Elohim afar off? Can any hide himself in secret places that I will not see him? Declares YHWH. Do I not fill the cosmos and earth says YHWH? I have heard what

the prophets said, that prophesy lies in my Name saying, I have dreamed, I have dreamed.

How long will this be in the heart of the prophets that prophesy lies?

Yes, they are prophets of the deceit of their own heart;

Who think to cause my people to forget my Name by their dreams that they tell everyone to his neighbor, as their forefathers have forgotten my Name for Baal.

The prophet that has a dream, let him tell a dream;

and he that has my Word, let him speak my Word faithfully. What is the chaff to the wheat asks YHWH? Is not my Word like a supernatural fire? Declares YHWH; and like a hammer that breaks the rock in pieces?

Therefore note, I am against the prophets declares YHWH, that steal

my Words everyone from his neighbor.

See, I am against the prophets declares YHWH, that use their tongues and say, “He declares”. Look, I am against them that prophesy false dreams declares YHWH, and do tell them, and cause my people to err by their lies, and by their frivolity;

still I sent them not, nor commanded them: therefore they will not profit this people at all declares YHWH.

And when this people, or the prophet or a priest will ask you saying, what is the burden of YHWH?

You will then say to them, what burden? I will even forsake you declares YHWH. And as for the prophet, priest, and the people that will say, the burden of YHWH, I will even punish that man and his house.

You will tell everyone to his neighbor, and everyone to his brother, what has YHWH answered? And, what has YHWH spoken?

And the burden of YHWH will you mention no more: because every man’s word will be his burden;

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because you have perverted the Words of the living Elohim, of YHWH of Hosts our Elohim. This is what you will say to the prophet, what has YHWH answered you and what has YHWH spoken? But since you say, the burden of YHWH; therefore this is what YHWH declares; Because you say this word, “the burden of YHWH”, and I have sent to you saying, You will not say, “the burden of YHWH”;

Therefore note, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your forefathers, and will cast you out of my presence:

And I will bring an Age-Lasting reproach upon you, and an Age-Lasting shame that will not wither.

YHWH showed me, and look, two baskets of figs were set before the Temple of YHWH after Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

One basket had very good figs, even like the figs that are first ripe:

and the other basket had very bad figs that could not be eaten, they were so bad. Then YHWH said to me, what do you see Jeremiah?

And I replied, figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are badness.

Again the Word of YHWH came to me saying, This is what YHWH, the Elohim of Israel declares; Like these good figs, so will I acknowledge them that are carried away captive of Judah, who I have sent out of this Standing Place into the land of the Chaldeans for their good. Because I will set my eyes on them for good,

and I will return them again to this land:

and I will rebuild them and not pull them down; and I will plant them and not pluck them up. And I will give them a heart to know me, that I am YHWH: and they will be my people and I will be their Elohim: because they will return to me with their whole heart.

Chapter 25

And like the bad figs that are not eaten for badness, surely so declares YHWH:

So do I make Zedekiah king of Judah and his chiefs, and the remnant of Jerusalem, who are left in this land, and who are living in the land of Egypt, And I will deliver them to be removed into all the kingdoms of the earth for their calamity, to be a reproach and a proverb, a taunt and a curse, in all places where I will drive them.

And I will send the sword, the famine,

and the plague, among them until they are consumed from off the land that I gave to them and to their ancestors. The Word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

Which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem saying, From the 13th year of Josiah the son of Amon king of Judah, even to this day, that is the 23rd year, the Word of YHWH has come to me and I have spoken to you, rising early and speaking;

but you have not listened.

And YHWH has sent to you all his slaves the prophets, rising early and sending them;

but you have not listened, or inclined your ear to hear.

They said, turn you again now everyone from his bad way, and

from the badness of your practices and live in the land that YHWH has given to you and to your ancestors for the ages of ages: And go not after other elohim to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no bad.

Still you have not listened to me, declares YHWH; that you might provoke me to anger with the works of your hands to your own hurt. Therefore this is what YHWH of Hosts declares;

Because you have not heard my Words, Watch, I will send and take all the families of the North says YHWH, and Nebuchadrezzar the king of Babylon my slave, and will bring them against this land, its inhabitants, and against all these surrounding nations.

And I will Devote them to Destruction, and make them an appalment and a hissing, and an Age-Lasting waste. Moreover I will take from them the voice of rejoicing, and the voice of gaiety, the voice of the bridegroom, and the voice of the bride, the sound of the hand-mills, and the light of the candle. And this whole land will be a desolation and an appalment; and these nations will serve the king of Babylon 70 years.

And it will come to pass, when 70 years are accomplished, that I will punish the king of Babylon and that nation declares YHWH, for their depravity and the land of the Chaldeans, and will make it an Age-Lasting waste.

And I will bring on that land all my Words that I have pronounced against it, even all that is written in this scroll that Jeremiah has prophesied against all the nations.

Because a number of nations and great kings will make slaves of them, and I will compensate them according to their deeds, and according to the works of their own hands.

Because this is what YHWH Elohim of Israel says to me;

Take the wine cup of this fury at my hand, and cause all the nations, to where I send you, to drink it.

And they will drink, and be tossed to and fro, and act madly, because of the sword that I will send among them.

Then I took the cup at YHWH's hand, and made all the nations to drink, to wherever YHWH had sent me:

Jerusalem and the cities of Judah, and its kings, and its chiefs, to make them a waste, an appalment, a hissing and a curse;

as it is this day;

Pharaoh king of Egypt and his slaves, and his princes, and all his people;

And all the mixed races of people,

and all the kings of the land of Uz,

and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, Moab, and the children of Ammon;

And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles that are beyond the sea, Dedan, Tema, and Buz, and all that are in the cut off extremities;

And all the kings of Arabia, and all the kings of the mixed races of people that live in the desert;

And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;

And all the kings of the North, far and near, one with another, and all the kingdoms of the world that are on the face of the earth: and the king of Sheshach will drink after them. Therefore you will say to them, This is what YHWH of Hosts, the Elohim of Israel declares; Drink and be drunken, vomit and fall, and rise no more, because of the sword that I will send among you. And it will be, if they refuse to take the cup at your hand to drink, then you will say to them, This is what YHWH of Hosts declares; You will certainly drink. For lo, I begin to bring bad on the city that is called by my Name, and should you be utterly unpunished? You will not be unpunished: because I will call for a sword upon all the inhabitants of the earth declares YHWH of Hosts.

Therefore prophesy against them all these Words and say to them, YHWH will roar from on high and utter his Voice from his Sacred Habitation.

He will mightily roar on his Abode of Shepherds;

he will give a shout, as they that tread the grapes, against all the inhabitants of the earth.

A noise will come even to the extremities of the earth;

because YHWH has a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword,

declares YHWH. This is what YHWH of Hosts declares, Look, bad will go out from nation to nation, and a great whirlwind will be raised up from the coasts of the earth.

And the slain of YHWH will be at that day from one end of the earth even to the other end of the earth:

they will not be mourned, neither gathered or buried;

they will be dung upon the ground.

Wail you rulers and cry; and roll yourselves

Chapter 26

in the ashes, you nobles of the flock: because the days of your slaughter and of your dispersions are accomplished; and you will fall like a pleasant vessel.

And the rulers will have no way to flee, nor the nobles of the flock to escape. A voice of the cry of the rulers, and a wailing of the nobles of the flock, will be heard: because YHWH has plundered their pasture.

And the peaceable habitations are cut down because of the fierce anger of YHWH. He has forsaken his lair, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this Word from YHWH saying, This is what YHWH declares;

Stand in the court of YHWH's Temple, and speak to all the cities of Judah that come to worship in YHWH's House, all the Words that I command you to speak to them;

restrain not a word:

If so be they will listen, and turn everyone from his bad way, that I may regret myself of the badness that I purpose to do to them because of the badness of their practices.

And you will say to them, this is what YHWH declares; If you will not listen to me, to walk in my Law that I have set before you, to listen to the Words of my slaves the prophets, who I sent to you, both rising up early and sending them, but you have not listened;

Then I will devote this House like Shiloh, and will make this city a curse to all the nations of the earth.

So the priests and the prophets and all the people heard Jeremiah speaking these Words in the Temple of YHWH.

Now it came to pass, when Jeremiah had made an end of speaking all that YHWH had commanded him to speak to all the people, that the priests and the prophets and all the people took him saying, you will certainly die. Why have you prophesied in the Name of YHWH saying, This Temple will be like Shiloh, and this city will be waste without an inhabitant?

And all the people were gathered against Jeremiah in the Temple of YHWH.

When the chiefs of Judah heard these things, then they came up from the king's house to the Temple of YHWH, and sat down in the

entry of the new gate of YHWH's Temple.

Then the priests and the prophets spoke to the chiefs and to all the people saying, this man is worthy to die;

because he has prophesied against this city, as you have heard with your ears. Then Jeremiah spoke to all the chiefs and to all the people saying, YHWH sent me to prophesy against this Temple and against this city all the words that you have heard.

Therefore now amend your ways and your practices, and obey the Voice of YHWH Elohim; and YHWH will regret himself for the bad that he has pronounced against you.

As for me, see, I am in your hand: do with me as seems good and correct to you. But know for certain that if you put me to death, you will certainly bring innocent blood on yourselves, and on this city and on its inhabitants: because of a Truth YHWH has sent me to you to speak all these Words in your ears. Then the chiefs and all the people said to the priests and to the prophets; This man is not worthy to die: because he has spoken to us in the Name of YHWH Elohim. Then rose up certain of the Elders of the land and spoke to all the company of the people saying,

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah saying, This is what YHWH of Hosts declares;

Zion will be plowed like a field, and Jerusalem will become a heap of ruins and the mountain of the House a wooded height.

Did Hezekiah king of Judah and all Judah put him at all to death?

Did he not fear YHWH? yes, he appeased the face of YHWH, and YHWH regretted concerning the bad that he spoke against them;

and we are doing great wrong against our lives.

And there was also a man that prophesied in the Name of YHWH, Uriah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the Words of Jeremiah:

And when Jehoiakim the king, with all his mighty men, and all the chiefs heard his words, the king desired to put him to death: but when Uriah heard it, he was afraid and fled and went into Egypt;

Chapter 27

And Jehoiakim the king sent men into Egypt, namely Elnathan the son of Achbor, and certain men with him into Egypt.

And they brought Uriah out of Egypt, and led him to Jehoiakim the king;

who killed him with the sword and cast his corpse into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this Word to Jeremiah from YHWH saying, This is what YHWH says to me;

Make yourself bonds and yokes, and put them on your neck;

And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers that come to Jerusalem to Zedekiah king of Judah;

And command them to say to their masters, This is what YHWH of Hosts, the Elohim of Israel declares; This you will say to your masters; I have fashioned the earth, the man and the animal that are on the ground, by my great power and by my outstretched arm, and have given it to whom it seemed agreeable to me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon my slave; and the animals of the field I have given him also to serve him. And all nations will serve him, and his son, and his son's son, until the time comes for his land to be overcome: and then many nations and great kings will serve themselves of him.

And it will come to pass that the nation and kingdom that will not serve this same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation I will punish declares YHWH, with the sword, famine, and plague until I have consumed them by his hand.

Therefore do not listen to your prophets, diviners, dreamers, soothsayers, or to your sorcerers that speak to you saying, you will not serve the king of Babylon:

Because they prophesy a lie to you, to remove you far from your land;

and that I should drive you out, and you should perish.

But the nations that brings their neck under the yoke of the king of Babylon and serve him, those I will let remain still in their own land declares YHWH;

and they will till it and reside there.

I spoke also to Zedekiah king of Judah according to all these Words saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Why will you die, you and your people, by the sword, famine, and plague as YHWH has spoken against the nation that will not serve the king of Babylon? Therefore listen not to the words of the prophets that speak to you saying, you will not serve the king of Babylon: because they prophesy a lie to you. Because I have not sent them declares YHWH, still they prophesy a lie in my Name; that I might drive you out, and that you might perish, you and the prophets that prophesy to you.

Also I spoke to the priests and to all this people saying, This is what YHWH declares;

Listen not to the words of your prophets that prophesy to you saying, see, the vessels of YHWH's Temple will now shortly be brought again from Babylon: because they prophesy a lie to you. Listen not to them; serve the king of Babylon and live: why should this city be laid waste?

But if they are prophets, and if the Word of YHWH is with them, let them now make intercession to YHWH of Hosts so that the vessels that are left in the Temple of YHWH, and in the house of the king of Judah and at Jerusalem, go not to Babylon.

Because th

is is what

YHWH of Hosts declares concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels that remain in this city, which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

Yes, this is what YHWH of Hosts, the Elohim of Israel declares concerning the vessels that remain in the Temple of YHWH, and in the house of the king of Judah and of Jerusalem; They will be carried to Babylon, and there will they be until the day that I visit them declares YHWH; then I will bring them up, and restore them to this Standing Place.

Chapter 28

And it cam

e about th

e same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year,

and in the fifth month, that Hananiah the son of Azur the prophet, that was of Gibeon, spoke to me in the Temple of YHWH, in the presence of the priests and of all the people saying, YHWH of Hosts, the Elohim of Israel speaks saying, I have broken the yoke of the king of Babylon.

Within two full years I will return to this place all the vessels of YHWH's Temple, that Nebuchadnezzar king of Babylon took away from this Standing Place, and carried them to Babylon: And I will return to this Standing Place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon declares YHWH: because I will break the yoke of the king of Babylon. Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the Temple of YHWH,

Even the prophet Jeremiah said, Truly:

YHWH do so:

YHWH perform your words that you have prophesied, to return the vessels of YHWH's Temple, and all that is carried away captive, from Babylon into this Standing Place. Nevertheless hear you now this Word that I speak in your ears, and in the ears of all the people;

The prophets that have been before me and before you of old prophesied both against many countries, and against great kingdoms, of war, and of bad, and of plague.

The prophet that prophesies of peace, when the word of the prophet will come to pass, then will that prophet be revealed, that YHWH has truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck and broke it.

Then Hananiah spoke in the presence of all the people saying, this is what YHWH declares;

even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.

And the prophet Jeremiah went his way. Then the Word of YHWH came to Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah saying, Go and tell Hananiah saying, This is what YHWH declares;

You have broken the yokes of wood; but you will make for them yokes of iron.

Because this is what YHWH of Hosts, the Elohim of Israel declares; I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon;

and they will serve him, and I have given him the animals of the field also. Then the prophet Jeremiah said to Hananiah the prophet, Listen now, Hananiah; YHWH has not sent you; but you make this people to trust in a lie. Therefore this is what YHWH declares; Look, I will cast you from off the face of the earth: this year you will die, because you have taught rebellion against YHWH. So Hananiah the prophet died the same year in the seventh month.

Chapter 29

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the Elders that were carried away captives, and to the priests, and to the prophets, and to all the people who Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

(After that Jeconiah the king, queen, and the eunuchs, the princes

of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;

) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon)

saying, This is what YHWH of Hosts, the Elohim of Israel declares to all that are carried away captives, who I have caused to be carried away from Jerusalem to Babylon;

Build yourselves houses and live in them;

and plant gardens, and eat the produce from them;

Take yourselves wives, and gender sons and daughters;

and take women for your sons, and give your daughters to husbands so that they may gender sons and daughters;

so that you may be increased there and not few.

And seek the peace of the city where I have caused you to be carried away captives, and pray to YHWH

for it: because in its peace will you have peace. Because this is what YHWH of Hosts, the Elohim of Israel declares; Let not your prophets and your diviners, that are among you deceive you, neither listen to your dreams that you cause to be dreamed.

Because they prophesy falsely to you in my Name:

I have not sent them declares YHWH. Because this is what YHWH declares, That after 70 years are accomplished at Babylon I will

visit you, and perform my good Word toward you, in causing you to return to this Standing Place. Because I know the thoughts that I think toward you declares YHWH, thoughts of peace, and not of bad, to give you Hope in the Last Days. Then will you call on me, and you will go and pray to me and I will listen to you. And you will seek me, and find me, when you will search for me with all your heart.

And I will be found of you declares YHWH:

and I will turn away your captivity, and I will gather you from all the nations, and from all the regions where I have driven you declares YHWH.

And I will return you again to the Standing Place where I caused you to be carried away captive from.

Because you have said, YHWH has raised up prophets in Babylon; Know what YHWH says of the king that sits on the throne of David, and of all the people that live in this city, and of your kinsmen that are not gone with you into captivity; This is what YHWH of Hosts declares; Look, I will send on them the sword, famine, and plague, and will make them like vile figs, that cannot be eaten, they are so bad.

And I will persecute them with the sword, famine, and plague, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an appalment, and an hissing and a scorn, among all the nations where I have driven them:

Because they have not listened to my Words declares YHWH that I sent to them by my slaves the prophets, rising up early and sending

them;

but you would not hear says YHWH.

Listen therefore to the Word of YHWH, all you of the captivity, who I have sent from Jerusalem to Babylon: This is what YHWH of Hosts, the Elohim of Israel declares, of Ahab the son of Kolaiah,

and of Zedekiah the son of Maaseiah that prophesy a lie to you in my Name. Watch, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he will kill them before your eyes; And of them will be taken up a curse by all the captivity of Judah that are in Babylon saying, YHWH make you like Zedekiah and like Ahab, who the king of Babylon roasted in the fire;

Because they have committed villainy in Israel, and have committed adultery with their neighbor's women, and have spoken lying words in my Name that I have not commanded them;

even I know and am a witness declares YHWH.

You will a

lso speak to Shemaiah the Nehelamite saying, This is what YHWH of Hosts, the Elohim of Israel declares saying, Because you have s

ent letters in your name to all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests saying, YHWH has made you priest in the place of Jehoiada the priest so that you should be officers in the Temple of YHWH, for every man that is mad, and makes himself a prophet so that you should put him in prison, and in the stocks.

Now therefore why have you not rebuked Jeremiah of Anathoth that makes himself a prophet to you?

For therefore he sent to us in Babylon saying, this captivity is long:

build yourselves houses, and live in them; and plant gardens, and eat its produce. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. Then came the Word of YHWH to Jeremiah saying,

Send to all them of the captivity saying, this is what YHWH declares concerning Shemaiah the Nehelamite;

Because that Shemaiah has prophesied to you, and I sent him not, and he caused you to trust in a lie:

Chapter 30

Therefore this is what YHWH declares;

See, I will punish Shemaiah the Nehelamite, and his offspring: he will not have a man to live among this people; neither will he see the good that I will do for my people, declares YHWH; because he has taught rebellion against YHWH. The Word that came to Jeremiah from YHWH saying, YHWH Elohim of Israel declares saying, Write all the words that I have spoken to you in a scroll.

For lo, the days come declares YHWH, that I will return the captivity of my people Israel and Judah says YHWH:

and I will cause them to return to the land that I gave to their forefathers, and they will possess it.

And these are the Words that YHWH spoke concerning Israel and concerning Judah. For YHWH declares; We have heard a voice of trembling, of fear, and not of peace.

Ask you now, and see whether a man does labor with child?

Why do I see every man with his hands on his hips, as a woman in labor, and all faces are turned into paleness?

For that day is great, so that none is like it:

it is even the time of Jacob's trouble;

but he will be saved out of it. Because it will come to pass in that day declares YHWH of Hosts that I will break his yoke from off your neck, and will burst your bonds, and foreigners will no more serve themselves of him:

But they will serve YHWH Elohim, and David their king, whom I will raise up to them. Therefore do not fear, O my slave Jacob says YHWH; neither be dismayed, O Israel. Because I will save you from afar, and your descendants from the land of their captivity;

and Jacob will return, and will be in rest, and quiet, and none will make him afraid.

Because I am with you declares YHWH, to save you: though I make a full end of all nations where I have scattered you, still I will not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished. Because YHWH declares, Your bruise is incurable, and your wound is grievous. There is none to plead your cause so that you may be bound up: you have no healing medicines.

All your lovers have forgotten you;

they seek you not, because I have wounded you with the wound of an enemy, with the discipline of a cruel one, for the multitude of your depravities;

because your sins were increased. Why cry because of your affliction?

your sorrow is incurable for the multitude of your depravities: because your sins were increased, I have done these things to you. Nevertheless, all they that devour you will be devoured;

and all your adversaries, every one of them will go into captivity; and they that plunder you will be a spoil, and all that prey on you will I give for a booty. Because I will restore health to you, and I will heal you of your wounds declares YHWH; because they called you saying, This is Zion, who no man inquires after. This is what YHWH declares; See, I will return the captivity of Jacob's tents, and have mercy on his living places; and the city will be rebuilt upon her own ruins, and the palace according to its ordinance remains.

And out of them will proceed thanksgiving and the voice of them that play:

and I will multiply them, and they will not be few; I will also glorify them, and they will not be small. Their children also will be as in earlier times, and their company will be established before me, and I will punish all that oppress them.

And their nobles will be of themselves, and their governor will proceed from among them;

and I will cause him to approach and he will draw near to me:

because who is this that engaged his heart to approach to me? Declares YHWH. And you will be my people and I will be your Elohim. Observe, the whirlwind of YHWH goes forth with heat and storm: it will dance on the head of the wicked.

The fierce anger of YHWH will not return, until he has accomplished it, and until he has performed the intents of his heart:

Chapter 31

in the Last Days you will consider it.

At the same time declares YHWH, I will be the Elohim of all the families of Israel and they will be my people.

YHWH declares, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. YHWH has appeared of old to me saying, Yes, I have loved you with an Age-Lasting Love: therefore I have extended loving-kindness to you.

Again I will rebuild you, and you will be rebuilt, O Virgin of Israel:

you will again be adorned with your tambourines and will go out in the dances of them that sing and dance.

You will yet plant vineyards on the mountains of Samaria:

the planters will plant and will eat them as common things.

Because there will be a day that the watchmen on Mount Ephraim will cry, Arise you, and let us go up to Zion to YHWH Elohim.

Because this is what YHWH declares: Sing O you, to Jacob with joy, and cry aloud at the head of the nations, Sound you, praise you, and say, save O YHWH your people, the remnant of Israel.

Observe, I will bring them from the North country and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that labors with child together: a great company will return. They will come with weeping, and with supplications I will lead them: I will cause them to walk by the torrents of waters [waterfalls] in an upright manner, where they will not stumble: because I am a Father to Israel, and Ephraim is my firstborn.

Hear the Word of YHWH O you nations, and declare it in the isles afar off and say, he that scattered Israel will gather him, and guard him as a shepherd does his flock.

Because YHWH has ransomed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they will come and sing in the height of Zion, and will flow together to the goodness of YHWH, for wheat, wine, oil, and for the young of the flock and of the herd.

And their lives will be as a watered garden, and they will not sorrow anymore at all.

Then will the virgin rejoice in the dance, both young men and old together:

because I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

And I will satiate the lives of the priests with fatness, and my people will be satisfied with my goodness declares YHWH. YHWH declares; A voice was heard in Ramah, wailing and bitter weeping;

Rachel weeping for her children refused to be comforted for her children, because they were not. YHWH declares; Refrain your voice from weeping and your eyes from tears: because your work will be rewarded says YHWH; and they will return from the land of the enemy. And there is hope in your Last Days declares YHWH, that your children will return to their own territory.

I have certainly heard Ephraim bemoaning himself;

you have disciplined me, and I was admonished, as a bull-calf unaccustomed to the yoke: turn you me, and I will be turned; because you are YHWH my Elohim. For after my turning back I repented, and after my being instructed I struck on the thigh, I have been ashamed, I have also blushed, for I have borne the reproach of my youth.

Is Ephraim my dear son? Is he a pleasant child? For since I have spoken against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will certainly have mercy on him declares YHWH.

Set you up signposts, make yourself guideposts: set your heart toward the highway, even the way that you went: to return O virgin of Israel, return to these your cities.

How long will you turn away, O you backsliding daughter?

because YHWH has created a new thing in the earth, A woman will

skirt around a man.

This is what YHWH of Hosts, the Elohim of Israel declares; As yet they will use this speech in the land of Judah and in their cities, when I will return their captivity;

YHWH bless you, O habitation of justice, and Sacred Mountain.

And there will live in Judah itself, and in all the cities together, farmers, and they that go out with flocks.

Because I have satiated the weary person, and I have replenished every sorrowful life. On this I have awakened, and I looked, and my sleep has been sweet to me. Watch, the days come declares YHWH, that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of animals.

And it will come to pass, as I watched over them to pluck up, and to break down, and to throw down and to destroy, and to afflict;

So will I watch over them to rebuild, and to plant, An affirmation of YHWH.

In those days they will say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge.

But everyone will die for his own depravity: every human being that eats the sour grape, their teeth will be set on edge. Watch, the days come declares YHWH, that I will cut out a New Covenant with the House of Israel, and with the House of Judah:

Not according to the Covenant that I cut out with their forefathers in the day that I took them by the hand to bring them out of the

land of Egypt; my Covenant which they violated, although I was a Husband to them declares YHWH:

But this will be the Covenant that I will solemnize with the House of Israel; After those days declares YHWH, I will adapt my laws to their understanding and write them on their hearts; and will be their Elohim,

and they will become my people.

And they will teach no more everyone his neighbor, and everyone his brother saying, know YHWH: because they will all know me, from the least of them to the greatest of them declares YHWH: because I will pardon their depravity, and I will remember their sin no more. This is what YHWH says that gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divides the sea when its waves roar; YHWH of Hosts is his Name:

If those ordinances depart from before me declares YHWH, then the descendants of Israel also will cease from being a nation before me for the ages.

This is what YHWH declares;

If the cosmos above can be measured

and the foundations of the earth searched out beneath, I will also cast off all the descendants of Israel for all that they have done says YHWH. Watch, the days come declares YHWH, that the city will be rebuilt to YHWH from the tower of Hananeel to the Corner Gate. Then the measuring line will go out farther, straight to the hill

Gareb, and will then turn to Goah.

And the whole Valley of Corpses, and of the ashes, and all the fields to the Wadi of Kidron, to the corner of the Horse Gate toward the East, will become Holy to YHWH; it will not be plucked up, nor thrown down anymore for the ages.

Chapter 32

The Word that came to Jeremiah from YHWH in the tenth year of Zedekiah king of Judah, that was the 18th year of Nebuchadrezzar.

Because then the king of Babylon's army besieged Jerusalem:

and Jeremiah the prophet was shut up in the court of the prison that was in the king of Judah's house. Because Zedekiah king of Judah had shut him up saying, why do you prophesy, and say, This is what YHWH declares, See, I will give this city into the hand of the king of Babylon and he will capture it;

And Zedekiah king of Judah will not escape out of the hand of the Chaldeans, but will certainly be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and his eyes will see his eyes;

And he will lead Zedekiah to Babylon, and there will he stay until I visit him declares YHWH:

though you fight with the Chaldeans, you will not prosper.

Then Jeremiah said, the Word of YHWH came to me saying, Observe, Hanameel the son of Shallum your uncle will come to you saying, buy yourself my field that is in Anathoth: for the right of

redemption is yours to buy it.

So Hanameel my uncle's son came to me in the court of the prison according to the Word of YHWH and said to me, buy my field I ask you, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is yours. And the redemption is yours; buy it for yourself. Then I knew that this was the Word of YHWH.

And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even 17 shekels [7 ounces] of silver.

And I subscribed the evidence and sealed it, and took witnesses and weighed him the money in the balances.

So I took the evidence of the purchase, both what was sealed according to the law and custom, and the unsealed copy:

And I gave the evidence of the purchase to Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle's son,

and in the presence of the witnesses that subscribed the scroll of the purchase, before all the Jews that sat in the court of the prison.

And I charged Baruch before them saying, This is what YHWH of Hosts, the Elohim of Israel declares;

Take these evidences, this evidence of the purchase, both that is sealed, and this evidence which is unsealed;

and put them in an earthen vessel so that they may continue many days.

Because this is what YHWH of Hosts, the Elohim of Israel declares; Houses and fields and vineyards will be possessed again in this land.

Now when I had delivered the evidence of the purchase to Baruch the son of Neriah, I prayed to YHWH saying, Ah YHWH Elohim! see, you have fashioned the cosmos and the earth by your great power and stretched out arm, and there is nothing too hard for you: You show goodness to thousands, and recompense the depravity of the forefathers into the bosom of their children after them: the Great, the Mighty Elohim, YHWH of Hosts is his Name,

Great in counsel, and mighty in work:

because your eyes are open on all the ways of the sons of men:

to give everyone according to his ways, and according to the fruit of his practices: That has set signs and wonders in the land of Egypt, even to this day and in Israel, and among other men;

and has appointed you a name that continues to this day; And has brought out your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with a stretched out arm, and with great terror; And has given them this land that you did adjure to their forefathers to give them, a land flowing with milk and honey;

And they came in, and possessed it;

but they obeyed not your voice, neither walked in your Law; they have done nothing of all that you commanded them to do: therefore you have caused all this bad to come on them: Observe the mounts,

they are come to the city to capture it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, famine, and the plague: and what you have spoken has come to pass; and, note, you see it.

And you have said to me, O YHWH Elohim, Buy yourself the field for money and take witnesses;

because the city is given into the hand of the Chaldeans.

Then came the Word of YHWH to Jeremiah saying, See, I am YHWH, the Elohim of all flesh:

is there anything too hard for me? Therefore this is what YHWH declares; Look, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he will capture it:

And the Chaldeans that fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense to Baal, and poured out drink-offerings to other elohim, to provoke me to anger.

Because the children of Israel and the children of Judah have only done badness before me from their youth:

because the children of Israel have only provoked me to anger with the work of their hands, declares YHWH. Because this city has been to me as a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face,

Because of all the badness of the children of Israel and of the

children of Judah that they have done to provoke me to anger, they, their kings, their chiefs, their priests and their prophets, and the men of Judah and the inhabitants of Jerusalem.

And they have turned to me their back, and not their face:

though I taught them, rising up early and teaching them, still they have not listened to receive instruction. But they set their abominations in the Temple that is called by my Name, to defile it.

And they built the worship places of Baal that are in the Valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech. This I never commanded them, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore this is what YHWH, the Elohim of Israel declares concerning this city, where you say, it will be delivered into the hand of the king of Babylon by the sword, famine, and plague;

Look, I will gather them out of all countries where I have driven them in my anger, and in my rage, and in great wrath;

and I will return them again to this Standing Place,

and I will cause them to live safely: And they will be my people,

and I will be their Elohim:

And I will give them one heart, and one way, that they may fear me for the ages, for the good of them, and of their children after them:

And I will cut out an Age-Lasting Covenant with them, that I will not turn away from them, to do them good; but I will put my

respect in their hearts so that they will not depart from me.

Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole mind.

Because this is what YHWH declares; Just as I have brought all this great badness on this people, so will I bring on them all the good that I have promised them. And fields will be acquired in this land where you say, it is desolate without man or animal; it is given into the hand of the Chaldeans.

Chapter 33

Men will buy fields for money, and subscribe evidences and seal them, and take witnesses in the land of Benjamin, and in the places around Jerusalem and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley and in the cities of the South, because I will cause their captivity to return declares YHWH.

Moreover the Word of YHWH came to Jeremiah the second time, while he was still shut up in the court of the prison saying, This is what YHWH the maker declares, YHWH that formed it, to establish it;

YHWH is his Name;

Call to me and I will answer you, and show you great and mighty things that you do not know. Because this is what YHWH, Elohim of Israel declares concerning the houses of this city, and concerning the houses of the kings of Judah that are thrown down by the mounts, and by the sword;

They come to fight with the Chaldeans, but it is to fill them with the corpses of men who I have killed in my anger and in my fury, and for whom I have hidden my face from this city, because of all their badness:

Look, I will bring it health and cure,

and I will cure them and will reveal to them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will rebuild them as at the first.

And I will cleanse them from all their depravity in which they have sinned against me; and I will pardon all their depravities in which they have sinned, and by which they have revolted against me.

And it will be to me a name of joy, a praise and an honor before all the nations of the earth that will hear all the good that I do to them:

and they will fear and tremble for all the goodness and for all the prosperity that I procure to it. This is what YHWH declares; Again there will be heard in this Standing Place which you say will be desolate without man and without animal, even in the cities of Judah and in the streets of Jerusalem, that are desolate, without man and without inhabitant, and without animal.

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that will say, praise YHWH of Hosts.

Because YHWH is good; because his mercy endures for the ages: and of them that will bring the sacrifice of praise into the Temple of YHWH. Because I will cause to return the captivity of the land as at

the first, says YHWH. This is what YHWH of Hosts declares; Again in this Standing Place that is desolate without man and without animal, and in all its cities, will be a habitation of shepherds causing their flocks to lie down.

In the cities of the mountains, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places around Jerusalem and in the cities of Judah, shall the flocks pass again under the hands of him that numbers them, declares YHWH.

Watch, the days come declares YHWH, that I will perform that good thing which I have promised to the House of Israel and to the House of Judah.

In those days and at that time, I will cause the Branch of Righteousness to grow up to David;

and he will execute judgment and righteousness in the land.

In those days will Judah be saved, and Jerusalem will live safely:

and this is the Name by which she will be called, YHWH our Righteousness [YHWH Ang Atong Pagkamatarong].

Because this is what YHWH declares;

David will never fail a man to sit on the throne of the House of Israel;

Neither will the priests the Levites fail a man before me to offer whole Burnt-Offerings and to burn incense, and to do sacrifice continually.

And the Word of YHWH came to Jeremiah saying, This is what YHWH declares; If you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season;

Then may also my Covenant be broken with David my slave so that he should not have a son to reign on his throne;

and with the Levites the priests, my ministers. As the stars of the cosmos cannot be numbered, neither the sand of the sea measured:

so will I multiply the descendants of David my slave, and the Levites that minister to me.

Moreover the Word of YHWH came to Jeremiah saying, Consider you not what this people have spoken saying, The two families [Judah and Levi] that YHWH has chosen, he has even cast them off?

Chapter 34

Thus they have despised my people so that they should be no more a nation before them. This is what YHWH declares; If my Covenant is not with day and night, and if I have not appointed the ordinances of the cosmos and earth;

Then I will cast away the descendants of Jacob, and David my slave, so that I will not take any of his offspring to be rulers over the descendants of Abraham, Isaac, and Jacob: because I will cause their captivity to return, and have mercy on them. The Word that came to Jeremiah from YHWH, when Nebuchadnezzar king of Babylon and all his army, and all the kingdoms of the earth of his

dominion, and all the people, fought against Jerusalem and against all its cities saying, This is what YHWH, the Elohim of Israel declares; Go and speak to Zedekiah king of Judah, and tell him, This is what YHWH declares; Look, I will give this city into the hand of the king of Babylon and he will burn it with fire:

And you will not escape out of his hand, but will certainly be seized, and delivered into his hand;

and your eyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth, and you will go to Babylon. Also hear the Word of YHWH, O Zedekiah king of Judah; This is what YHWH says of you, You will not die by the sword:

But you will die in peace:

and with the burnings of your forefathers, the former kings that were before you, so will they burn odors for you;

and they will mourn you saying, Ah YHWH!

because I have pronounced the Word, declares YHWH.

Then Jeremiah the prophet spoke all these Words to Zedekiah king of Judah in Jerusalem, When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah: because these fortified cities remained of the cities of Judah. This is the Word that came to Jeremiah from YHWH, after that king Zedekiah had made a league with all the people that were at Jerusalem, to proclaim liberty to them; That every man should let his male slave, and every man his female slave, being an Hebrew or an Hebrewess go free; so as not to

lay service on them, any on a Jew his brother.

Now when all the chiefs and all the people that had entered into the league, heard that everyone should let his male slave, and everyone his female slave go free, so that none should serve themselves of them anymore, then they obeyed and let them go.

But afterward they turned and caused the slaves and the slave-girls, who they had let go free, to return, and brought them into subjection for slaves and for slave-girls.

Therefore the Word of YHWH came to Jeremiah from YHWH saying, This is what YHWH, the Elohim of Israel declares;

I made a Covenant with your forefathers in the day that I brought them out of the land of Egypt, out of the house of slavery saying,

At the end of seven years let go every man his brother a Hebrew that has been sold to you;

and when he has served you six years, you will let him go free from you: but your forefathers did not listen to me, neither inclined their ear. And you were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and you had made a league before me in the Temple that is called by my Name:

But you turned and desecrated my Name, and caused every man his slave, and every man his slave-girl, who you had set at liberty at their pleasure, to return, and brought them into subjection, to be to you for slaves and for slave-girls.

Therefore this is what YHWH declares; You have not listened to me in proclaiming liberty, everyone to his brother and every man to his

neighbor. Look, I proclaim a liberty for you declares YHWH, to the sword, to the plague, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

And I will

give the men that have transgressed my Covenant that have not performed the words of the Covenant that they had made before me, when they cut the calf in two and passed between its parts, The chiefs of Judah and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land that passed between the parts of the calf;

I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their corpses will be for meat to the flying creatures of the sky, and to the animals of the earth.

And Zedekiah king of Judah and his princes I will give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army that are gone up from you.

Observe, I will command declares YHWH, and cause them to return to this city;

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and they will fight against it and capture it, and burn it with fire:

and I will make the cities of Judah a desolation without an inhabitant.

The Word that came to Jeremiah from YHWH in the days of

Jehoiakim the son of Josiah king of Judah saying, Go to the house of the Rechabites and speak to them and bring them into the Temple of YHWH, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his kinsmen and all his sons, and the whole house of the Rechabites;

And I brought them into the Temple of YHWH, into the chamber of the sons of Hanan, the son of Igdaliah, a man of Elohim that was by the chamber of the princes that was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

And I set before the sons of the house of the Rechabites pots full of wine and cups, and I said to them, drink you this wine.

But they replied, we will drink no wine:

because Jonadab the son of Rechab our father commanded us saying, you will drink no wine, neither you or your sons for the ages:

Neither will you build house, nor sow seed, nor plant vineyards, nor have any:

but all your days you will live in tents so that you may live many days in the land where you are foreigners.

Now we have obeyed the voice of Jonadab the son of Rechab our father in all that he has charged us, to drink no wine all our days, we, our women, our sons or daughters; Nor to build houses for us to live in: neither have we vineyards, nor field, nor seed: But we have lived in tents and have obeyed, and done according to all that

Jonadab our father commanded us.

But it came about, when Nebuchadrezzar king of Babylon came up into the land that we said, come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians:

so we stayed at Jerusalem.

Then came the Word of YHWH to Jeremiah saying, This is what YHWH of Hosts, the Elohim of Israel declares; Go and tell the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction to hear my Words? declares YHWH.

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine are performed; because to this day they drink none, but obey their father's commandment: notwithstanding I have spoken to you, rising early and speaking; but you listened not to me.

I have sent also to you all my slaves the prophets, rising up early and sending them saying, Return you now every man from his bad ways, and amend your practices, and go not after other elohim to serve them and you will live in the land that I have given to you and to your forefathers:

but you have not inclined your ear, nor listened to me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father that he commanded them;

but this people have not listened to me: Therefore this is what YHWH Elohim of Hosts, the Elohim of Israel declares; Look, I will

bring on Judah and on all the inhabitants of Jerusalem all the bad that I have pronounced against them.

Because I have spoken to them, but they have not listened; and I have called to them, but they have not answered.

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Then Jeremiah said to the house of the Rechabites, This is what YHWH of Hosts, the Elohim of Israel declares; Because you have obeyed the commandment of Jonadab your father, and observed all his precepts, and done according to all that he has commanded you: Therefore this is what YHWH of Hosts, the Elohim of Israel says; Jonadab the son of Rechab will not fail a man to stand before me for the ages. And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this Word came to Jeremiah from YHWH saying,

Take yourself a roll of a scroll, and write on it all the Words that I have spoken to you against Israel and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day.

It may be that the House of Judah will hear all the bad that I purpose to do to them;

so that they may return everyone from their bad ways;

that I may pardon their depravity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the Words of YHWH that he had spoken to him, upon a roll of a scroll. Then Jeremiah commanded Baruch saying, I

am shut up; I cannot go into the Temple of YHWH:

Therefore go and read in the scroll that you have written from my mouth, the Words of YHWH in the ears of the people in YHWH's Temple on the Day of Fasting:

and also you will read them in the ears of all Judah that come out of their cities.

It may be they will present their supplication before YHWH, and will return everyone from his bad ways: because great is the anger and the rage that YHWH has pronounced against this people. Then Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the scroll the Words of YHWH in YHWH's Temple.

And it came about in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month that they proclaimed a Fast before YHWH to all the people in Jerusalem, and to all the people that came from the cities of Judah to Jerusalem.

Then Baruc

h read in the scroll the Words of Jeremiah in the Temple of YHWH, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the New Gate of YHWH's Temple, in the ears of all the people. When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the scroll all the Words of YHWH,

Then he went down into the king's house, into the scribe's chamber:

and lo, all the chiefs sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and

Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared to them all the Words that he had heard, when Baruch read the scroll in the ears of the people.

Therefore all the chiefs sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch saying, take in your hand the roll where you have read in the ears of the people and come.

So Baruch the son of Neriah took the roll in his hand and came to them.

And they said to him, sit down now and read it in our ears.

So Baruch read it in their ears.

Now it came about, when they had heard all the Words, they were afraid both one and the other, and responded to Baruch, we will certainly tell the king of all these Words.

Then they asked Baruch saying, tell us now, how did you write all these Words at his mouth?

Then Baruch answered them, he pronounced all these Words to me with his mouth, and I wrote them with ink in the scroll. Then the chiefs replied to Baruch, go hide yourself, you and Jeremiah; and let none know where you are. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the Words in the ears of the king.

So the king sent Jehudi to get the roll:

and he took it out of Elishama the scribe’s chamber. And Jehudi

read it in the ears of the king, and in the ears of all the chiefs that stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.

And it came about that when Jehudi had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Yet they were not afraid, nor tore their garments, neither the king or any of his slaves that heard all these Words.

Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll:

but he would not hear them.

But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet:

but YHWH hid them. Then the Word of YHWH came to Jeremiah, after the king had burnt the roll, and the Words that Baruch wrote at the mouth of Jeremiah saying, Take yourself again another roll and write in it all the former Words that were in the first roll that Jehoiakim the king of Judah has burnt.

And you will say to Jehoiakim king of Judah, This is what YHWH declares;

You have burnt this roll saying, why have you written on this saying, The king of Babylon will certainly come and destroy this land, and will cause to cease from there man and animal? Therefore

this is what YHWH says of Jehoiakim king of Judah; He will have none to sit on the throne of David: and his corpse will be cast out in the day to the heat, and in the night to the frost.

And I will punish him and his descendants and his slaves for their depravity;

and I will bring upon them and upon the inhabitants of Jerusalem, and upon the men of Judah, all the bad that I have pronounced against them;

Chapter 37

but they did not listen.

Then Jeremiah took another roll and gave it to Baruch the scribe, the son of Neriah; who wrote on it from the mouth of Jeremiah all the Words of the scroll that Jehoiakim king of Judah had burnt in the fire.

And there were added besides those Words many similar Words. And king Zedekiah the son of Josiah reigned in place of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

But neither he, nor his slaves, nor the people of the land did listen to the Words of YHWH that he spoke by the prophet Jeremiah.

Then Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah saying, Pray now to YHWH our Elohim for us.

Now Jeremiah came in and went out among the people:

because they had not put him into prison. Then Pharaoh's army was come out of Egypt:

and when the Chaldeans that besieged Jerusalem heard reports of them, they departed from Jerusalem.

Then came the Word of YHWH to the prophet Jeremiah saying, This is what YHWH, the Elohim of Israel declares;

You will say to the king of Judah, that sent you to me to inquire of me; Observe, Pharaoh's army that has come out to help you will return to Egypt into their own land. And the Chaldeans will return and fight against this city and capture it, and burn it with fire.

YHWH says; Deceive not yourselves saying, the Chaldeans will surely depart from us:

because they will not depart. Because though you had beaten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, still they should rise up every man in his tent and burn this city with fire. And it came to pass, in the going up of the force of the Chaldeans from off Jerusalem, because of the army of Pharaoh, that Jeremiah went out of Jerusalem to go into the land of Benjamin, to separate himself there among the people.

And when he was in the gate of Benjamin, a captain of the ward was there whose name was Irijah, the son of Shelemiah, the son of Hananiah;

and he took Jeremiah the prophet saying, you put your lot in with the Chaldeans.

Then Jeremiah replied, that is false;

I do not put my lot in with the Chaldeans. But he did not listen to him: so Irijah arrested Jeremiah and brought him to the chiefs. Therefore the chiefs were angry with Jeremiah, and struck him and put him in prison in the house of Jonathan the scribe: because they had made that the prison. When Jeremiah had entered into the house of the dungeon and to his cell, then Jeremiah lived there many days.

Then Zedekiah the king sent and took him out:

and the king asked him secretly in his house inquiring, Is there any Word from YHWH?

And Jeremiah replied, There is:

because he said, you will be delivered into the hand of the king of Babylon. Moreover Jeremiah said to king Zedekiah, what have I offended against you or against your slaves, or against this people that you have put me in prison? Where are now your prophets that prophesied to you saying, The king of Babylon will not come against you, nor against this land? Therefore listen now I ask you, O my master the king: let my supplication I ask you, be accepted before you; that you cause me not to return to the house of Jonathan the scribe unless I die there.

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread in the city was spent.

Chapter 38

Then Jeremiah remained in the court of the prison.

Then Shephatiah the son of Matt

an, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the Words that Jeremiah had spoken to all the people saying, This is what YHWH declares, He that remains in this city will die by the sword, famine, and by the plague: but he that goes out to the Chaldeans will live; because he will have his life for a booty, and will live. This is what YHWH declares, This city will certainly be given into the hand of the king of Babylon's army that will capture it.

Therefore the chiefs said to the king, we implore you, let this man be put to death.

For this cause, that he weakens the hands of the men of war that remain in this city, and the hands of all the people in speaking such Words to them:

because this man seeks not the welfare of this people, but they're hurt.

Then Zedekiah the king replied, Look, he is in your custody: for the king is not he that can do anything against you.

Then they took Jeremiah and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison:

and they let down Jeremiah with ropes. And in the dungeon there was no water, but mud: so Jeremiah sank in the mud. Now when

Ebedmelech the Ethiopian, one of the eunuchs that was in the king's house, heard that they had put Jeremiah in the dungeon;

the king then sitting in the gate of Benjamin;

Ebedmelech went out of the king's house and spoke to the king saying, my master the king, these men have done bad in all that they have done to Jeremiah the prophet, who they have cast into the dungeon; and he is likely to die for hunger in the place where he now is, because there is no more bread in the city.

Then the king commanded Ebedmelech the Ethiopian saying, take from here 30 men with you and take up Jeremiah the prophet out of the dungeon before he dies.

So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took from there old shreds and old rotten rags, and let them down by ropes into the dungeon to Jeremiah.

And Ebedmelech the Ethiopian said to Jeremiah, Put now these old shreds and rotten rags under your armpits under the ropes.

And Jeremiah did so. So they drew up Jeremiah with ropes, and took him up out of the dungeon: and Jeremiah remained in the court of the prison. Then Zedekiah the king sent, and brought Jeremiah the prophet to him into the third entry that is in the Temple of YHWH: and the king said to Jeremiah, I will ask you a thing, hide nothing from me. Then Jeremiah said to Zedekiah, If I declare it to you, will you not surely put me to death? and if I give you counsel, will you not listen to me?

So Zedekiah the king adjured secretly to Jeremiah saying, as YHWH lives, that made us this life, I will not put you to death, neither will I give you into the hand of these men that seek your life.

Then Jeremiah said to Zedekiah, This is what YHWH, the Elohim of Hosts, the Elohim of Israel declares; If you will assuredly go out to the king of Babylon's princes, then you will live, and this city will not be burnt with fire; and you will live, and your house:

But if you will not go out to the king of Babylon's princes, then will this city be given into the hand of the Chaldeans, and they will burn it with fire and you will not escape out of their hands.

Then Zedekiah the king replied to Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, unless they deliver me into their hand, and they abuse me.

But Jeremiah said, They will not deliver you.

Obey, I implore you, the Voice of YHWH that I speak to you:

so it will be well with you, and you will live. But if you refuse to go out, this is the Word that YHWH has shown me: That lo, all the women who have been left in the house of the king of Judah are brought out to the princes of the king of Babylon, and lo, they are saying: Persuaded you, and prevailed against you have your allies, sunk into mud have your feet, they have been turned backward.

So they will bring out all your women and your children to the Chaldeans:

and you will not escape out of their hand, but will be taken by the hand of the king of Babylon: and you will cause this city to be burnt

with fire. Then Zedekiah replied to Jeremiah, let no man know of these Words, and you will not die.

But if the chiefs hear that I have talked with you, and they come to you, and say to you, declare to us now what you have said to the king, hide it not from us, and we will not put you to death;

also what the king said to you:

Then you will say to them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

And all the heads come in unto Jeremiah, and ask him, and he declares to them according to all these words that the king commanded, and they keep silent from him, for the matter was not heard; So Jeremiah stayed

Chapter 39

in the court of the prison until the day that Jerusalem was seized:

and he was there when Jerusalem was captured. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem and they besieged it. And in the 11th year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken into.

And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the rest of the chiefs of the king of Babylon.

And it came about that when Zedekiah the king of Judah saw them, and all the men of war, then they fled and went out of the city by night, by way of the King's Garden, by the gate between the two walls: and he went out the way of the desert plain.

But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho:

and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment on him.

Then the king of Babylon killed the sons of Zedekiah in Riblah before his eyes:

also the king of Babylon killed all the nobles of Judah. Furthermore he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burnt the king's house, and the houses of the people with fire, and broke down the walls of Jerusalem.

Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city and those that fell away, that fell to him, with the rest of the people that remained.

But Nebuzaradan the captain of the guard left from the poor of the people that had nothing, in the land of Judah, and gave them vineyards and fields at that same time.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard saying, take him

and look well to him, and do him no harm;

but do to him even as he will say to you.

So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;

Even they sent and took Jeremiah out of the court of the prison, and committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home:

so he lived among the people. Now the Word of YHWH came to Jeremiah, while he was shut up in the court of the prison saying,

Go and speak to Ebedmelech the Ethiopian saying, This is what YHWH of Hosts, the Elohim of Israel declares;

Look, I will bring my Words upon this city for bad, and not for good;

and they will be accomplished in that day before you. But I will deliver you in that day says YHWH: and you will not be given into the hand of the men of whom you are afraid of. Because I will certainly deliver you, and you will not fall by the sword, but your own life will be for booty to you: because you have put your trust in me declares YHWH.

Chapter 40

The Word t

hat came to Jeremiah from YHWH, after that Nebuzaradan the

captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, that were carried away captive to Babylon.

Then the captain of the guard took Jeremiah and said to him, YHWH your Elohim has pronounced this bad on this Standing Place. Now YHWH has attacked and done according as he has said: because you have sinned against YHWH and have not obeyed his Voice, therefore these things have come upon you.

And now, see, I release you this day from the chains that were on your hand.

If it seems good to you to come with me to Babylon, come; and I will look well to you: but if it seems ill to you to come with me to Babylon, forbear: see, all the land is before you. Whatever seems good and convenient for you to go, then go there?

However, before Jeremiah answered, Nebuzaradan added, go back to Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and live with him among the people, or wherever it is right in your eyes to go, then go. And the chief of the executioners gave to him food for the journey, and a gift, and sent him away, Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah; and lived with him among the people that were left in the land.

Now when all the captains of the forces that were in the fields, even they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and of the poor of the

land, of them that were not carried away captive to Babylon;

Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

And Gedaliah the son of Ahikam the son of Shaphan adjured to them and to their men saying, fear not to serve the Chaldeans: live in the land, and serve the king of Babylon, and it will be well with you.

As for me, see, I will live at Mizpah to serve the Chaldeans that will come to us: but you, gather yourselves wine, summer fruits, oil, and put them in your vessels, and reside in your cities that you have taken.

Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

Even all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits in large quantity.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

And said to him, do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to kill you? But

Gedaliah the son of Ahikam did not believe him.

Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly saying, let me go I ask you, and I will kill Ishmael the son of Nethaniah, and no man will know it:

why should he kill you, that all the Jews that are gathered to you should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam replied to Johanan the son of Kareah, you will not do this thing: because you speak falsely of Ishmael.

Chapter 41

Now it came about in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the royal seed, and the princes of the king, even ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, who the king of Babylon had made governor over the land.

Ishmael also killed all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

And it came to pass the second day after he had killed Gedaliah, and no man knew it,

that there came certain from Shechem, from Shiloh, and from Samaria, even 80 men, having their beards shaved, and their

clothes torn, and having cut themselves, with offerings and incense in their hand, to bring them to the Temple of YHWH.

And Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all along as he went: and it came about, as he met them he said to them, come to Gedaliah the son of Ahikam.

And it was so, when they came into the middle of the city, that Ishmael the son of Nethaniah killed them, and cast them into the center of the pit, he, and the men that were with him.

But ten men were found among them that said to Ishmael, kill us not: because we have treasures in the field, of wheat, barley, oil, and honey. So he desisted and killed them not among their kinsmen.

Now the pit where Ishmael had cast all the corpses of the men who he had killed because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were killed.

Then Ishmael carried away captive all the rest of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam.

And Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the bad that Ishmael the son of Nethaniah had done, Then they took all the men and went to

fight with Ishmael the son of Nethaniah, and found him by the abundant waters that are in Gibeon.

Now it came about that when all the people that were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

So all the people that Ishmael had carried away captive from Mizpah turned around and returned, and went to Johanan the son of Kareah.

But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

Then Johanan took the s

on of Kareah, and all the captains of the forces that were with him, all the remnant of the people who he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam, even mighty men of war and the women, children, and eunuchs, who he had brought back from Gibeon: And they left, and lived in the habitation of Chimham that is by Bethlehem, to go to enter into Egypt,

Because of the Chaldeans: for they were afraid of them because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, who the king of Babylon appointed governor in the land.

Chapter 42

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the unimportant even to the distinguished came near,

And said to Jeremiah the prophet, let, we implore you, our supplication be accepted before you, and pray for us to YHWH Elohim, even for all this remnant;

(for we that are left are but a few of many, as your eyes do see) That YHWH Elohim may show us the way where we may walk, and the thing that we may do.

Then Jeremiah the prophet replied to them, I have heard you; now I will pray to YHWH Elohim according to your words; and it will come about that whatever thing YHWH will answer you, I will declare it to you; I will keep nothing back from you.

Then they said to Jeremiah, may YHWH be a true and faithful witness against us, if we do not act in accordance with all that YHWH Elohim sends you to tell us.

Whether it is good, or whether it is bad, we will obey the Voice of YHWH Elohim, to whom we send you;

that it may be well with us, when we obey the Voice of YHWH Elohim.

And it came to pass after ten days, that the Word of YHWH came to Jeremiah.

Then he called Johanan the son of Kareah, and all the captains of the forces that were with him, and all the people from the unimportant even to the distinguished, And said to them, This is what YHWH Elohim of Israel declares, to whom you sent me to present your supplication before him;

If you will still remain in this land, then I will establish you and not

pull you down, and I will plant you and not pluck you up: because I regret the bad that I have done to you.

Be not afraid of the king of Babylon, of whom you are afraid;

be not afraid of him says YHWH:

because I am with you to save you, and to deliver you from his hand. And I will show mercies to you, that he may have mercy on you, and cause you to return to your own land. But if you say, we will not remain in this land, neither obey the Voice of YHWH Elohim

saying, no; but we will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will live:

And now therefore hear the Word of YHWH, you remnant of Judah; This is what YHWH of Hosts, the Elohim of Israel declares; If you wholly set your faces to enter into Egypt, and go to live there;

Then it will come to pass that the sword that you feared will overtake you in the land of Egypt, and the famine of which you were afraid, will follow closely after you in Egypt;

and there you will die.

So it will be with all the men that set their faces to go into Egypt to live there; they will die by the sword, by the famine, and by the plague: and none of them will remain or escape from the bad that I will bring on them. Because this is what YHWH of Hosts, the Elohim of Israel declares;

As my anger and my fury has been poured out on the inhabitants of Jerusalem; so will my fury be poured out on you, when you will enter into Egypt:

and you will be a curse, and an appalment, and a vilification, and a scorn; and you will see this Standing Place no more. YHWH has said concerning you, O you remnant of Judah; Go not into Egypt: know certainly that I have admonished you this day. Because you went astray in your hearts, when you sent me to YHWH Elohim saying, pray for us to YHWH Elohim; and according to all that YHWH Elohim will say, so declare to us and we will do it.

And now I have this day declared it to you; but you have not obeyed the Voice of YHWH Elohim, with regard to all the things for which he has sent me to you.

Now therefore know certainly that you will die by the sword, by the famine, and by the plague, in the place where you desire to go and to live.

Chapter 43

And it cam

e to pass that when Jeremiah had made an end of speaking to all the people all the Words of YHWH Elohim, for which YHWH their Elohim had sent him to them, even all these Words, then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men saying to Jeremiah, you speak falsely: YHWH Elohim has not sent you to say, Do not go into Egypt to live there.

But Baruch the son of Neriah set you up against us, to deliver us

into the hand of the Chaldeans so that they might put us to death, and carry us away captives into Babylon.

So Johanan the son of Kareah, and all the captains of the forces and all the people, did not obey the Voice of YHWH, to remain in the land of Judah.

But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, where they had been driven, to live in the land of Judah;

Even men, women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

So they came into the land of Egypt:

because they obeyed not the Voice of YHWH: then they came even to Tahpanhes. And the Word of YHWH came to Jeremiah in Tahpanhes saying,

Take great stones in your hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

And say to them, This is what YHWH of Hosts, the Elohim of Israel declares; Look, I will send and take Nebuchadrezzar the king of Babylon, my slave, and will set his throne on these stones that I have hidden; and he will spread his royal pavilion over them.

And when he comes, he will strike the land of Egypt, and deliver such as are for death to death; and such as are for captivity to

captivity; and such as are for the sword to the sword.

And I will kindle a fire in the houses of the elohim of Egypt;

and he will burn them, and carry them away captives. And he will array himself with the land of Egypt, as a shepherd puts on his garment; and he will go out from there in peace. He will also break the images of Bethshemesh, that is in the land of Egypt; and the houses of the elohim of the Egyptians will he burn with fire.

Chapter 44

The Word that came to Jeremiah concerning all the Jews that live in the land of Egypt, that reside at Migdol, Tahpanhes, and at Noph, and in the country of Pathros saying, This is what YHWH of Hosts, the Elohim of Israel declares;

You have seen all the badness that I have brought on Jerusalem, and on all the cities of Judah; and lo, this day they are a place laid waste, and no man lives there.

Because of their badness that they have committed to provoke me to anger, in that they went to burn incense, and to serve other elohim, who they knew not, neither they, you, nor your ancestors.

Nevertheless I sent to you all my slaves the prophets, rising early and sending them saying, Oh, do not these disgusting things which I hate.

But they did not listen or inclined their ear to turn from their badness, to burn no incense to other elohim.

Therefore my fury and my anger was poured out, and was kindled

in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day.

Therefore now this is what YHWH Elohim of Hosts, the Elohim of Israel declares; Why do you commit this great bad against yourselves, to cut off from you man and woman, child and nursing woman, out of Judah, to leave you none to remain;

In that you provoke me to wrath with the works of your hands, burning incense to other elohim in the land of Egypt where you have gone to live. And that you might cut yourselves off and might be a curse, and a scorn among all the nations of the earth?

Have you forgotten the badness of your ancestors, and the badness of the kings of Judah, and the bad of their wives, and your own badness, and the bad of your women that they have committed in the land of Judah, and in the streets of Jerusalem?

They are not humbled even to this day, neither have they feared or walked in my Law, nor in my statutes, that I set before you and before your forefathers.

Therefore this is what YHWH of Hosts, the Elohim of Israel declares; Look, I will set my face against you for bad, and to cut off all Judah.

And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to live there, and they will all be consumed and fall in the land of Egypt.

They will even be consumed by the sword and by the famine: they will die, from the least even to the greatest, by the sword and by

the famine: and they will be a curse, and an appalment, and a vilification, and a scorn. Because I will punish them that live in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by plague:

So that none of the remnant of Judah that are gone into the land of Egypt to live there will escape or remain, that they should return into the land of Judah, to which they have a desire to return to live there. Because none will return but such as will escape.

Then all the men that

knew that their women had burnt incense to other elohim, and all the women that stood by, a great multitude, even all the people that lived in the land of Egypt, in Pathros, answered Jeremiah saying, As for the Word that you have spoken to us in the Name of YHWH, we will not listen to you.

But we will certainly do whatever thing goes out of our own mouth, to burn incense to the queen of heaven, and to pour out drink-offerings to her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: because then we had plenty of food, and were well, and saw no bad.

But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword and by the famine.

And when we are making perfume to the queen of the heaven, and pouring out to her libations, without our husbands have we made for her cakes to idolize her, and to pour out to her libations?

Then Jeremiah replied to all the people, to the men and to the women, and to all the people that had given him that answer saying,

The incense that you burnt in the cities of Judah and in the streets of Jerusalem, you and your forefathers, your kings, and your princes, and the people of the land, did not YHWH remember them, and came it not into his mind?

So that YHWH could no longer bear, because of the badness of your practices, and because of the abominations that you have committed; therefore is your land a place laid waste, and an appalment, and a curse, without an inhabitant, as it is this day.

Because you have burnt incense, and because you have sinned against YHWH, and have not obeyed the Voice of YHWH, nor walked in his Law, statutes or in his testimonies; therefore this bad has happened to you, as it is this day.

Moreover Jeremiah said to all the people and to all the women, Hear the Word of YHWH, all Judah that are in the land of Egypt:

This is what YHWH of Hosts, the Elohim of Israel declares saying; You and your women have both spoken with your mouths, and fulfilled with your hand saying, we will certainly perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings to her; you will certainly accomplish your vows, and perform them.

Therefore hear the Word of YHWH, all Judah that lives in the land of Egypt;

Look, I have adjured by my great Name says YHWH, that my Name will no more be Named in the mouth of anyone of Judah in all the land of Egypt saying, YHWH Elohim lives.

Note, I will watch over them for bad, and not for good: and all the men of Judah that are in the land of Egypt will be consumed by the sword and by the famine, until there is an end of them. Still a small number that escape the sword will return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to live there, will know whose Words will stand, mine, or theirs.

And this will be a sign to you declares YHWH, that I will punish you in this place so that you may know that my Words will certainly stand against you for bad:

This is what YHWH declares; Look, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of those that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Chapter 45

The Word that Jeremiah the prophet sp

oke to Baruch the son of Neriah, when he had written these Words in a scroll at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah saying, This is what YHWH, the Elohim of Israel declares to you, O Baruch;

You did say, woe is me now!

Because YHWH has added grief to my sorrow; I fainted in my sighing, and I find no rest.

This is what you will say to him, YHWH says; See, what I have built I will break down, and what I have planted I will pluck up, even this whole earth. And seek you great things for yourself? Seek them not: for observe, I will bring bad on all flesh says YHWH: but your life I will give to you for a booty in all places where you go.

Chapter 46

The Word of YHWH that came to Jeremiah the prophet against the Gentiles;

Against Egypt, against the army of Pharaoh-Necho king of Egypt that was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon attacked in the fourth year of Jehoiakim the son of Josiah king of Judah.

Order you the buckler and shield and draw near to battle.

Harness the horses;

and get up, you horsemen and stand up with your helmets; furbish the spears, and put on the armor. Why have I seen them dismayed, they are turned backward, and their mighty ones are beaten down, and to a refuge they have fled and not turned the face? Fear is all around, an affirmation of YHWH.

Let not the swift flee away or the mighty man escape; they will stumble, and fall toward the North by the river Euphrates.

Who is this that comes up as a flood, whose waters are moved as

the rivers?

Egypt rises up like a flood, and his waters are moved like the rivers; and he says, I will go up and will cover the earth; I will destroy the city and its inhabitants.

Come up, you horses;

and rage you chariots; and let the mighty men come out; the Ethiopians and the Libyans that handle the shield; and the Lydians, that handle and bend the bow. Because this is the day of YHWH Elohim of Hosts, a day of vengeance, that he may avenge himself of his adversaries. And the sword will devour, and it will be satiated and made drunk with their blood: because YHWH Elohim of Hosts has a sacrifice in the North country by the river Euphrates.

Go up into Gilead and take balm, O virgin, the daughter of Egypt: in vain will you use many medicines; because you will not be cured.

The nations have heard of your shame, and your cry has filled the land: for the mighty man has stumbled against the mighty, and they are fallen both together.

The Word that YHWH spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and attack the land of Egypt.

Declare you in Egypt and publish in Migdol, and publish in Noph and in Tahpanhes: say, stand fast and prepare yourself; because the sword will devour all around you.

Why are your valiant men swept away? they stood not, because YHWH did drive them.

He made many to fall, yes, one fell on another: and they said, get up and let us go again to our own people and to the land of our nativity, from the oppressing sword.

They did cry there, Pharaoh king of Egypt is but a noise; he has passed the time appointed.

As I live says the King, whose Name is YHWH of Hosts, Certainly as Tabor is among the mountains and as Carmel by the sea, so will he come.

O you daughter living in Egypt, furnish yourself to go into captivity: for Noph will be waste and desolate without an inhabitant.

Egypt is like a very fair heifer, but destruction comes; it comes out of the North.

Also her hired men are among her like bull-calf;

because they also are turned back, and are fled away together: they did not stand, because the day of their calamity has come upon them and the time of their visitation.

The sound of it will be like a fleeing serpent; because they will march with an army, and come against her with axes, as cutters of wood. They will cut down her honeycomb [of tunnels] declares YHWH, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

The daughter of Egypt will be confounded;

she will be delivered into the hand of the people of the North. YHWH of Hosts, the Elohim of Israel declares; Look, I will punish

the multitude of No, and Pharaoh, and Egypt, with their elohim, and their kings; even Pharaoh, and all those that trust in him:

And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his slaves: and afterward it will be inhabited, as in the old days says YHWH.

But fear you not, O my slave Jacob, and be not dismayed O Israel:

for behold, I will save you from afar off, and your descendants from the land of their captivity; and Jacob will return, and be in rest and at ease, and none will make him afraid. Fear not O Jacob my slave says YHWH: because I am with you; because I will make a full end of all the nations where I have driven you. But I will not make a full end of you, but correct you in measure; still I will not leave you wholly unpunished.

Chapter 47

The Word of YHWH that came to Jeremiah the prophet against the Philistines, before that Pharaoh attacked Gaza.

This is what YHWH declares; Watch, waters rise up out of the North, and will be an overflowing flood and will overflow the land, and all that is in it; the city and those that reside there. Then the men will cry and all the inhabitants of the land will wail.

At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers will not look back to their children for feebleness of hands;

Because of the day that comes to devastate all the Philistines, and to

cut off from Tyrus and Zidon every helper that survives:

because YHWH will devastate the Philistines, the remnant of the country of Caphtor.

Baldness [sign of mourning] has come on Gaza; Ashkelon is cut off with the remnant of their valley: how long will you gash yourself [in mourning]? O sword of YHWH, how long will it be before you are quiet? Put up yourself into your sheath, rest and be still.

How can it be quiet, seeing YHWH has given it a charge against Ashkelon, and against the seashore? There has he appointed it.

Chapter 48

Against Moab YHWH of Hosts, the Elohim of Israel declares;

Woe to Nebo! Because it is devastated: Kiriathaim is withered and captured: Misgab is withered and broken.

There will be no more praise of Moab: in Heshbon they have devised bad against it;

come, and let us cut it off from being a nation. Also you will be cut down, O dunghill; the sword will pursue you. A voice of crying will be from Horonaim, violence and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For the ascent of Luhith with weeping, go up does the weeping,

for in the descent of Horonaim adversaries a cry of desolation you have heard.

Flee, save your lives, and be like the stripped tree in the forest.

Surely because you have trusted in your works and in your treasures, you will also be captured: and Chemosh will go into captivity with his priests and his princes together.

And the despoiler will come upon every city, and no city will escape: the valley also will perish, and the plain will be destroyed, as YHWH has spoken.

Give wings to Moab, that it may flee and get away:

because the cities there will be wasted, without any to live therein. Cursed is he that does the work of YHWH with laxness, and cursed is he that keeps back his sword from blood.

Moab has been at ease from his youth, and he has settled on his lees, and has not been emptied from vessel to vessel, neither has he gone into captivity:

therefore his taste remained in him, and his scent is not changed. Therefore watch, the days come declares YHWH, that I will send to him wanderers, that will cause him to wander, and will empty his vessels, and break their bottles.

And Moab will be ashamed of Chemosh, as the House of Israel was ashamed of Bethel their confidence.

How do you say, we are mighty and strong men for the war?

Moab is devastated, and gone up out of her cities, and his chosen young men are gone down to the slaughter, declares the King, whose Name is YHWH of Hosts.

The calamity of Moab is close at hand, and his affliction comes fast.

All you that are around him, bemoan him; and all you that know his name, say, how is the strong staff broken, and the beautiful rod!

You daughter that does inhabit Dibon, come down from your glory and sit in thirst; for the despoiler of Moab will come upon you and he will destroy your strongholds.

O inhabitant of Aroer, stand by the road and spy;

ask him that flees and her that escapes, and ask, what is done?

Moab is confounded because it is broken down, wail and cry;

tell it in Arnon, that Moab is devastated.

And judgment has come upon the plain country; on Holon, Jahazah, Mephaath, Dibon, Nebo, Bethdiblathaim, Kiriathaim, Bethgamul, Bethmeon, Kerioth, Bozrah,

and upon all the cities of the land of Moab, far or near.

The horn of Moab is cut off, and his arm is broken declares YHWH.

You make him drunken:

because he magnified himself against YHWH: Moab also will wallow in his vomit, and he also will be in derision. Because was not Israel a derision to you? Was he found among thieves? for since you spoke of him, you skipped for joy.

O you that live in Moab, leave the cities and reside in the rock, and be like the dove that makes her nest in the sides of the mouth of the cave.

We have heard the pride of Moab, (he is exceedingly proud) his loftiness, and his swelling pride, and his haughty heart.

I know his anger says YHWH;

but it will not be so; his lies will not so effect it. Therefore I will wail for Moab, and I will cry out for all Moab; my heart will mourn for the men of Kirheres.

O vine of Sibmah, I will weep for you with the weeping of Jazer: your plants are gone over the sea, they reach even to the Sea of Jazer: the despoiler has fallen upon your summer fruits and your vintage.

And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none will tread with shouting; their shouting will be no shouting.

From the cry of Heshbon even to Elealeh, and even to Jahaz have they uttered their voice, from Zoar even to Horonaim, as a heifer of three years old: because the waters also of Nimrim will be desolate.

Moreover I will cause to cease in Moab, says YHWH, him that offers in the worship places, and him that burns incense to his elohim.

Therefore my heart will sound for Moab like pipes, and my heart will sound like pipes for the men of Kirheres:

because the riches that he has acquired are vanished.

Because every head will become bald, and every beard clipped: upon all the hands will be cuttings, and on the hips sackcloth. There will be lamentation generally upon all the housetops of Moab, and

in its streets:

because I have broken Moab like a vessel where there is no pleasure declares YHWH. They will howl saying, how is it broken down!

How has Moab turned the back with shame! so will Moab be a derision and a dismaying to all those around him. Because this is what YHWH declares; Look, he will fly as an eagle and will spread his wings over Moab.

Kerioth is captured, and the strongholds are seized, and the mighty men's hearts in Moab at that day will be as the heart of a woman in her labor pains.

And Moab will be destroyed from being a people, because he has magnified himself against YHWH.

Fear and the pit, and the snare, will be upon you, O inhabitant of Moab declares YHWH.

He that flees from the terror will fall into the pit; and he that gets up out of the pit will be taken in the snare: because I will bring upon it, even on Moab, the year of their punishment declares YHWH.

They that fled stood under the shadow of Heshbon because of the force: but a fire will come out of Heshbon, and a flame from the midst of Sihon, and will devour the corner of Moab, and the crown of the head of the children of noise.

Woe be to you O Moab!

The people of Chemosh perish: because your sons are taken captives

and your daughters' captive too. Still I will return the captivity of Moab in the Last Days declares YHWH. Here has ended the judgment of Moab.

Chapter 49

Concerning the Ammonites, this is what YHWH declares;

has Israel no sons? Has he no heir? Why then does their king inherit Gad, and his people live in his cities? Therefore watch, the days come declares YHWH that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it will be a desolate heap of ruins and her daughters will be burnt with fire.

Then will Israel be heir to them that were his heirs says YHWH. Wail O Heshbon, because Ai is devastated: cry, you daughters of Rabbah, gird you with sackcloth;

mourn and run to and fro by the hedges; because their king will go into captivity and his priests and his princes together.

Why glory you in the valleys, your flowing valley, O backsliding daughter? That trusted in her treasures saying, who will come to me? Lo, I am bringing in upon you a terror, an affirmation of Adonai YHWH of Hosts, from all around you, and you have been driven out each before it, and there is no gatherer of the wandering.

And afterward I will return the captivity of the children of Ammon declares YHWH.

Concerning Edom, this is what YHWH of Hosts declares; Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?

Flee you, turn back, and dig in, O inhabitants of Dedan;

because I will bring the calamity of Esau upon him, the time that I will visit him. If grape-gatherers come to you, would they not leave some gleaning grapes? If thieves by night, they will destroy only until they have enough.

But I have made Esau barren, I have uncovered his secret places, and he will not be able to hide himself; his descendants are devastated, and his kinsmen and his neighbors, and he is orphaned.

Leave your fatherless children, I will preserve them alive;

and let your widows trust in me. Because this is what YHWH declares; Observe, they whose judgment was not to drink of the cup have assuredly drunken;

and are you he that will altogether go unpunished? you will not go unpunished, but you will certainly drink of it. Because I have adjured by myself declares YHWH, that Bozrah will become an appalment, a scorn, drought ridden and a curse; and all its cities will be an Age-Lasting place laid waste.

I have heard a rumor from YHWH, and an ambassador is sent to the heathen saying, Gather you together and come against her, and rise up to the battle.

Because lo, I will make you small among the heathen and despised among humanity.

Your horror has deceived you and the pride of your heart, O you that live in the clefts of the rock, that hold the height of the hill: though you should make your nest as high as the eagle, I will bring

you down from there declares YHWH.

Also Edom will be a waste: everyone that goes by it will be appalled, and will hiss at all its plagues.

As in the overthrow of Sodom and Gomorrah and the neighboring cities declares YHWH, no one will remain there, neither will a son of man reside in it.

Watch, he will come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man that I may appoint over her? Because who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?

Therefore hear the counsel of YHWH that he has taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman. Certainly the least of the flock will draw them out, certainly he will make their habitations desolate with them.

The earth is moved at the noise of their fall, at the cry its noise was heard in the Red Sea.

Watch, he will come up and fly as the eagle, and spread his wings over Bozrah: and on that day will the heart of the mighty men of Edom be as the heart of a woman in her labor pains.

Concerning Damascus. Hamath is put to shame, and Arpad:

because they have heard bad reports: they are fainthearted; there is sorrow on the sea; it cannot be pacified. Damascus has waxed feeble and turns herself to flee, and terror has seized on her: anguish and

sorrows have taken her as a woman in labor.

How is the city of praise not left, the city of my joy!

Therefore her young men will fall in her streets, and all the men of war will be cut off in that day declares YHWH of Hosts.

And I will kindle a fire in the wall of Damascus and it will consume the palaces of Benhadad.

Concerning Kedar, and concerning the kingdoms of Hazor that Nebuchadrezzar king of Babylon will attack, this is what YHWH declares; Arise you, go up to Kedar and despoil the men of the East.

Their tents and their flocks will they remove: they will take to themselves their curtains, and all their vessels and their camels; and they will cry to them, terror is on every side.

Flee, get you far away, dig in, O you inhabitants of Hazor says YHWH; because Nebuchadrezzar king of Babylon has taken counsel against you, and has conceived a purpose against you.

Arise, get yourself up to the wealthy nation, that lives without care declares YHWH, which have neither gates nor bars that live alone.

And their camels will be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds those that are in the extreme corners; and I will bring their calamity from all sides declares YHWH.

And Hazor will be a dwelling for dragons, and a devastation for the ages: there will no one remain there or any son of man reside in it.

The Word of YHWH that came to Jeremiah the prophet against

Elam in the beginning of the reign of Zedekiah king of Judah saying, This is what YHWH of Hosts declares;

Look, I will break the bow of Elam, the chief of their might.

And upon Elam I will bring the four winds from the four quarters of the skies, and will scatter them toward all those winds;

and there will be no nation where the outcasts of Elam will not come. Because I will cause Elam to be dismayed before their enemies, and before those that seek their life: and I will bring bad upon them, even my fierce anger declares YHWH; and I will send the sword after them until I have consumed them.

And I will set my throne in Elam, and will destroy from there the king and the princes declares YHWH.

But it will come to pass in the Last Days that I will return the captivity of Elam declares YHWH.

Chapter 50

The Word that YHWH spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

Declare you among the nations and publish, and set up a standard; publish, and conceal not:

say, Babylon is captured, Bel is withered, Merodach is broken in pieces; her idols are withered away, her images are shattered in pieces. Because out of the North there comes up a nation against her that will make her land desolate, and none will reside there: they will remove, they will depart, both man and animal.

In those days and in that time declares YHWH, the children of Israel will come, they and the children of Judah together, going and weeping:

they will go and seek YHWH Elohim. They will inquire [through Urim-Thummim] the way to Zion with their faces toward there saying, come and let us join ourselves to YHWH in an Age-Lasting Covenant that will not be forgotten.

My people have been Lost Sheep: their shepherds [ministers, rabbis] have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their Resting Place.

All that found them have devoured them: and their adversaries said, we offend not, because they have sinned against YHWH, the habitation of justice, even YHWH, the hope of their ancestors.

Remove out of the midst of Babylon, and go out of the land of the Chaldeans, and be as the male goats before the flocks.

For lo, I will raise and cause to come up against Babylon an assembly of great nations from the North lands: and they will set themselves in formation against her. And from there she will be captured: their arrows will be as of a mighty technical man; none will return in vain.

And Chaldea will be a plunder: all that booty in her will be satisfied declares YHWH.

Because you were glad, because you rejoiced, O you destroyers of my heritage, because you are grown fat as the heifer at grass, and

bellow as bulls;

Your mother will be very ashamed; she that engendered you will be ashamed: watch, in the Last Days of the nations they will become an uninhabited land, a dry and desert plain.

Because of the anger of YHWH it will not be inhabited, but it will be a devastation: everyone that goes by Babylon will be appalled and hiss at all her scourging.

Put yourselves in formation against Babylon all around: all you that bend the bow, shoot at her, spare no arrows: because she has sinned against YHWH.

Shout against her all around: she has given her hand: her foundations are fallen, her walls are thrown down: because it is the Vengeance of YHWH: take vengeance upon her; as she has done, do to her.

Cut off the sower from Babylon, and him that handles the sickle in the time of harvest: because terror of the oppressing sword they will turn everyone to his people, and they will flee everyone to his own land.

Israel is a scattered sheep;

the lions have driven him away: first the king of Assyria has devoured him; and last this Nebuchadrezzar king of Babylon has shut his eyes. Therefore this is what YHWH of Hosts, the Elohim of Israel declares; Watch, I will punish the king of Babylon and his land as I have punished the king of Assyria.

And I will return Israel back to his habitation, and he will feed on

Carmel and Bashan, and his life will be satisfied on Mount Ephraim and Gilead.

In those days, and in that time declares YHWH, the depravity of Israel will be required, and there will be none; and the sins of Judah, and they will not be found: because I will pardon them who survive.

Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and Devote them to Destruction says YHWH, and do according to all that I have commanded you.

A sound of battle is in the land, and of great destruction.

How is the hammer of the whole earth cut, shaved off and broken! how is Babylon become a horrified waste among the nations!

I have laid a snare for you and you are also seized, O Babylon, and you were not aware:

you are found and caught, because you have stirred up YHWH. YHWH has opened his armory, and has brought out the weapons of his indignation: because this is the work of YHWH Elohim of Hosts in the land of the Chaldeans.

Come against her in the End Times, open her storehouses: cast her up as a heap of ruins, and Devote her to Destruction: let nothing of her be left.

Slay all her young bulls; let them go down to the slaughter: woe to them! because their day has come, the time of their punishment.

The voice of them that flee and escape out of the land of Babylon,

to declare in Zion the vengeance of YHWH Elohim, the vengeance of his Temple.

Call together the archers against Babylon: all you that bend the bow, camp against it all around;

let none escape: recompense her according to her work; according to all that she has done, do to her: because she has been proud against YHWH, against the Holy One of Israel. Therefore will her young men fall in the streets, and all her men of war will be cut off in that day declares YHWH.

Behold, I am against you, O you most proud declares YHWH Elohim of Hosts: because your day has come, the time that I will punish you.

And the most proud will stumble and fall, and none will raise him up:

and I will kindle a fire in his cities, and it will devour all around him.

This is what YHWH of Hosts declares; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Kinsmen-Redeemer is strong; YHWH of Hosts is his Name: he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

A sword is upon the Chaldeans declares YHWH, and upon the inhabitants of Babylon and upon her princes, and upon her wise men.

A sword is upon the liars; and they will show wicked folly: a sword is upon her mighty men; and they will be shattered.

A sword is upon their horses and upon their chariots, and upon all the mixed races of people that are among her; and they will become as women: a sword is upon her treasures and they will be robbed.

A drought is upon her waters and they will be dried up, because it is the land of graven images, and in idols they do boast themselves.

Therefore the wild beasts of the desert with the wild animals of the islands will live there, and the owls will live in it: and it will be no more inhabited for the ages; neither will it be lived in from generation to generation.

As Elohim overthrew Sodom and Gomorrah and the neighboring cities, declares YHWH;

so will no man remain there, neither will any son of man reside there.

Watch, a people will come from the North, and a great nation, and many kings will be raised up from the coasts of the earth. They will hold the bow and the lance: they are cruel, and will not show mercy: their voice will roar like the sea, and they will ride upon horses, everyone put in formation, like a man to the battle against you, O daughter of Babylon.

The king of Babylon has heard the report of them, and his hands waxed feeble:

anguish took hold of him and pains like a woman in labor. Watch, he will come up like a lion from the swelling of Jordan to the

habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? Because who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?

Therefore hear the counsel of YHWH that he has taken against Babylon;

and his purposes that he has purposed against the land of the Chaldeans.

Chapter 51

Certainly the least of the flock will draw them out, surely he will make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations. This is what YHWH declares; Look, I will raise up against Babylon and against them that live among them that rise up against me, a destroying wind;

And will send to Babylon strangers that will fan her, and will void her land: because in the day of trouble they will be against her all around.

Against him that marches let the archer bend his bow, and against him that lifts himself up in his armory:

and spare you not her young men;

Devote to Destruction all her army. Then the slain will fall in the land of the Chaldeans, and they that are thrust through in her streets. Because Israel has not been forsaken, nor Judah of his Elohim, of YHWH of Hosts; though their land was filled with sin

against the Holy One of Israel.

Flee out of the midst of Babylon, and deliver every man his life: be not cut off in her depravity; because this is the time of YHWH's vengeance; he will render to her a dealing.

Babylon has been a golden cup in YHWH's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are boastful.

Babylon is suddenly fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed.

We would have healed Babylon, but she is not healed:

forsake her, and let us go everyone into his own country: because her judgment reaches to the skies, and is lifted up even to the stars. YHWH has published his decree: come and let us declare in Zion the work of YHWH Elohim.

Make bright the arrows; gather the shields: YHWH has raised up the spirit of the kings of the Medes: because his device is against Babylon, to destroy it; because it is the vengeance of YHWH, the vengeance of his Temple.

Set up the standard on the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: because YHWH has both devised and done what he spoke against the inhabitants of Babylon.

O you that live on many waters, abundant in treasures, your end has come and the measure of your unjust gain.

YHWH of Hosts has adjured by himself saying, Certainly I will fill you with men, as with young locusts, and they will lift up a shout against you.

He has made the earth by his power, he has established the world by his wisdom, and has stretched out the universe by his understanding.

When he utters his Voice, there is an abundance of waters in the skies; and he causes the vapors to ascend from the ends of the earth: he makes the lightning with rain, and brings out the wind from its storehouse.

Every man is brutish by his knowledge; every founder is withered by the graven image: because his cast metal image is falsehood, and there is no breath in them.

They are vanity, the work of errors: in the time of their visitation they will be destroyed.

The portion of Jacob is not like them;

because he is the former of all things: and Israel is the staff of his inheritance: YHWH of Hosts is his Name. You are my battle ax and weapons of war: because with you will I break in pieces the nations, and with you will I destroy kingdoms;

And with you will I break in pieces the horse and his rider; and with you will I break in pieces the chariot and his rider;

With you also will I break in pieces man and woman; and with you will I break in pieces old and young; and with you will I break in pieces the young man and the virgin;

I will also break in pieces with you the shepherd and his flock; and with you will I break in pieces the farmer and his yoke of oxen; and with you will I break in pieces captains and rulers.

And I will render to Babylon and to all the inhabitants of Chaldea all their bad that they have done in Zion in your sight declares YHWH.

Look, I am against you O destroying mountain declares YHWH that destroys all the earth: and I will stretch out my hand on you, and roll you down from the rocks, and will make you a burning hill country.

And they will not take of you a stone for a corner, nor a stone for foundations; but you will be desolate for the ages declares YHWH.

Set you up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough young locust.

Prepare against her the nations with the kings of the Medes, its captains and all the rulers, and all the land of his dominion.

And the land will tremble and sorrow: because every purpose of YHWH will be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

The mighty men of Babylon have desisted to fight, they have remained in their forts: their might has failed; they became as women: they have burnt her dwelling places; her city gates are broken.

One post will run to meet another, and one messenger to meet another, to show the king of Babylon that his city is seized at one outskirts,

And that the passages [communications] are stopped, and the troubled pool [oil] they have burnt with fire, and the men of war are terrified.

Because this is what YHWH of Hosts, the Elohim of Israel declares; The daughter of Babylon is like a threshing-floor, it is time to thresh her: still a little while, and the time of her harvest will come.

Nebuchadrezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my luxuries, he has cast me out.

The violence done to me and to my flesh be upon Babylon, will the inhabitant of Zion say;

and my blood upon the inhabitants of Chaldea, will Jerusalem say.

Therefore this is what YHWH declares;

See, I will plead your cause and take vengeance for you; and I will dry up her sea, and make her springs dry. And Babylon will become heaps, a dwelling place for dragons, an appalment, and an hissing, without an inhabitant. They will roar together like lions: they will yell as lions' cubs.

In their heat

I will make their banquets, and I will make them drunken, that they

may rejoice, and sleep an Age-Lasting sleep and not awake, declares YHWH. I will bring them down like lambs to the slaughter, like rams with he goats.

How is Sheshach captured!

And how is the praise of the whole earth surprised! How Babylon is become an appalment among the nations! The Sea has come up upon Babylon: she is covered with the multitude of its waves.

Her cities are a waste, a dry land and a wilderness, a land where no man resides, neither does any son of man pass thereby.

And I will punish Bel in Babylon, and I will bring out of his mouth what he has swallowed up. And the nations will not flow together anymore to him: yes, the wall of Babylon will fall.

My people, go you out of the midst of her, and deliver you everyone his life from the fierce anger of YHWH.

And unless your heart faints, and you fear for the rumor that will be heard in the land; a rumor will both come one year, and after that in another year will come a rumor, and violence in the land, ruler against ruler.

Therefore behold, the days come that I will do judgment upon the graven images of Babylon: and her whole land will be confounded, and all her slain will fall in the midst of her.

Then the skies and the earth, and all that is in it, will sing for Babylon:

because the despoilers will come to her from the North declares

YHWH. As Babylon has caused the slain of Israel to fall, so at Babylon will fall the slain of all the earth.

You that have escaped the sword, go away, stand not still: remember YHWH afar off, and let Jerusalem come into your mind.

We are disconcerted, because we have heard taunting, shame has covered our faces:

because foreigners are come into the Sacred Place of YHWH'S House. Therefore watch, the days come declares YHWH, that I will do judgment upon her graven images: and through all her land the wounded will groan.

Though Babylon should mount up to the skies, and though she should fortify the height of her strength, still from me will despoilers come to her declares YHWH.

A sound of a cry comes from Babylon, and great destruction from the land of the Chaldeans:

Because YHWH has despoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

Because the despoiler has come upon her, even upon Babylon and her mighty men are captured, everyone of their bows is broken: because YHWH Elohim of recompenses will certainly make good.

And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men:

and they will sleep an Age-Lasting sleep, and not awake declares

the King, whose Name is YHWH of Hosts. This is what YHWH of Hosts declares; The broad walls of Babylon will be utterly broken, and her high gates will be burnt with fire; and the people will labor in vain, and the people in the fire will become weary.

The Word that Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

So Jeremiah wrote in a scroll all the bad that should come upon Babylon, even all these Words that are written against Babylon.

Then Jeremiah said to Seraiah, when you come to Babylon and will see, and will read all these Words;

Then you will say, O YHWH, you have spoken against this place, to cut it off, that none will remain in it, neither man nor animal, but that it will be desolate for the ages.

And it will be, when you have made an end of reading this scroll, that you will bind a stone to it, and cast it into the midst of the Euphrates:

And you will say, Thus will Babylon sink and will not rise from the badness that I will bring upon her: and they will become weary. So far are the Words of Jeremiah.

Chapter 52

Zedekiah was 21 years old when he began to reign,

and he reigned 11 years in Jerusalem. And his mother's name was

Hamutal the daughter of Jeremiah of Libnah. And he did what was bad in the eyes of YHWH, according to all that Jehoiakim had done.

For through the anger of YHWH it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his

reign, in the tenth month, on the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and encamped against it, and built siege-works against it all around. So the city was besieged to the 11th year of king Zedekiah.

And in the fourth month, in the ninth day of the month, the famine was severe in the city, so that there was no food for the people of the land.

Then the city was broken up, and all the men of war fled, and went out of the city by night by the way of the gate between the two walls that was by the king's garden, (now the Chaldeans were by the city all around) and they went by the route of the plain.

But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

Then they took the king and carried him up to the king of Babylon to Riblah in the land of Hamath; where he gave judgment on him.

And the king of Babylon killed the sons of Zedekiah before his eyes: he also killed all the princes of Judah in Riblah.

Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison until the day of his death.

Now in the fifth month, in the tenth day of the month, which was the 19th year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard that served the king of Babylon into Jerusalem.

And burnt the Temple of YHWH and the king's house; and all the houses of Jerusalem and all the houses of the great men, he burnt with fire:

And all the army of the Chaldeans (that were with the captain of the guard) broke down all the walls of Jerusalem all around.

Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the rest of the people that remained in the city, and those that fell away, that fell to the king of Babylon and the rest of the multitude.

But Nebuzaradan the captain of the guard left some of the poor of the land for vine-dressers and for farmers.

Also the pillars of brass that were in the Temple of YHWH, and the bases, and the bronze sea that was in the House of YHWH, the Chaldeans broke, and carried all its brass to Babylon.

The caldrons also,

and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass where they ministered, they took away. And the basins, fire pans, bowls, caldrons, candlesticks, spoons, and

cups; what was of gold in gold, and what was of silver in silver, took the captain of the guard away.

The two pillars, one sea, and twelve bronze bulls that were under the bases that king Solomon had fashioned in the Temple of YHWH: the bronze of all these vessels was without weight.

And concerning the pillars, the height of one pillar was 18 cubits [27 feet];

and a fillet of twelve cubits [18 feet] did compass it; and its thickness was four fingers: it was hollow. And a capital of bronze was upon it; and the height of one capital was five cubits [7 1/2 feet], with network and pomegranates upon the capitals all around, all of bronze. The second pillar also and the pomegranates were similar to these.

And there were 96 pomegranates on a side; and all the pomegranates upon the network were 100 all around.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three guards of the door:

He took also out of the city an eunuch that had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the army, who conscripted the people of the land; and 60 men of the people of the land, that were found in the midst of the city.

So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

And the king of Babylon struck them, and put them to death in

Riblah in the land of Hamath.

So Judah was carried away captive out of his own land. These are the people who Nebuchadrezzar carried away captive:

in the seventh year 3,023 Jews:

In the 18th year of Nebuchadrezzar he carried away captive from Jerusalem 832 people: In the 23rd year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews 745 people: all the people were 4,600.

And it came to pass in the 37th year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the 25th day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him out of prison.

And spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon,

and changed his prison garments: and he did continually eat food before him all the days of his life.

And for his diet, there was a continual diet given to him from the king of Babylon, every day a portion until the day of his death, all the days of his life. Lamentations

Lamentations

Chapter 1

How has she sat alone, the city abounds with people! She had been as a widow, the mighty among nations! Princes among provinces, she has become tributary!

She sheds tears in the night, and her tears are on her cheeks: among all her lovers she has none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Judah has gone into captivity because of affliction, and because of great servitude: she lives among the nations, she finds no rest: all her persecutors overtook her in a narrow place.

The ways of Zion do mourn, because none come to the Appointed Place: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

Her adversaries are the chief, her enemies prosper; because YHWH has afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

And from the daughter of Zion all her beauty has departed: her princes are become like deer that find no pasture, and they go powerless before the pursuer.

Remembered has Jerusalem in the days of her affliction and her mourning's, all her desirable things that were from the days of old, in the falling of her people into the hand of an adversary, and she has no helper. The adversaries have seen her, they have laughed at

her cessation.

Jerusalem has grievously sinned; therefore she is removed: all that honored her despise her, because they have seen her nakedness: yes, she sighs and turns backward.

Her filthiness is in her skirts; she remembers not her last end; therefore she came down wonderfully: she had no comforter. O YHWH, behold my affliction: because the enemy has magnified himself.

The adversary has spread out his hand upon all her pleasant things: because she has seen that the nations entered into her Sacred Place, whom you did command that they should not enter into your company.

All her people sigh, they seek bread; they have given their pleasant things for food to relieve their appetite: see, O YHWH, and consider; because I am become vile.

Is it nothing to you, all you that pass by? Observe, and see if there is any sorrow like my sorrow that is done to me, with which YHWH has afflicted me in the day of his fierce anger.

From above he has sent fire into my bones and it prevails against them: he has spread a net for my feet, he has turned me back: he has made me desolate and faint all the day.

The yoke of my transgressions is bound by his hand: they are intertwined and come up upon my neck: he has made my strength to fall, Adonai has delivered me into their hands, from whom I am not able to rise up.

Adonai has trampled underfoot all my mighty men in the midst of me: he has called an assembly against me to crush my young men: Adonai has trampled the virgin, the daughter of Judah, as in a winepress.

For these things I weep; my eye, my eye runs down with water, because the comforter that should relieve my life is far from me: my children are desolate, because the enemy prevailed.

Zion spreads out her hands, and there is none to comfort her: YHWH has commanded concerning Jacob, that his adversaries should be all around him: Jerusalem is as a menstruous woman among them. YHWH is righteous;

because I have rebelled against his commandment: hear, I ask you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

I called for my lovers, but they deceived me: my priests and my Elders expired in the city, while they sought their food to relieve their appetites.

Behold, O YHWH; because I am in distress: my bowels are troubled; my heart is turned within me; because I have grievously rebelled: abroad the sword bereaves, at home there is dying.

They have heard that I sigh: there is none to comfort me: all my enemies have heard of my trouble; they are glad that you have done it: you will bring the day that you have announced that they may become like me.

Let all their wickedness come before you; and do to them, as you

have done to me for all my transgressions: because my sighs are many, and my heart is faint.

Chapter 2

How has Adonai covered the daughter of Zion with a cloud in his anger, and cast down from the skies to the ground the beauty of Israel, and remembered not his footstool in the day of his anger!

Adonai has swallowed up all the habitations of Jacob, and has not pitied: he has thrown down in his anger the strongholds of the daughter of Judah. He has brought them down to the ground: he has polluted the kingdom and its chiefs.

He has cut off in his fierce anger all the horn of Israel: he has drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire that devours all around.

He has bent his bow like an enemy: he stood with his right hand as an adversary, and killed all that were pleasant to the eye in the tent of the daughter of Zion: he poured out his fury like fire. Adonai was as an enemy:

he has swallowed up Israel, he has swallowed up all her palaces: he has destroyed his strongholds, and has increased in the daughter of Judah grieving and mourning.

And he has violently taken away his pavilion, as if it were of a garden: he has destroyed his Appointed Place: YHWH has caused the sacred seasons and Sabbaths to be forgotten in Zion, and has despised in the indignation of his anger the king and the priest.

Adonai has cast off his Altar, he has abhorred his Sacred Place, he

has given up into the hand of the enemy the walls of her palaces; they have made a noise in the Temple of YHWH, as in the day of an appointed feast.

Devised has YHWH to destroy the wall of the daughter of Zion, he has stretched out a line, he has not turned his hand from destroying, and he causes the bulwark and wall to mourn, together - they have been weak. Sunk into the earth have

her gates, he has destroyed and broken her bars, her king and her princes are among the nations, there is no law, also her prophets have not found vision from YHWH.

The Elders of the daughter of Zion sit upon the ground, and keep silent: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

My eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, because the destruction of the daughter of my people; because the children and the nursing grow weak in the streets of the city.

They say to their mothers, where is corn and wine? When they grew weak as the wounded in the streets of the city, when their lives were poured out into their mothers' bosom.

What thing will I take to witness for you? What then will I liken to you, O daughter of Jerusalem? What will I equal to you, that I may comfort you, O virgin daughter of Zion? Because your breach is great like the sea: who can heal you?

Your prophets have seen vain and foolish things for you: and they have not uncovered your depravity, to turn away your captivity; but have seen for you false burdens and causes of banishment.

All that pass by clap their hands at you; they hiss and wag their head at the daughter of Jerusalem saying, is this the city that people call the Perfection of Beauty, the joy of the whole earth?

All your enemies have opened their mouth against you: they hiss and gnash their teeth: they say, we have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. YHWH has done what he had devised;

he has fulfilled his Word that he had commanded in the days of old: he has thrown down, and has not pitied: and he has caused your enemy to rejoice over you, he has set up the horn of your adversaries.

Their heart cried to Adonai, O wall of the daughter of Zion, let tears run down like a river day and night: give yourself no rest; let not the apple of your eye cease.

Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the presence of Adonai: lift up your hands toward him for the life of your young children, that faint for hunger in the upper parts of every street.

See O YHWH, and look attentively, to whom you have acted thus, do women eat their fruit, infants of a hand-width? Killed in the Sanctuary of Adonai are a priest and prophet?

The young and the old lie on the ground in the streets: my virgins

and my young men are fallen by the sword; you have killed them in the day of your anger; you have killed and not pitied. You have called as in a solemn day my terrors all around, so that in the Day of YHWH's anger none escaped nor remained:

those that I have swaddled and brought up has my enemy consumed.

Chapter 3

I am the man that has seen affliction by the rod of his anger.

He has led me, and brought me into darkness, but not into light.

Surely against me is he turned; he turns his hand against me all the day.

My flesh and my skin has he made old;

he has broken my bones. He has walled against me, and encircled me with gall and hardship.

He has set me in dark places, as they that are dead for the ages.

He has hedged me all around so that I cannot get out: he has made my chain heavy.

Also when I cry and shout, he shuts out my prayer.

He has enclosed my ways with hewn stone, he has made my paths crooked.

He was to me as a bear lying in ambush, and as a lion in secret places.

He has turned aside my ways, and pulled me in pieces: he has made me desolate.

He has bent his bow, and set me as a mark for the arrow.

He has caused the arrows of his quiver to enter into my kidneys.

I was a derision to all my people; and their song all the day.

He has filled me with bitterness, he has made me drunken with wormwood (bitterness).

He has also broken my teeth with gravel stones, he has covered me with ashes.

And you have removed my life far off from peace: I was deprived of prosperity.

And I said, my strength and my hope is perished from YHWH: Remembering my affliction and my misery, the wormwood and the gall.

My mind has them still in memory, and is humbled in me.

This I recall to my mind, therefore have I hope.

It is of YHWH's goodness that we are not consumed, because his compassion fails not.

They are new every sunrise: great is your fidelity.

YHWH is my portion I say; therefore I will hope in him.

YHWH is good to them that wait for him, to the mind that inquires of him.

It is good that one should both hope and quietly wait for the salvation of YHWH.

It is good for a man that he bear the yoke in his youth.

He sits alone and keeps silent, because he has borne it upon him.

He puts his mouth in the dust; if so be there may be hope.

He gives his cheek to him that strikes him: he is filled full with scorn.

Because Adonai will not cast off

for the ages:

But though he causes grief, yet will he have compassion according to the multitude of his goodness. Because he does not afflict willingly nor grieve the children of men.

To crush under his feet all the prisoners of the earth, To turn aside the right of a man before the presence of the Most High, to subvert a man in his cause, Adonai approves not.

Who is he that says, and it comes to pass, when Adonai commands it not?

Does not badness and good come from the mouth of the Most High?

Why does a living man complain, a man for the punishment of his sins?

Let us search and explore our ways, and return to YHWH.

Let us lift up our heart with our hands unto Elohim in the cosmos.

We have transgressed and have rebelled:

you have not pardoned.

You have covered with anger, and persecuted us:

you have killed, you have not pitied.

You have covered yourself with a cloud-mass so that our prayer should not pass through.

You have appointed us as the off-scouring and refuse among the peoples.

All our enemies have opened their mouths against us.

Fear and a snare has come upon us, desolation and destruction.

My eye runs down with rivers of water for the destruction of the daughter of my people.

My eye trickles down, and ceases not, without any intermission,
Until YHWH looks down, and inspects from the cosmos.

My eye affects my heart because of all the daughters of my city.

My enemies hunt me keenly, like a bird without cause.

They have cut off my life in the dungeon, and cast a stone upon me.

Waters flowed over my head;

then I said, I am cut off.

I called upon your Name, O YHWH, out of the low dungeon. You

have heard my voice: hide not your ear at my breathing, at my cry.
You drew near in the day that

I called upon you:

you said, Fear not.

O Adonai, you have pleaded the causes of my life;

you have ransomed my life. O YHWH, you have seen my wrong:
judge my cause.

You have seen all their vengeance and all their imaginations against me.

You have heard their taunting, O YHWH, and all their imaginations against me;

The lips of those that rose up against me, and their plotting against me all the day.

See their sitting down, and their rising up;

I am their mocking song. Render to them a dealing, O YHWH, according to the work of their hands.

Give them sorrow of heart, your curse unto them.

Persecute and destroy them in anger from under the cosmos of YHWH.

How is the gold become dim!

Chapter 4

How is the finest gold altered! the stones of the Sanctuary are poured out in the top of every street.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

Even the sea serpents draw out the breast, they give suckle to their young ones: the daughter of my people has become cruel, like the ostriches in the wilderness.

The tongue of the nursing child cleaves to the roof of his mouth for thirst: the young children ask bread, and no man breaks it for them.

They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

Because the punishment of the depravity of the daughter of my people is greater than the punishment of the sin of Sodom that was overthrown as in a moment and no hands were laid on her.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

Their visage is blacker than a coal; they are not known in the streets: their skin cleaves to their bones; it is withered, it has become like a stick.

They that are killed with the sword are better than they that are killed with hunger: because these pine away, stricken through for lack of the fruits of the field.

The hands of the pitiful women have boiled their own children:

they were their meat in the destruction of the daughter of my people. YHWH has accomplished his fury;

he has poured out his fierce anger, and has kindled a fire in Zion, and it has devoured its foundations.

The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

Because the sins of her prophets, and the depravities of her priests, that have shed the blood of the righteous among her,

They have wandered as blind people in the streets, they have polluted themselves with blood, so that men could not touch their garments.

They cried to them, depart you; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the nations, they will no more sojourn there.

The anger of YHWH has divided them; he will no more regard them: they respected not the presence of the priests, they favored not the Elders.

As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

They hunt our steps so that we cannot go in our streets: our end is near, our days are fulfilled; because our end has come.

Our persecutors are swifter than the eagles of the skies: they pursued us upon the mountains, they laid wait for us in the

wilderness.

The breath of our nostrils, the anointed of YHWH, was taken in their pits, of whom we said, under his shadow we will live among the nations.

Rejoice and be glad, O daughter of Edom, that lives in the land of Uz; the cup also will pass through to you: you will be drunken, and will make yourself naked.

The punishment of your depravity is accomplished, O daughter of Zion; he will no more carry you away into captivity: he will visit your depravity, O daughter of Edom; he will uncover your sins.

Chapter 5

Remember, O YHWH, what has come upon us: consider and see our reproach.

Our inheritance is turned to foreigners, our houses to aliens.

We are orphans and fatherless, our mothers are as widows.

We have drunken our water for money; our wood is sold to us.

Our necks are under persecution: we labor, and have no rest.

We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

Our fathers have sinned, and are not; and we have borne their depravities.

Slaves have ruled over us: there is none that does deliver us out of

their hand.

With our lives we bring in our bread, because of the sword of the wilderness.

Our skin was black like an oven because of the terrible famine.

They raped the women in Zion, and the virgins in the cities of Judah.

Princes are hanged up by their hand: the faces of Elders were not honored.

They took the young men to grind, and the children fell under the wood.

The Elders have ceased from the gate, the young men from their music.

The joy of our heart has ceased; our dance is turned into mourning.

The crown has fallen from our head: woe to us that we have sinned!

For this our heart is faint; for these things our eyes are dim.

Because of the mountain of Zion that is desolate, the foxes walk upon it.

You, O YHWH, dwell for the ages; your throne from generation to generation.

Why do you forget us unto the end, and forsake us so long a time?

Return us back, O YHWH, unto yourself, and we will come back! Renew our days, as of old;

But you have utterly rejected us; you are very angry against us.

Ezekiel

Chapter 1

Now it came to pass

in the 30th year, in the fourth month, on the fifth day of the month, as I was among the captives by the Chebar River, that the cosmos were opened and I saw visions of Elohim. On the fifth day of the month that was the fifth year of king Jehoiachin's captivity,

the Word of YHWH came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Chebar River; and the hand of YHWH was there upon him.

And I looked, and lo, a whirlwind came out of the North, a great cloud-mass and a supernatural fire enfolding itself, and brightness was around it, and out of its center radiated the color of amber, out of the midst of the supernatural fire.

Also out of its center came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

And everyone had four faces, and everyone had four wings.

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of polished brass.

And they had the hands of a man under their wings on their four sides; and those four had their faces and their wings.

Their wings were joined one to another; they turned not when they

went; they went everyone straight forward.

As for the likeness of their faces, those four had the face of a man, the face of a lion on the right side: and those four had the face of an ox on the left side; they also had the face of an eagle.

So were their faces, and their wings were stretched upward; two wings of everyone were joined one to another, and two covered their bodies.

And they went everyone straight forward: wherever the spirit went, they went; and they turned not when they went.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of torches: it went up and down among the living creatures; and the fire was bright, and out of the supernatural fire went out lightning.

And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I observed the living creatures, I noted one wheel upon the earth by the living creatures, with his four faces.

The appearance of the wheels and their work was like the color of a precious yellowish stone: and those four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

When they went, they went on their four sides: and they turned not when they went.

As for their convex surfaces, they were so high that they were

terrifying; and their convex surfaces were full of eyes all around those four.

And when the living creatures went, the wheels went by them:

and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit went, they went in that direction. And the wheels rose close beside them; because the spirit of the living beings was in the wheels.

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up opposite them: because the spirit of the living creature was in the wheels.

And the likeness of the canopy upon the heads of the living creature was as the color of an awesome crystal, stretched out over their heads above.

And under the canopy were their wings straight, one toward the other: everyone had two, which covered on this side, and everyone had two, which covered on that side of their bodies.

And when they went I heard the noise of their wings, like the noise of great waters, as the Voice of Shaddai, the voice of speech, as the sound of an army: when they stood, they let down their wings.

And there was a Voice from the canopy that was over their heads, and when they stood they let down their wings.

And above the firmament that was over their heads there was the likeness of a throne, as the appearance of a SAPPHIRE STONE (URIM-THUMMIM): and upon the likeness of the throne was the

likeness as the appearance of a man above upon it.

And I saw as the color of amber, as the appearance of fire all around within it, from the appearance of his hips even upward, and from the appearance of his hips even downward, I saw as it were the appearance of supernatural fire, and it had brightness surrounding it.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness all around. This was the appearance of the likeness of the glory of YHWH. And when I saw it, I fell upon my face and I heard a voice of one that spoke.

Chapter 2

And he said to me, son of man, stand on your feet and I will speak to you.

And the spirit entered into me when he spoke to me, and set me on my feet so that I heard him that spoke to me.

Then he said to me, son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me:

they and their forefathers have revolted against me, even to this very day. Because they are obstinate children and hardened. I will send you to them; and you will say to them, This is what Adonai YHWH declares.

And they, whether they will hear, or whether they will desist, (for they are a rebellious house,) yet will know that there has been a prophet among them.

And you, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns are with you,

and you will reside among scorpions: be not afraid of their words, nor be dismayed at their presence, though they are a rebellious house. And you will speak my Words to them, whether they will hear, or whether they will desist: because they are most rebellious.

But you, son of man, hear what I say to you; Do not be rebellious like that rebellious house: open your mouth and eat what I give you.

And when I looked, a hand was sent to me; and lo, a roll of a scroll was there;

And he spread it before me; and it was written inside and out: and there was written in it dirges, and moaning, and woe.

Chapter 3

Moreover he said to me, son of man, eat what you find; eat this roll and go speak to the House of Israel.

So I opened my mouth and he caused me to eat that roll.

And he said to me, son of man, cause your belly to eat and fill your bowels with this roll that I give you. Then I did eat it; and it was in my mouth as honey for sweetness.

And he said to me, son of man, go, get yourself to the House of Israel and speak with my Words to them.

Because you are not sent to a people of a foreign speech and of a

difficult dialect, but to the House of Israel;

not to many people of a foreign speech and of a difficult dialect, whose words you cannot understand. Certainly, had I sent you to them, they would have listened to you.

But the House of Israel will not listen to you; because they will not listen to me:

because all the House of Israel are hardened and obstinate.

See, I have made your face strong against their faces, and your forehead strong against their foreheads. As a sharp stone harder than flint have I made your forehead: fear them not, neither be dismayed at their presence, though they are a rebellious house.

Moreover he said to me, son of man, all my Words that I will speak to you receive in your heart, and hear with your ears.

And go, get yourself to them of the captivity, to the children of your people and speak to them, and tell them, This is what Adonai YHWH declares; whether they will hear, or whether they will desist.

Then the spirit took me up and I heard behind me a sound of a great quaking saying, Blessed is the glory of YHWH from his Standing Place.

I heard also the sound of the wings of the living creatures that touched one another, and the sound of the wheels opposite them, and a sound of a great quaking.

So the spirit lifted me up and took me away, and I went in bitterness, in the venom of my spirit; but the hand of YHWH was

strong upon me.

Then I came to them of the captivity at Telabib, that lived by the Chebar River, and I sat where they sat, and remained there stunned among them for seven days.

And it came to pass at the end of seven days, that the Word of YHWH came to me saying,

Son of man, I have made you a watchman to the House of Israel: therefore hear the Word at my mouth, and give them warning from me.

When I say to the wicked, You will certainly die; and you give him not warning, nor speak to warn the wicked from his wicked way, to save his life;

the same wicked one will die in his depravity; but his blood will I require at your hand. Still if you warn the wicked, and he turns not from his wrong, nor from his wicked way, he will die in his depravity; but you have delivered yourself.

Again, when a righteous person will turn from his righteousness and commit injustice, and I lay a stumbling-block before him, he will die. Because you have not given him warning, he will die in his sin, and his righteousness that he has done will not be remembered; but his blood will I require at your hand.

Nevertheless if you warn the righteous, that the righteous sin not, and he does not sin, he will certainly live, because he is warned;

also you have delivered yourself. Then the hand of YHWH was there upon me; and he said to me, Get up, go out into the plain and

I will talk with you there.

Then I got up and went out into the plain: and lo, the glory of YHWH stood there, as the glory that I saw by the Chebar River, and I fell on my face.

Then the spirit entered into me and set me on my feet and spoke with me, and said to me, Go, shut yourself within your house.

But you, O son of man, look, they will put cords on you and will bind you with them, and you will not go out among them:

And I will make your tongue cleave to the roof of your mouth so that you will be dumb, and will not be a man that can rebuke them: because they are a rebellious house.

But when I speak with you, I will open your mouth and you will say to them, This is what Adonai YHWH declares; he that hears, let him hear; and he that desists, let him desist: because they are a rebellious house.

Chapter 4

You also, son of man, take yourself a brick and lay it before you, and engrave on it the city, even Jerusalem:

And lay siege against it, and build a fort against it, and cast a mound against it; set the camp also against it, and set battering rams against it all around.

Moreover take to yourself an iron pan and set it for a wall of iron between you and the city: and set your face against it, and it will be besieged, and you will lay siege against it.

This will be a sign to the House of Israel. Lie also upon your left side, and lay the depravity of the House of Israel upon it:

according to the number of the days that you will lie upon it, you will bear their depravity. Because I have laid on you the years of their depravity, according to the number of the days, 390 days: so will you bear the depravity of the House of Israel.

And when you have accomplished them, lie again on your right side, and you will bear the depravity of the House of Judah 40 days: I have appointed you each day for a year.

Therefore you will set your face toward the siege of Jerusalem, and your arm will be uncovered, and you will prophesy against it.

And observe, I will lay cords on you and you will not turn yourself from one side to another, until you have ended the days of your siege.

Take also to yourself wheat, barley, beans, lentils, millet, and spelt, and put them in one vessel, and make yourself bread, according to the number of the days that you will lie on your side, 390 days will you eat.

And your food that you will eat will be by weight, 20 shekels [10 ounces] a day: from time to time you will eat it.

You will also drink water by measure, 1/6th part of an hin [2/3rd quart] from time to time you will drink it.

And you will eat it as barley cakes, and you will bake it with dung that comes out of man, in their sight.

And YHWH said, Even so will the children of Israel eat their unclean bread among the Gentiles where I will drive them.

Then I said, Ah Adonai YHWH! note, I have not become unclean: because from my youth up even until now have I not eaten of what dies of itself, or is torn in pieces; neither came there unclean flesh into my mouth.

Then he replied to me, Lo, I have given you cow's dung for man's dung, and you will prepare your bread with it.

Moreover he said to me, son of man, Look, I will break the staff of bread in Jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with dismay:

That they may want food and water, and be appalled one with another, and consume away for their depravity.

Chapter 5

And you, son of man, take yourself a sharp knife, take yourself a barber's razor, and cause it to pass on your head and on your beard: then take yourself balances to weigh, and divide the hair.

You will burn with fire 1/3rd part in the center of the city, when the days of the siege are fulfilled: and you will take 1/3rd part, and strike around it with a knife. And 1/3rd part you will scatter in the wind; and I will draw out a sword after them.

You will also take from it a few hairs in number, and bind them in your skirts.

Then take of them again, and cast them into the middle of the fire,

and burn them in the fire; because from there will a fire come out into all the House of Israel.

This is what Adonai YHWH declares; This is Jerusalem: I have set it in the middle of the nations and countries that are all around her.

And she has changed my judgments into wickedness more than the nations, and my statutes more than the countries that are all around her: because they have refused my judgments and my statutes, they have not walked in them.

Therefore this is what Adonai YHWH declares; Because you multiplied more than the nations that are around you, and have not walked in my statutes, neither have observed my judgments, neither have done according to the judgments of the nations that are around you;

Therefore this is what Adonai YHWH declares; Look, I, even I, am against you, and will execute judgments in the middle of you in the sight of the nations.

And I will do in you what I have not done, and in which I will not do anymore the like, because of all your disgusting things.

Therefore the dads will eat the sons in the center of you, and the sons will eat their dads; and I will execute judgments in you, and the whole remnant of you will I scatter into all the winds.

Therefore, as I live, declares Adonai YHWH; Certainly because you have defiled my Sacred Place with all your detestable things, and with all your abominations, therefore I will also diminish you;

neither will my eye spare, neither will I have any pity. And 1/3rd

part of you will die with the plague, and with famine will they be consumed in the middle of you: and 1/3rd part will fall by the sword all around you. And I will scatter 1/3rd part into all the winds and I will draw out a sword after them.

So will my anger be accomplished, and I will cause my fury to rest on them and I will be comforted: and they will know that I, YHWH has spoken it in my zeal, when I have accomplished my fury in them.

Moreover I will make you a place laid waste, and a scorn among the nations that are all around you, in the sight of all that pass by.

So it will be a scorn and a taunt, a correction and a devastation to the nations that are all around you,

when I will execute Judgments in you in anger and in fury and in heated rebukes. I YHWH have spoken it. When I will send on them the bad arrows of famine that will be for their destruction, and that I will send to destroy you: and I will increase the famine upon you, and will break your staff of food:

So I will send on you famine and bad organisms,

Chapter 6

and they will bereave you; and plague and blood will pass through you; and I will bring the sword on you. I YHWH have spoken it. Then the Word of YHWH came to me saying,

Son of man, set your face toward the mountains of Israel and prophesy against them,

and say, You mountains of Israel, hear the Word of Adonai YHWH; This is what YHWH Elohim declares to the mountains, hills, rivers, and to the valleys; Look, I, even I, will bring a sword on you and I will destroy your worship places.

And your altars will be desolate, and your images will be broken: and I will cast down your slain before your idols.

And I will lay the dead corpses of the children of Israel before their idols; and I will scatter your bones all around your altars.

In all your living places the cities will be laid waste and the worship places will be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down and your works may be obliterated.

And the slain will fall in the midst of you, and you will know that I am YHWH.

Still I will leave a remnant so that you may have some that will escape the sword among the nations, when you will be scattered through the countries.

And they that escape of you will remember me among the nations where they will be carried captives, because I am broken with their prostitutes heart that has departed from me, and with their eyes that go a whoring after their idols:

and they will loathe themselves for the badness that they have committed in all their abominations. And they will know that I am YHWH, and that I have not said in vain that I would do this badness to them.

This is what Adonai YHWH declares; Strike with your hand and stamp with your foot, and say, Alas for all the bad abominations of the House of Israel! because they will fall by the sword, famine, and by the plague.

He that is far off will die of the plague; and he that is near will fall by the sword; and he that remains and is besieged will die by the famine: so will I accomplish my fury on them.

Then will you know that I am YHWH, when their slain will be among their idols all around their altars, upon every high hill, in all the tops of the mountains and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols.

So I will stretch out my hand on them and make the land desolate, yes, more desolate than the wilderness toward Diblath, in all their habitations: and they will know that I am YHWH.

Chapter 7

Moreover the Word of YHWH came to me saying, Also, son of man, this is what Adonai YHWH declares to the land of Israel;

An end, the end has come upon the four extremities of the land.

Now has the end come upon you, and I will send my anger upon you, and will judge you according to your ways, and will bestow on you all your abominations. And my eye will not spare you, neither will I have pity:

but I will ascribe your ways upon you, and your abominations will be in the midst of you: and you will know that I am YHWH. This is

what Adonai YHWH declares;

A bad, a certain bad, note, has come.

An end has come, the end has come: it watches for you; note, it has come.

The morning has come to you, O you that live in the land: the time has come, the day of trouble is near, and not the echoing again of the mountains.

Now will I shortly pour out my fury on you, and accomplish my anger upon you: and I will judge you according to your ways, and will repay you for all your abominations. And my eye will not spare, neither will I have pity:

I will repay you according to your ways and your abominations that are in the midst of you; and you will know that I am YHWH that strikes. Observe the day, watch, it has come: the morning has arrived;

the branch has blossomed, pride has budded. Violence has risen up into a branch of wickedness:

none of them will remain, nor of their multitude, nor of any of theirs: neither will there be wailing for them.

The time has come, the day draws near: let not the buyer rejoice nor the seller mourn: because burning anger is on the entire multitude.

Because the seller will not return to what is sold, although they were still alive: because the vision is touching the whole multitude

that will not return; neither will any strengthen himself in the depravity of his life.

They have blown the trumpet, even to make all ready; but none goes to the battle: because my burning anger is on the entire multitude.

The sword is outside, and the plague and the famine inside: he that is in the field will die with the sword; and he that is in the city, famine and plague will devour him.

But they that escape of them will escape, and will be on the mountains like doves of the valleys, all of them mourning, everyone for their depravity.

All hands will be feeble, and all knees will be weak as water. They will also gird themselves with sackcloth, and horror will cover them;

and shame will be on all faces, and baldness on all of their heads. They will cast their silver in the streets and their gold will be removed:

their silver and their gold will not be able to deliver them in the day of the anger of YHWH. They will not satisfy themselves, neither fill their bowels: because it is the stumbling-block of their depravity.

As to the beauty of his ornament, for excellency he set it, and the images of their abominations, their detestable things, they made in it, therefore I have given it to them for impurity.

And I will give it into the hands of the foreigner for booty, and to

the wicked of the earth for plunder; and they will desecrate it.

My face I will turn also from them, and they will desecrate my treasure: because the robbers will enter into it, and desecrate it.

Make a chain: because the land is full of bloody crimes, and the city is full of violence.

Therefore I will bring the worst of the heathen, and they will possess their houses: I will also make the pomp of the strong to cease; and their holy places will be desecrated.

Destruction comes; and they will seek peace, and there will be none.

Mischief will come upon mischief, and rumor will be upon rumor; then will they seek a vision from the prophet; but the Law will perish from the priest, and counsel from the Elder.

The king will mourn, and the chief will be clothed with desolation, and the hands of the people of the land will be troubled. I will do to them after their way, and according to their deserts I will judge them; and they will know that I am YHWH.

Chapter 8

And it came to pass in the sixth year, in the sixth month, on the fifth day of the month as I sat in my house, and the Elders of Judah sat before me, that the hand of Adonai YHWH fell there upon me.

Then I observed, and lo a likeness as the appearance of supernatural fire: from the appearance of his hips downward, supernatural fire; and from his hips upward, as the appearance of brightness, as the

color of amber.

And he put out the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the land and the skies, and brought me in the visions of Elohim to Jerusalem, to the door of the inner gate that looks toward the North; where was the seat of the image of jealousy, which provokes to jealousy.

And observe, the glory of the Elohim of Israel was there, according to the vision that I saw in the plain.

Then he said to me, son of man, lift up your eyes now toward the road to the North. So I lifted up my eyes toward the road to the North, and behold northward at the gate of the Altar this image of jealousy in the entry.

He said furthermore to me, son of man, do you see what they do? Even the great abominations that the House of Israel commits here, that I should go far off from my Sacred Place? but turn you yet again, and you will see greater abominations.

And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Then he said to me, son of man, dig now in the wall: and when I had excavated in the wall, note, a door.

And he said to me, Go in and see the bad abominations that they do here.

So I went in and looked; and observed every form of creeping things, and abominable beasts, and all the idols of the House of Israel, engraved upon the wall all around.

And there stood before them 70 men from the Elders of the House of Israel, and in the middle of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Then he said to me, son of man, have you seen what the Elders of the House of Israel do in the dark, every man in the chambers of his imagery? Because they say, YHWH does not see us; YHWH has forsaken the earth.

He also said to me, turn yourself yet again, and you will see greater abominations that they do.

Then he brought me to the door of the gate of YHWH's House that was toward the North; and observe, there sat women weeping for Tammuz.

Then he said to me, Have you seen this, O son of man? Turn yourself still again, and you will see greater abominations than these.

And he brought me into the inner court of YHWH's House, and behold, at the door of the Palace of YHWH, between the porch and the Altar, were 25 men, with their backs toward the Palace of YHWH, and their faces toward the East; and they worshiped the sun toward the East.

Then he said to me, Have you seen this, O son of man? Is it a light thing to the House of Judah that they commit the abominations that they commit here? Because they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose. Therefore I will also deal in fury:

my eye will not spare, neither will I have pity: and though they cry in my ears with a loud voice, still I will not hear them.

Chapter 9

He cried also in my ears with a loud voice saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

And see, six men came from the way of the Higher Gate that lies toward the North, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the bronze Altar.

And the glory of the Elohim of Israel was gone up from the cherub, where he was, to the threshold of the House. And he called to the man clothed with linen that had the writer's inkhorn by his side;

And YHWH said to him, Go through the midst of the city, through the center of Jerusalem and set a mark on the foreheads of the men that sigh and that cry for all the abominations that are done in its center.

And to the others he said in my hearing, Go after him through the city, and strike: let not your eye spare, neither have yourself pity: Kill and destroy old and young, both virgins, and little children, and women:

but come not near anyone upon whom is the mark; and begin at my Sacred Place. Then they began with the old men that were before the House.

And he said to them, defile the house, and fill the courts with the slain: go yourself out. And they went out and killed in the city.

And it came to pass, while they were killing them, and I was left, that I fell on my face and cried, and said, Ah Adonai YHWH! Will you destroy all the remnant of Israel in your pouring out of your fury upon Jerusalem?

Then he replied to me, The depravity of the House of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perversion: because they say, YHWH has forsaken the earth, and YHWH sees not.

And as for me also, my eye will not spare, neither will I have pity, but I will bestow their way upon their head.

And look, the man clothed with linen that had the inkhorn by his side, reported the matter saying, I have done as you have commanded me.

Chapter 10

Then I looked and observed, in the vault of the cosmos that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

And he spoke to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill your hand with coals of fire from between the cherubim, and scatter them over the city. Then he entered in my sight.

Now the cherubim stood on the right side of the house, when the man went in; and the cloud-mass filled the inner court.

Then the glory of YHWH went up from the cherub, and stood over the threshold of the house; and the House was filled with the cloud-mass, and the court was full of the brightness of YHWH's glory.

And the sound of the cherubim's wings was heard even to the outer court, as the Voice of Shaddai El when he speaks.

Then it came to pass that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in and stood beside the wheels.

And one cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took of it, and put it into the hands of him that was clothed with linen: who took it and went out.

And there appeared in the cherubim the form of a man's hand under their wings.

And when I looked, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a precious yellowish gemstone.

And as for their appearances, they four had one likeness, as if a wheel had been in the middle of a wheel.

When they went, they went on their four sides; they turned not as they went, but to the place where the head looked they followed it; they turned not as they went.

And their whole body, and their backs, and their hands, and their

wings, and the wheels, were full of eyes all around, even the wheels that those four had.

As for the wheels, it was cried to them in my hearing, O wheel.

And everyone had four faces: the first face was the face of a cherub,

and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up. This is the living creature that I saw by the Chebar River.

And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

When they stood, these stood; and when they were lifted up, these lifted up themselves also: because the spirit of the living creature was in them.

Then the glory of YHWH departed from off the threshold of the house and stood over the cherubim.

And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and everyone stood at the door of the East Gate of YHWH's House; and the glory of the Elohim of Israel was over them above.

This is the living creature that I saw under the Elohim of Israel by the Chebar River; and I knew that they were the cherubim.

Everyone had four faces apiece, and everyone four wings; and the likeness of the hands of a man was under their wings.

And the likeness of their faces was the same faces that I saw by the

Chebar River, their appearances and themselves: they went everyone straight forward.

Chapter 11

Moreover the spirit lifted me up and brought me to the East Gate of YHWH's House that looks eastward: and I observed at the door of the gate 25 men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, chiefs of the people.

Then he said to me, son of man, these are the men that devise trouble, and give wicked counsel in this city: That say, it is not near;

let us build houses: this city is the caldron and we are the flesh.

Therefore prophesy against them, prophesy, O son of man.

And the Spirit of YHWH fell upon me, and said to me, Speak; This is what YHWH declares; So have you said, O House of Israel: because I know the things that come into your mind, every one of them.

You have multiplied your slain in this city, and you have filled the streets in it with the slain.

Therefore this is what Adonai YHWH declares; Your slain who you have laid in the center of it, they are the flesh, and this city is the caldron: but I will bring you out of the middle of it.

You have feared the sword; and I will bring a sword on you, declares Adonai YHWH.

And I will bring you out of its center, and deliver you into the

hands of foreigners, and will execute judgments among you.

You will fall by the sword; I will judge you in the territory of Israel; and you will know that I am YHWH.

This city will not be your caldron, neither will you be the flesh in its center; but I will judge you in the territory of Israel:

And you will know that I am YHWH: because you have not walked in my statutes, neither executed my judgments, but have done after the customs of the heathen that are all around you.

And it came to pass when I prophesied, that Pelatiah the son of Benaiah died. Then I fell down on my face and cried with a loud voice and said, Ah Adonai YHWH! will you make a full end of the remnant of Israel?

Again the Word of YHWH came to me saying,

Son of man, your brothers, even your kinship, the men of your right of redemption, and all the House of Israel wholly, are they to who the inhabitants of Jerusalem have said, get you far from YHWH: unto us is this land given in possession.

Therefore say, This is what Adonai YHWH declares; Although I have cast them far off among the heathen, and although I have scattered them among the countries, still I will be to them as a Sacred Place for a little while, in the countries where they will come.

Therefore say, This is what Adonai YHWH declares; I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.

And they will come there, and they will take away all the detestable things in it and all the abominations in it from there.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.

That they may walk in my statutes and observe my ordinances, and institute them: and they will be my people, and I will be their Elohim.

But as for those whose heart walks after the heart of their detestable things and their abominations, I will repay their way on their own heads, declares Adonai YHWH.

Then did the cherubim lift up their wings, and the wheels beside them;

and the glory of the Elohim of Israel was over them above. And the glory of YHWH went up from the middle of the city, and stood upon the mountain that is on the East side of the city.

Afterwards the spirit took me up, and brought me in a vision by the Spirit of Elohim into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Then I spoke to them of the captivity all the things that YHWH had shown me.

Chapter 12

The Word of YHWH also came to me saying,

Son of man, you live among a rebellious house, which have eyes to see but see not; they have ears to hear but hear not:

because they are a rebellious house. Therefore son of man, prepare yourself equipment for exile, and leave by day in their sight; and you will leave from your place to another place in their sight:

it may be they will consider, though they are a rebellious house. Then you will bring out your equipment by day in their sight, as equipment for exile: and you will go out at sunset in their sight, as they that go out into captivity.

Dig yourself through the wall

in their sight, and carry your articles through it. In their sight you will bear it on your shoulders, and carry it out in the darkness: you will cover your face so that you see not the ground: because I have set you for a sign for the House of Israel.

And I did so as I was commanded: I brought out my equipment by day, as equipment for exile and at sunset I excavated through the wall with my hand; I brought it out in the twilight, and I carried it on my shoulder in their sight.

And in the morning came the Word of YHWH to me saying,

Son of man, has not the House of Israel, the rebellious house said to you, what are you doing?

You reply to them, This is what Adonai YHWH declares; This burden concerns the chiefs in Jerusalem, and all the House of Israel that are among them.

Say, I am your sign: like I have done, so will it be done to them: they will be removed and go into captivity.

And the chief that is among them will carry on his shoulder in the darkness, and will go out: they will excavate through the wall to carry out. He will cover his face so that he does not see the ground with his eyes.

My net I will also spread on him, and he will be caught in my snare: and I will bring him to Babylon to the land of the Chaldeans; and it he does not see, and there does he die.

And I will scatter toward every wind all that are around him to help him, and all his bands; and I will draw out the sword after them.

And they will know that I am YHWH, when I will scatter them among the nations, and disperse them in the countries.

But I will leave a few people of them from the sword, from the famine, and from the plague; so that they may declare all their abominations among the heathen where they come; and they will know that I am YHWH.

Moreover the Word of YHWH came to me saying,

Son of man, eat your bread with quaking and drink your water with trembling and with anxiety;

And say to the people of the land, This is what Adonai YHWH declares of the inhabitants of Jerusalem, and of the land of Israel. They will eat their food with anxiety, and drink their water with dismay, so that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

And the cities that are inhabited will be laid waste,

and the land will be desolate; and you will know that I am YHWH.
Then the Word of YHWH came to me saying,

Son of man, what is that proverb that you have in the land of Israel saying, “the days are prolonged, and every vision fails?”

Tell them therefore, This is what Adonai YHWH declares; I will make this proverb to cease, and they will no more use it as a proverb in Israel;

but say to them, The days are at hand, and the effect of every vision.

Because there will be no more any false vision nor flattering divination within the House of Israel. Because I am YHWH: I will speak, and the Word that I will speak will come to pass; it will be no more prolonged: because in your days, O rebellious house, will I say the Word, and will perform it, declares Adonai YHWH.

Again the Word of YHWH came to me saying,

Son of man, look, they of the House of Israel say, the vision that he sees is for many days to come, and he prophesies of the times that are far off.

Therefore say to them, This is what Adonai YHWH declares; There will none of my Words be prolonged anymore, but the Word that I have spoken will be done, declares Adonai YHWH.

Chapter 13

And the Word of YHWH came to me saying,

Son of man, prophesy against the prophets of Israel that prophesy, and say to them that prophesy out of their own hearts, Hear the Word of YHWH;

This is what Adonai YHWH declares; Woe to the foolish prophets, that follow their own mind, and have seen nothing!

O Israel, your prophets are like the foxes in the deserts.

You have not gone up into breaches, nor do you make a fence for the House of Israel, to stand in battle in a day of YHWH.

They have seen vanity and lying divination, who are saying: an affirmation of YHWH, And YHWH has not sent them, and they have hoped to establish a word.

Have you not seen an empty vision, and have you not spoken a lying divination, where you say, YHWH declares it;

but I have not spoken? Therefore this is what Adonai YHWH declares;

Because you have spoken falsehood and seen lies, therefore take note, I am against you says YHWH Elohim. And my hand will be upon the prophets that see falsehood, and that divine lies. They will not be in the company of my people, neither will they be written in the writing of the House of Israel, neither will they enter into the land of Israel; and you will know that I am Adonai YHWH.

Because, even because they have seduced my people saying, Peace; and there was no peace;

and one built up a wall, and lo, others plastered it with untested mortar: Say to them that plaster it with untested mortar, that it will fall: there will be an overflowing shower; and you, O great hailstones, will fall; and a stormy wind will tear it.

Lo, when the wall has fallen, will it not be said to you, where is the plaster where you have plastered it?

Therefore this is what Adonai YHWH declares; I will even tear it with a stormy wind in my fury; and there will be an overflowing shower in my anger, and great hailstones in my fury to consume it.

So will I break down the wall that you have plastered with untested mortar, and bring it down to the ground so that its foundation will be discovered, and it will fall and you will be consumed in its midst:

and you will know that I am YHWH. So will I accomplish my anger upon the wall and on them that have plastered it with untested mortar, and will say to you, The wall is no more, neither they that plastered it;

Those prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her and there is no peace, says Adonai YHWH.

Likewise, son of man, set your face against the daughters of your people that prophesy out of their own heart; and you prophesy against them.

And say, This is what Adonai YHWH declares; Woe to the women that sew pillows to all armholes, and make veils upon the head of

every height to hunt lives! Will you hunt the lives of my people,

and will you save the people alive that come to you? And will you desecrate me among my people for handfuls of barley and for pieces of bread, to kill the ones that should not die, and to save the ones alive that should not live, by your lying to my people that hear your lies?

Therefore this is what Adonai YHWH declares; Look, I am against your covered amulets, with which you there hunt the people to make them sprout, and I will tear them from your arms, and will let the people go, even the ones that you hunt to make them sprout.

Your veils I will also tear and deliver my people out of your hand, and they will be no more in your hand to be hunted; and you will know that I am YHWH.

Because with lies you have made the heart of the righteous sad, who I have not made sad; and strengthened the hands of the bad, that he should not return from his bad way, by promising him life:

Therefore you will see no more falsehood, nor divine divinations: because I will deliver my people out of your hand: and you will know that I am YHWH.

Chapter 14

Then came some of the Elders of Israel to me and sat before me.

And the Word of YHWH came to me saying,

Son of man, these men have set up their idols in their heart, and put the stumbling-block of their depravity before their face: should I be

inquired of at all by them?

Therefore speak to them and say to them, This is what Adonai YHWH declares; Everyone of the House of Israel that sets up their idols in their heart, and puts the stumbling-block of his depravity before his face, and comes to the prophet; I YHWH will answer him that comes according to the multitude of his idols;

That I may seize the House of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say to the House of Israel, This is what Adonai YHWH declares;

Change your mind, and turn yourselves from your idols; and turn away your faces from all your disgusting things. Because everyone of the House of Israel, or of the foreigner that stays in Israel that separates himself from me, and sets up his idols in his heart, and puts the stumbling-block of his depravity before his face, and comes to a prophet to inquire of him concerning me; I YHWH will answer him by myself.

And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from among my people; and you will know that I am YHWH.

And if the prophet is deceived when he has spoken a thing, I YHWH have deceived that prophet, and I will stretch out my hand on him, and will destroy him from among my people Israel.

And they will bear the punishment of their depravity: the punishment of the prophet will be even as the punishment of him

that seeks him;

That the House of Israel may go no more astray from me, neither be unclean anymore with all their rebellions; but that they may be my people, and I may be their Elohim, declares Adonai YHWH.

The Word of YHWH came again to me saying,

Son of man, when the land sins against me by committing a treacherous act, then I will stretch out my hand upon it, and will break the staff of its bread, and will send famine on it, and will cut off man and animal from it:

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness says Adonai YHWH.

If I cause vicious beasts to pass through the land, and they spoil it, so that it is wasted so that none may pass through because of the beasts:

Though these three men were in it, as I live, declares Adonai YHWH, they will deliver neither sons nor daughters; they only will be delivered, but the land will be waste.

Or if I bring a sword on that land and say, Sword, go through the land; so that I cut off man and animal from it:

Though these three men were in it, as I live, declares Adonai YHWH, they will deliver neither sons nor daughters, but they only will be delivered themselves.

Or if I send a plague into that land and pour out my fury on it in

blood, to cut off from it man and animal:

Though Noah, Daniel, and Job were in it, as I live declares Adonai YHWH, they will deliver neither son nor daughter;

they will but deliver their own lives by their righteousness. Because this is what Adonai YHWH declares;

How much more when I send my four distressful judgments on Jerusalem, the Sword, Famine, Vicious Beast, and the Plague, to cut off from it man and animal? Yet take note, there will be left a remnant that will be brought out, both sons and daughters: see, they will come out to you, and you will see their way and their practices.

And you will be comforted concerning the bad that I have brought on Jerusalem, even concerning all that I have brought on it. Then they will comfort you, when you see their ways and their practices: and you will know that I have not done for nothing all that I have accomplished in it, declares Adonai YHWH.

Chapter 15

And the Word of YHWH came to me saying,

Son of man, what is the vine tree more than any tree, or than a branch that is among the trees of the forest?

Will wood be taken from it to do any work?

Or will men take a nail of it to hang any vessel on it?

Lo, to the fire it has been given for fuel, its two ends had the fire

eaten, and its midst has been scorched! Is it profitable for work? Observe, when it was whole, it was ready for no work:

how much less will it be ready still for any work, when the fire has devoured it and it is scorched? Therefore this is what Adonai YHWH declares; As the vine tree among the trees of the forest that I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

And I will set my face against them; they will go out from one fire, and another fire will devour them; and you will know that I am YHWH, when I set my face against them.

And I will make the land waste, because they have committed an unfaithful act declares Adonai YHWH.

Chapter 16

Again the Word of YHWH came to me saying,

Son of man, cause Jerusalem to know her abominations,

and say, This is what Adonai YHWH declares to Jerusalem; Your birth and your nativity is of the land of Canaan; your father was an Amorite, and your mother an Hittite.

And as for your nativity, in the day you were born your navel was not cut, neither were you washed in water to clean yourself;

you were not salted at all, nor swaddled at all. No eye has had pity on you, to do to you any of these, to have compassion on you, and you are cast onto the face of the field with loathing of your person, in the day you have been born, you!

And when I passed by you, and saw you trampled in your own blood, I said to you when you were in your blood, Live; yes, I said to you when you were in your blood, Live.

I have caused you to multiply as the bud of the field, and you have increased and grown great, and you are come to excellent ornaments: your breasts are fashioned, and your hair is grown, whereas you were naked and bare before.

Now when I passed by you and looked on you, see, your time was the time of love;

and I spread my skirt over you, and covered your nakedness: yes, I adjured to you, and entered into a Covenant with you, declares Adonai YHWH, and you became mine. Then I washed you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil.

I clothed you also with embroidered work, and furnished you with badgers' skin, and I girded you around with fine linen, and I covered you with silk.

I decked you also with ornaments, and I put bracelets on your hands, and a chain on your neck.

And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown on your head.

So were you decked with gold and silver; and your garments were of fine linen, and silk, and embroidered work; you did eat fine flour, honey, and oil: and you were exceedingly beautiful, and you did prosper into a kingdom.

And your renown went out among the heathen for your beauty: because it was perfect through my splendor that I had put on you, says Adonai YHWH.

But you did trust in your own beauty, and played the prostitute because of your renown, and poured out your fornication on everyone that passed by; his it was.

And of your garments you did take, and decked your worship places with different colors, and played the prostitute there.

They are not coming in, nor will it be!

You have also taken your fair jewels of my gold and of my silver that I had given you, and fashioned for yourself images of men, and did commit prostitution with them, and took your embroidered garments, and covered them:

and you have set my oil and my incense before them. My food also that I gave you, fine flour, oil, and honey with which I fed you, you have even set it before them for a sweet savor: and so it was, declares Adonai YHWH.

Moreover you have taken your sons and your daughters, whom you have borne to me, and these have you sacrificed to them to be devoured. Is this of your prostitution a small matter,

that you have killed my children, and delivered them to cause them to pass through the fire for them?

And in all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, and were trampled in your blood.

And it came to pass after all your wickedness, (woe, woe to you! says Adonai YHWH)

that you have also built to yourself an eminent place, and have made yourself a worship place on every street.

You have built your worship place at every head of the way, and have made your beauty to be abhorred, and have opened your feet to everyone that passed by, and multiplied your prostitution.

You have also committed fornication with the Egyptians your neighbors, great of flesh;

and have increased your prostitution, to provoke me to anger.

Look, therefore I have stretched out my hand over you, and have diminished your ordinary food, and delivered you to the will of them that hate you, the daughters of the Philistines that are ashamed of your lewd ways.

You have played the prostitute also with the Assyrians, because you were not satisfied; yes, you have played the prostitute with them, and still could not be satisfied. You have moreover multiplied your fornication in the land of Canaan to Chaldea; and still you were not satisfied.

How weak is your heart declares Adonai YHWH, seeing you do all these things, the work of a domineering whorish woman;

In that you built your eminent place in the head of every road, and make your worship places in every street; and have not been as a whore, in that you scorned hire;

But as a woman that commits adultery that takes strangers instead of her husband!

They give gifts to all prostitutes:

but you give your gifts to all your lovers, and hired them, that they may come to you on every side for your prostitution.

And so you were different from other women in your prostitution, that after you none does go a-whoring;

And in your giving a gift, and a gift has not been given to you, and you are become contrary. Therefore, O whore, hear the Word of YHWH: This is what Adonai YHWH declares;

Because your filthiness was poured out, and your nakedness discovered through your prostitution with your lovers, and with all the idols of your abominations, and by the blood of your children that you did give to them; Look, therefore I will gather all your lovers, with whom you have taken pleasure, and all them that you have loved, with all them that you have hated. I will even gather them around and against you, and will expose your nakedness to them so that they may see all your nakedness.

And I will judge you, as women that breaks wedlock and sheds blood are judged; and I will give you blood in fury and jealousy.

And I will also give you into their hand, and they will throw down your eminent place, and will break down your worship places:

they will strip you also of your clothes, and will take your fair jewels, and leave you naked and bare. They will also bring up a company against you,

and they will stone you with stones, and thrust you through with their swords.

And they will burn your houses with fire, and execute judgments on you in the sight of many women: and I will cause you to cease from playing the prostitute, and you also will give no hire anymore. So I will make my fury toward you to rest, and my jealousy will depart from you, and I will be quiet and will be no more angry.

Because you have not remembered the days of your youth, but have fretted me in all these things;

take note, I also will repay your way upon your head says Adonai YHWH: and you will not commit this lewdness above all your abominations.

Look, everyone that uses proverbs will use this proverb against you saying, “as is the mother, so is her daughter”. You are your mother’s daughter, that loathes her husband and her children; and you are the sister of your sisters that loathes their husbands and their children: your mother was a Hittite and your father an Amorite.

And your elder sister is Samaria, she and her daughters that dwell at your left hand:

and your younger sister, that dwells at your right hand, is Sodom and her daughters. Still you have not walked after their ways, nor done after their abominations: but, as if that were a very little thing, you were corrupted more than they in all your ways.

As I live declares Adonai YHWH, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.

Look, this was the depravity of your sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters in all your abominations that you have done.

You also that has judged your sisters, bear your own shame for your sins that you have committed more detestable than they:

they are more righteous than you: yes, be you confounded also, and bear your shame, in

that you have justified your sisters. And I have turned back to their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of your captives in their midst, so that you do bear your shame, and have been ashamed of all that you have done, in your comforting them.

When your sisters, Sodom and her daughters will return to their former estate, and Samaria and her daughters will return to their former estate, then you and your daughters will return to your former estate.

Because your sister Sodom was not mentioned by your mouth in the day of your pride.

Before your wickedness was discovered, as at the time of your scorn from the daughters of Syria, and all that are around her, the

daughters of the Philistines that despise you all around.

You have borne your lewdness and your detestable things declares YHWH.

Because this is what Adonai YHWH declares; I will even deal with you as you have done, which has despised the oath in breaking the Covenant.

Nevertheless I will remember my Covenant with you in the days of your youth, and I will establish to you an Age-Lasting Covenant.

Then you will remember your ways and be ashamed, when you will receive your sisters, your elder and your younger: and I will give them to you for daughters, but not because of your Covenant.

And I will establish my Covenant with you; and you will know that I am YHWH:

That you may remember and be ashamed, and never open your mouth anymore because of your reproach, In that I have accepted a propitiatory-covering for you, as to all that you have done, declares Adonai YHWH.

Chapter 17

And the Word of YHWH came to me saying,

Son of man, put out a riddle and speak a parable to the House of Israel;

And say, So says Adonai YHWH; A great eagle with great wings, long-winged, full of feathers that had variegated colors, came to

Lebanon and took the highest branch of the cedar:

He cropped off the top of his young twigs, and carried it into a land of trading;

he set it in a city of merchants. He also took of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

And it grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him: so it became a vine, and acquired branches and shot forth sprigs.

There was also another great eagle with great wings and many feathers: and see, this vine did bend her roots toward him, and shot forth her branches toward him so that he might water it by the furrows of her plantation.

It was planted in a good soil by great waters so that it might bear branches, and that it might bear fruit, that it might be a splendid vine.

Say now, This is what Adonai YHWH declares; Will it prosper? Will he not pull up the roots, and cut off the fruit so that it withers?

It will wither in all the leaves of her spring, even without great power or many people to pluck it up by its roots. Yes, now look, being planted, will it prosper? Will it not wither, when the East wind strikes it? It will wither in the furrows where it grew.

Moreover the Word of YHWH came to me saying,

Say now to the rebellious house, Know you not what these things

mean? Tell them, Behold, the king of Babylon had come to Jerusalem, and has captured the king and the chiefs, and led them with him to Babylon;

And has taken of the king's seed, and made a treaty with him, and has taken an oath of him: he has also captured the mighty of the land:

That the kingdom might be base so that it might not lift itself up, but that by keeping of his treaty it might stand.

But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Will he prosper? Will he escape that does such things? or will he break the treaty and be delivered?

As I live says Adonai YHWH, certainly in the place where the king resides that made him king, whose oath he despised, and whose treaty he broke, even with him in the center of Babylon he will die.

Neither will Pharaoh with his mighty army and great company make for him in the war, by casting up mounds and building forts, to cut off many persons:

Seeing he despised the oath by breaking the treaty, when lo, he had given his hand and has done all these things, he will not escape.

Therefore this is what Adonai YHWH declares; As I live, certainly my oath that he has despised, and my Covenant that he has broken, even it will I repay upon his own head.

And I will spread my net upon him, and he will be caught in my snare, and I will bring him to Babylon, and will plead with him

there for his trespass that he has trespassed against me.

And all his fugitives with all his bands will fall by the sword, and they that remain will be scattered toward all winds:

and you will know that I YHWH have spoken it. This is what Adonai YHWH declares; I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one, and will plant it on a mountain high and lofty:

In the mountain of the height of Israel I will plant it: and it will bear boughs, and bear fruit, and be a splendid cedar: and under it will live all flying creatures of every wing; in the shadow of its branches will they reside.

And all the trees of the field will know that I YHWH have brought down the high tree, have exalted the low tree, have dried up the green tree and have made the dry tree to flourish: I YHWH have spoken and have done it.

Chapter 18

The Word of YHWH came to me again saying, What do you mean by using this proverb concerning the land of Israel saying, “the fathers have eaten sour grapes, and the children’s teeth are set on edge”?

As I live declares Adonai YHWH, you will not have occasion anymore to use this proverb in Israel.

Observe, all people are mine;

as the life of the father, so also the life of the son is mine: the

person that sins, they will die.

But if a man is just, and does what is lawful and right,

and has not eaten upon the mountains, neither has lifted up his eyes to the idols of the House of Israel, neither has defiled his neighbor's wife, neither has come near to a menstruous woman.

And has not oppressed any, but has restored to the debtor his pledge, has spoiled none by violence, has given his food to the hungry and has covered the naked with a garment;

He that has not given out on interest, neither has taken any increase, that has withdrawn his hand from injustice, has executed true judgment between man and man,

has walked in my statutes and has observed my judgments, to deal truly;

he is just, he will surely live says Adonai YHWH.

And, he has begotten a son, a burglar, a shedder of blood, and he has made a brother of one of these. Whereas, he, none of those other things, does, for even on the mountains he has eaten, and the wife of his neighbor he has defiled.

Has oppressed the poor and needy, has spoiled by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination,

has given out on interest, and has taken increase: will he then live? He will not live: he has done all these abominations; he will certainly die; his blood will be on him.

Now lo, if he genders a son, that sees all his dad's sins that he has done, and considers, and does not do likewise,

that has not eaten on the mountains, neither has lifted up his eyes to the idols of the House of Israel, has not defiled his neighbor's wife,

Neither has oppressed any, has not withheld the pledge, neither has spoiled by violence, but has given his food to the hungry, and has covered the naked with a garment,

that has taken off his hand from the poor, that has not received interest nor increase, has executed my judgments, has walked in my statutes; he will not die for the depravity of his dad, he will certainly live.

As for his dad, because he cruelly oppressed, spoiled his brother by violence, and did what is not good among his people, lo, even he will die in his depravity.

Still you say, why? Does not the son bear the depravity of the dad?

When the son has done what is lawful and right, and has observed all my statutes and has done them, he will certainly live. The person that sins, they will die. The son will not bear the depravity of the dad, neither will the dad bear the depravity of the son: the righteousness of the righteous will be on him, and the wickedness of the wicked will be on him.

But if the wicked will turn from all his sins that he has committed, and observes all my statutes, and does what is lawful and right, he will certainly live, he will not die.

All his transgressions that he has committed, they will not be mentioned to him: in his righteousness that he has done he will live.

Have I any pleasure at all that the wicked should die? Says Adonai YHWH: and not that he should turn back from his ways, and live?

But when the righteous turns away from his righteousness, and commits depravity, and does according to all the abominations that the wicked does, will he live? All his righteousness that he has done will not be mentioned:

in his trespass that he has trespassed, and in his sin that he has sinned, in them will he die. Still you say, the way of Adonai is not equal. Hear now, O House of Israel; is not my way equal? Are not your ways unequal?

When a righteous person turns away from his righteousness, and commits depravity and dies in them; for his depravity that he has done will he die.

Again, when the wicked turns away from his wickedness that he has committed and does what is lawful and right, he will save his person alive.

Because he considers and turns away from all his transgressions that he has committed, he will certainly live, he will not die.

Still the House of Israel says, The way of Adonai is not equal. O House of Israel, are not my ways equal? Are not your ways unequal?

Therefore I will judge you, O House of Israel, everyone according to

his ways, declares Adonai YHWH. Change one's mind, and turn yourselves from all your transgressions; so depravity will not be your ruin.

Cast away from yourself all your transgressions, whereby you have transgressed;

and make yourself a new heart and a new spirit: because why will you die, O House of Israel? Because I have no pleasure in the death of him that dies says Adonai YHWH: therefore turn back yourselves and remain alive.

Chapter 19

Moreover take yourself up a lamentation for the chiefs of Israel,

and say, what is your mother? A lioness: she lay down among lions, she nourished her cubs among young lions.

And she brought up one of her cubs: it became a young lion and it learned to catch the prey; it devoured men.

The nations also heard of him; he was taken in their pit, and they brought him with chains to the land of Egypt.

Now when she saw that she had waited and her hope was lost, then she took another of her cubs, and made him a young lion.

And he went up and down among the lions, he became a young lion and learned to catch the prey and devoured men.

And he knew their desolate palaces, and he laid waste their cities; and the land was desolate and its fullness, by the sound of his

roaring.

Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

And they put him in ward in chains, and brought him to the king of Babylon: they brought him into the stronghold, that his voice should no more be heard upon the mountains of Israel.

Your mother was like a vine in your vineyard, planted by the waters: she was fruitful and full of branches by reason of many waters.

And she had strong rods for the scepters of them that ruled, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

But she was plucked up in fury, she was cast down to the ground, and the East wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

And now she is planted in the wilderness, in a dry and thirsty ground.

And fire has gone out of a rod of her branches that has devoured her fruit, so that she has no strong rod to be a scepter to rule. This is a lamentation, and will be for a dirge.

Chapter 20

And it came to pass in the seventh year, in the fifth month, on the tenth day of the month that some of the Elders of Israel came to inquire of YHWH, and sat before me.

Then came the Word of YHWH to me saying,

Son of man, speak to the Elders of Israel and say to them, this is what Adonai YHWH declares;

are you coming to inquire of me? As I live says Adonai YHWH, I will not be inquired of by you. Will you judge them, son of man, will you judge them? cause them to know the abominations of their ancestors:

And say to them, This is what Adonai YHWH declares; In the day when I chose Israel, and lifted up my hand to the seed of the House of Jacob, and made myself known to them in the land of Egypt, when I lifted up my hand to them saying, I am YHWH Elohim;

In the day that I lifted up my hand to them, to bring them out of the land of Egypt into a land that I had selected for them, flowing with milk and honey that is the glory of all lands:

Then I said to them, Cast away everyone the abominations of your eyes, and defile not yourselves with the idols of Egypt: I am YHWH your Elohim.

But they rebelled against me and would not listen to me, they did not everyone cast away the abominations of their eyes, neither did they forsake the idols of Egypt.

Then I said, I will pour out my fury upon them, to accomplish my anger against them in the middle of the land of Egypt.

And I do it for my name's sake, not to pollute it before the eyes of the nations, in whose midst they are, before whose eyes I became known to them, to bring them out of the land of Egypt. Therefore I

caused them to go out of the land of Egypt, and brought them into the uninhabited land.

And I gave them my statutes, and showed them my judgments, which if a person will observe, they will even live in them.

Moreover I also gave them my Sabbaths, to be a sign between me and them so that they might know that I am YHWH that consecrates them.

But the House of Israel rebelled against me in the uninhabited land: they walked not in my statutes, and they despised my judgments, which if a person will observe, they will even live in them. And my Sabbaths they greatly polluted: then I said, I would pour out my fury on them in the uninhabited land, to consume them.

But I acted for my Name's sake, that it should not be desecrated before the heathen, in whose sight I brought them out.

Yet I also lifted up my hand to them in the uninhabited land, that I would not bring them into the land that I had given them, flowing with milk and honey, which is the glory of all lands;

Because they despised my judgments and walked not in my statutes, but desecrated my Sabbaths:

because their heart went after their idols. Nevertheless my eye spared them from destroying them, neither did I make an end of them in the uninhabited land.

But I said to their children in the wilderness, Do not walk in the statutes of your ancestors, neither observe their judgments, nor defile yourselves with their idols:

I am YHWH Elohim;

walk in my statutes, and observe my judgments, and institute them; And consecrate my Sabbaths; and they will be a sign between me and you so that you may know that I am YHWH Elohim.

Notwithstanding the children rebelled against me: they walked not in my statutes, neither observed my judgments to institute them, which if a person does, they will even live in them. They desecrated my Sabbaths: then I said, I would pour out my fury on them, to accomplish my anger against them in the wilderness.

Nevertheless I withdrew my hand, and acted for my Name's sake, that it should not be desecrated in the sight of the heathen, in whose sight I brought them out.

I lifted up my hand to them also in the wilderness, that I would scatter them among the heathen, and disperse them throughout the countries;

Because they had not executed my judgments, but had despised my statutes, and had desecrated my Sabbaths, and their eyes were after their forefathers' idols.

Therefore I gave them also statutes that were not good, and judgments in which they should not live;

And I defiled them in their own gifts, in that they caused to pass through the fire all that opens the womb so that I might make them desolate, to the end that they might know that I am YHWH.

Therefore, son of man, speak to the House of Israel and say to them, This is what Adonai YHWH declares;

Still in this your forefathers have blasphemed me, in that they have committed a trespass against me.

Because when I had brought them into the land in which I lifted up my hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering.

There they also constituted their tranquilizing fragrance, and poured out there their Drink-Offerings.

Then I said to them, what is the worship place where you go? And its name is called Bamah to this day. Therefore say to the House of Israel, This is what Adonai YHWH declares; are you defiled after the manner of your forefathers?

And commit prostitution after their abominations? Because when you offer your gifts, when you make your sons to pass through the fire, you desecrate yourselves with all your idols, even to this day: and will I be inquired of [through Urim-Thummim] by you, O House of Israel?

As I live, declares Adonai YHWH, I will not be inquired of [through Urim-Thummim] by you.

And what comes into your mind will not be at all, that you say, we will be as the heathen, as the families of the countries, to serve wood and stone. As I live declares Adonai YHWH, certainly with a mighty hand and with a stretched out arm, and with fury poured out, I will become King over you:

And I will bring you out from the people, and will gather you out of

the countries where you are scattered, with a mighty hand and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there I will plead with you face to face.

The same as I pleaded with your forefathers in the wilderness of the land of Egypt, so I will plead with you declares Adonai YHWH. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant:

And I will purge out from among you the rebels, and those that revolt against me: I will bring them out of the country where they sojourn, and they will not enter into the land of Israel: and you will know that I am YHWH.

As for you, O House of Israel, this is what Adonai YHWH declares;

Go you now, serve you everyone his idols, and hereafter also, if you will not listen to me: but later you will desecrate my Holy Name no more with your gifts, and with your idols. Because in my Holy Mountain, in the mountain of the height of Israel, says Adonai YHWH, there will all the House of Israel, all of them in the land, serve me. There

I will accept them, and there I will require your offerings, and the first-fruits of your oblations, with all your sacred things.

I will accept you with your tranquilizing fragrance, when I bring you out from the people, and gathered you out of the countries where you have been scattered;

and I will be consecrated in you before the heathen.

And you will know that I am YHWH, when I will bring you into the land of Israel, into the country for which I lifted up my hand to give it to your forefathers.

And there will you remember your ways, and all your practices, in which you have become unclean;

and you will loathe yourselves in your own sight for all your badness that you have accomplished. And you have known that I am YHWH, in my dealing with you for my Name's sake, not according to your bad ways, and according to your corrupt practices, O House of Israel, an affirmation of Adonai YHWH. Moreover the Word of YHWH came to me saying, Son of man, set your face toward the South, and drop your word toward the South, and prophesy against the forest of the South Field;

And say to the forest of the South, Hear the Word of YHWH;

This is what Adonai YHWH declares;

Look, I will kindle a fire in you and it will devour every green tree in you, and every dry tree:

Chapter 21

the flaming flame will not be quenched, and all faces from the South to the North will be burnt therein.

And all flesh will see that I YHWH have kindled it:

it will not be quenched.

Then I said, Ah Adonai YHWH! They say of me, does he not speak

parables?

And the Word of YHWH came to me saying, Son of man, set your face toward Jerusalem, and drop your word toward the Sacred Place and prophesy against the land of Israel, And say to the land of Israel, This is what YHWH declares;

Look, I am against you and will draw out my sword from its sheath, and will cut off from you the righteous and the wicked. Seeing then that I will cut off from you the righteous and the wicked, therefore will my sword go out of its sheath against all flesh from the South to the North: That all flesh may know that I, YHWH, have drawn out my sword from its sheath: it will not return anymore. Groan therefore, you son of man, with the breaking of your loins; and with bitterness sigh before their eyes.

And it will be when they say to you, why do you groan?

That you will answer, because of the news;

because it arrives and every heart will melt, and all hands will be feeble, and every spirit will faint, and all knees will be weak as water:

watch, it arrives, and will be brought to pass declares Adonai YHWH.

Again the Word of YHWH came to me saying, Son of man, prophesy and say, This is what YHWH declares;

say, A sword, a sword is sharpened, and also polished: It is sharpened to make a slaughter; it is polished that it may glitter:

should we then make mirth? It rejects the staff of my son, as every tree. And he has given it to be polished so that it may be handled: this sword is sharpened, and it is polished, to give it into the hand of the slayer. Cry and wail, son of man: because it will be upon my people, it will be upon all the chiefs of Israel: terrors by reason of the sword will be upon my people: slap therefore on your sides. Because it is a trial, and what if the sword contemn even the rod? It will be no more declares Adonai YHWH.

You therefore, son of man, prophesy and hit your hands together, and let the sword be doubled the third time, the sword of the slain:

it is the sword of the great men that are killed that enter into their chambers.

I have set the point of the sword against all their gates so that their heart may faint, and their stumbling-blocks are multiplied:

ah! it is made as the flashing of arrow heads, it is sharpened up for the slaughter.

Take possession of the right, place yourself at the left, where your face is appointed.

I will also hit my hands together, and I will cause my fury to rest:

I YHWH have declared it.

The Word of YHWH came to me again saying, Also, you son of man, appoint yourself two ways, that the sword of the king of Babylon may come: let the two of them come out of one land, and let there be a pillar at the top of the road. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem

the fortified. Because the king of Babylon stood at the intersection of the road, at the head of the two ways, to use divination: he made his arrows swift, he inquired with teraphim, he inspected in the liver.

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mound and to build a siege-wall.

And it will be to them as a false divination in their sight, to them that have sworn oaths:

but he will call to remembrance the depravity, that they may be captured.

Therefore this is what Adonai YHWH declares;

Because you have made your depravity to be remembered, in that your rebellions are uncovered, so that in all your practices your sins do appear;

because, I say, that you are come to remembrance, you will be captured with the hand.

And you, profane wicked chief of Israel, whose day has come, when depravity will have an end, This is what Adonai YHWH declares;

Remove the turban and take off the crown: reverse things around: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it will be no more, until he comes whose right it is;

and I will give it to him. And you, son of man, prophesy and say, This is what Adonai YHWH declares concerning the Ammonites, and concerning their scorn;

even say you, the sword, the sword is drawn: because for the slaughter it is polished, to devour because of its flashing:

Your visions are a vain thing in divining for you of a lie, to put you on the necks of the wounded of the wicked, whose day had come, in the time of the depravity of the end.

Chapter 22

Will I cause it to return into its sheath?

I will judge you in the Standing Place where you were created, in the land of your origin.

And I will pour out my anger on you, I will blow against you in the supernatural fire of my outburst, and deliver you into the hand of brutish men, and skillful to destroy.

You will be for fuel to the fire; your blood will be in the midst of the land; you will be no more remembered: because I, YHWH, have spoken it. Moreover the Word of YHWH came to me saying, Now, you son of man, will you judge, will you judge the bloody city?

Yes, you will show her all her abominations.

Then you will say, This is what Adonai YHWH declares, The city sheds blood in the middle of it, that her time may come, and makes idols against herself to defile herself. You are become guilty

in your blood so that you have shed; and have defiled yourself in your idols that you have fashioned.

And you have caused your days to draw near and are gathered up

in your lifetime: therefore have I made you a scorn to the heathen, and a mocking to all countries. Those that are near and those that are far from you, will mock you that are unclean and in panic. Lo, chiefs of Israel, each according to his arm have been

in you to shed blood.

Dad and mother made light of in you, to a sojourner they dealt oppressively among you, fatherless and widow they oppressed in you. You have despised my Sacred Places, and have profaned my sabbaths. In you are men that carry tales to shed blood: and in you they eat upon the mountains: among you they commit evil devices.

In you have they discovered their fathers' nakedness:

in you have they humbled her that was set apart for uncleanness. And one has committed disgusting things with his neighbor's woman;

and another has lewdly defiled his daughter in law; and another in you has humiliated [sexually] his sister, his dad's daughter. In you have they taken gifts to shed blood; you have taken interest

and increase,

and you have greedily gained of your neighbors by extortion, and have forgotten me declares Adonai YHWH.

Look, therefore I have struck my hand at your dishonest gain that

you have made, and at your blood that has been among you.

Can your heart endure, or can your hands be strong, in the days that I will deal with you? I, YHWH, have spoken it and will do it.

And I will scatter you among the heathen, and disperse you in the countries, and will end your uncleanness. And you will desecrate yourself in the sight of the nations, and you will know that I am YHWH. Then the Word of YHWH came to me saying, Son of man, the House of Israel has to me become dross: all they are bronze, tin, iron, and lead, in the center of the furnace; they are even the dross of silver. Therefore this is what Adonai YHWH declares; Because you are all become dross, take note therefore, I will gather you into the center of Jerusalem.

As they gather silver, bronze, iron, lead, and tin, into the center of the furnace, to blow the fire on it, to melt it;

so I will gather you in my anger and in my fury, and I will leave you there, and melt you down.

Yes, I will gather you and blow on you in the supernatural fire of my outburst, and you will be melted in the center thereof.

As silver is melted in the center of the furnace, so will you be melted in the center thereof;

and you will know that I, YHWH, have poured out my fury on you. Then the Word of YHWH came to me saying, Son of man, say to her, You are the land that is not cleansed, nor rained upon in the day of anger.

There is a conspiracy of her prophets among them, like a roaring

lion ravening the prey; they have devoured people; they have taken the treasure and precious things; they have made her many widows among her.

Her priests have violated my Law, and have desecrated my Sacred Place:

they have put no difference between the sacred and common, neither have they shown difference between the unclean and the clean, and have hidden their eyes from my Sabbaths, and I am desecrated among them.

Her chiefs among them are like wolves ravening the prey, to shed blood, and to destroy lives, to get dishonest gain.

And her prophets have daubed them with untested mortar, seeing vanity and divining lies to them saying, this is what Adonai YHWH declares, when YHWH has not spoken.

The people of the land have used oppression and exercised robbery, and have vexed the poor and needy:

yes, they have oppressed the foreigner wrongfully.

Chapter 23

And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it:

but I found none.

Therefore I have poured out my anger upon them; I have consumed

them with the supernatural fire of my outburst: their own way have I repaid upon their heads declares Adonai YHWH. The Word of YHWH came again to me saying, son of man, there were two women, the daughters of one mother:

and they committed prostitution in Egypt;

they committed prostitution in their youth.

There they have bruised their breasts, and there they have dealt with the loves of their virginity.

And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they gendered sons and daughters.

These were their designated names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the prostitute when she was mine;

and she lusted on her lovers, on the Assyrians her neighbors, that were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding on horses.

So she committed her prostitution with them, with all them that were the chosen men of Assyria, and with all on whom she lusted:

with all their idols she defiled herself. Neither left she her prostitution brought from Egypt: because in her youth they lay with her, and they bruised the breasts of her virginity, and poured their prostitution upon her.

Therefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, on whom she lusted.

These discovered her nakedness:

they took her sons and her daughters and killed her with the sword: and she became famous among women; because they had executed judgment on her.

And when her sister Aholibah saw this, she was more corrupt in her lustfulness than she, and in her prostitution more than her sister in her whoring.

She lusted on the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding on horses, all of them desirable young men.

Then I saw that she was defiled so that they took both one way, and that she increased her prostitution:

because when she saw men engraved upon the wall, the images of the Chaldeans engraved with vermilion (red color)

, Belted with girdles upon their hips, exceeding in dyed attire on their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their origin:

And as soon as she saw them with her eyes, she lusted on them, and sent messengers to them into Chaldea.

And the Babylonians came to her into the bed of love, and they defiled her with their prostitution, and she was polluted with them, and her mind was alienated from them.

So she discovered her prostitution, and discovered her nakedness: then my mind was alienated from her, like as my mind was

alienated from her sister.

Still she multiplied her prostitution, in calling to remembrance the days of her youth, in which she had played the prostitute in the land of Egypt. Because she lusted on their concubines, whose flesh is as the flesh of male donkeys, and whose ejaculation is like the ejaculation of horses.

You looked after the lewdness of your youth, in dealing out of Egypt your loves, for the sake of the breasts of your youth. Therefore, O Aholibah, this is what Adonai YHWH declares; Look, I will raise up your lovers against you, from whom your mind is alienated, and I will bring them against you on every side; The Babylonians, and all the Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding on horses. And they will come against you with chariots, wagons, wheels, and with a company of people that will set against you buckler and shield and helmet all around:

and I will set judgment before them, and they will judge you according to their judgments.

Then I will set my jealousy against you, and they will deal furiously with you:

they will take away your nose and your ears.

And your posterity will fall by the sword:

they will take your sons and your daughters; and your Latter Times will be devoured by supernatural fire.

They will also strip you out of your clothes, and take away your fair jewels. So will I make your lewdness to cease from you, and your prostitution brought from the land of Egypt:

so that you will not lift up your eyes to them, nor remember Egypt anymore.

Because this is what Adonai YHWH declares; Look, I will deliver you into the hand of them who you hate, into the hand of them from who your mind is alienated:

And they will deal with you hatefully, and will remove all your labor, and will leave you naked and bare:

and the nakedness of your prostitution will be uncovered, both your lewdness and your whoring.

I will do these things to you, because you have gone a whoring after the heathen, and because you have become unclean with their idols. You have walked in the way of your sister; therefore I will give her cup into your hand.

This is what Adonai YHWH declares; You will drink of your sister's cup deep and large:

you will be laughed to scorn and had in derision; it contains much. You will be filled with drunkenness and sorrow, with the cup of appalling and desolation, with the cup of your sister Samaria.

You will even drink it and draw it off, and you will break the potsherds, and pluck off your own breasts: because I have spoken it, declares Adonai YHWH.

Therefore this is what Adonai YHWH declares; Because you have forgotten me, and cast me behind your back, therefore bear you also your lewdness and your prostitution.

YHWH also said to me; Son of man, will you judge Aholah and Aholibah? Yes, declare to them their abominations;

That they have committed adultery, and blood is in their hands and with their idols have they committed adultery, and have also caused their sons, who they engendered to me, to pass for them through the fire, to devour them.

Moreover this they have done to me: they have defiled my Sacred Place in the same day, and have profaned my sabbaths. Because when they had killed their children to their idols, then they came the same day into my Sacred Place to profane it;

and lo, so have they done in the middle of my house!

And furthermore, that you have sent for men to come from far, to who a messenger was sent; and lo, they came: for who you did wash yourself, painted your eyes, and decked yourself with ornaments, And sat upon a stately bed, and a table prepared before it,

and there you have set my incense and my oil.

And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets on their hands, and beautiful crowns on their heads. Then I said to her that was old in adulteries, Will they now commit prostitution with her, and she with them? Still they went in

to her, as they go in to a woman that plays the whore: so went they in to Aholah and to Aholibah, the lewd women.

And the righteous men, they will judge them after the manner of adulteresses, and after the manner of women that shed blood;

because they are adulteresses, and blood is in their hands.

Because this is what Adonai YHWH declares;

Chapter 24

I will bring up a company on them, and will give them to be removed and plundered.

And the company will stone them with stones, and dispatch them with their swords;

they will slay their sons and their daughters, and burn up their houses with fire.

So will I cause lewdness to cease out of the land, that all women may be taught not to do after your licentiousness.

And they will repay your lewdness upon you, and you will bear the sins of your idols: and you will know that I am Adonai YHWH.

Again in the ninth year, in the tenth month, on the tenth day of the month, the Word of YHWH came to me saying, Son of man, write the name of the day, even of this same day:

the king of Babylon set himself against Jerusalem this same day. And utter a parable to the rebellious house and say to them, This is what Adonai YHWH declares;

Put on the pot, to set it on, and also pour water into it: Gather the pieces into it, even every good piece, the thigh and the shoulder;

fill it with the choice bones.

Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them cook the bones of it therein.

Therefore this is what Adonai YHWH declares; Woe to the bloody city, to the pot whose scum is therein, and whose scum has not gone out of it! Bring it out piece by piece;

let no pebbles fall on it. Because her blood is in the middle of her; she set it upon the top of a rock;

she poured it not on the ground, to cover it with dust; That it might cause fury to come up to take vengeance; I have set her blood on the top of a rock, that it should not be covered.

Therefore this is what Adonai YHWH declares; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, spice it well and let the bones be burnt.

Then set it empty on its coals, that the bronze of it may be hot, and may burn, and that the filthiness of it may be melted in it so that the scum of it may be consumed.

She has wearied herself with lies, and her great scum went not out of her:

her scum will be in the fire. In your filthiness is lewdness: because I have purged you, and you were not purged, you will not be purged from your filthiness anymore, until I have caused my fury to rest on

you.

I, YHWH have spoken it: it will come to pass and I will do it;

I will not go back, neither will I spare, neither will I change my mind;

according to your ways and according to your practices, will they judge you, declares Adonai YHWH.

Also the Word of YHWH came to me saying, Son of man, look, I take away from you the desire of your eyes with a stroke: yet neither will you mourn nor weep, neither will your tears run down. Cease to groan, for the dead you will make no mourning, your bonnet bind on you

and your shoes you will put on your feet, and you will not cover over the upper lip, and bread of men you will not eat.

So I spoke to the people in the morning: and at sunset my woman died; and I did at sunrise as I was commanded.

And the people said to me, will you not tell us what these things are to us, that you do so?

Then I answered them, the Word of YHWH came to me saying, Speak to the House of Israel, This is what Adonai YHWH declares; Look, I will wound my Sacred Place, the excellency of your strength, the desire of your eyes, and what your people pity;

and your sons and your daughters who you have left will fall by the sword. And you will do as I have done:

you will not cover your lips, nor eat the bread of men. And your

turban will be on your heads, and your shoes on your feet: you will not mourn nor weep;

Chapter 25

but you will pine away for your depravities, and mourn one toward another. So Ezekiel is to you a sign: according to all that he has done will you do: and when this comes, you will know that I am Adonai YHWH. Also, you

son of man, will it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes and on what they set their minds, their sons and their daughters, that he that escapes in that day will come to you, to cause you to hear it with your ears?

In that day opened is your mouth with the escaped, And you speak, and are not silent anymore, And you have been to them for a type.

And they have known that I [am] YHWH.

The Word of YHWH came again to me saying, Son of man, set your face against the Ammonites and prophesy against them;

And say to the Ammonites, Hear the Word of Adonai YHWH; This is what Adonai YHWH declares;

Because you said, Aha, against my Sacred Place, when it was desecrated. And against the land of Israel when it was desolate; and against the House of Judah, when they went into captivity. Take note, therefore I will deliver you to the men of the East for a possession, and they will set their palaces in you, and make their dwellings in you:

they will eat your fruit and they will drink your milk.

And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and you will know that I am YHWH. Because this is what Adonai YHWH declares;

Because you have clapped your hands, and stamped with the feet, and rejoiced in heart with all your despite against the land of Israel; Observe, I will stretch out my hand on you and will deliver you for a plunder to the heathen.

And I will cut you off from the people, and I will cause you to perish out of the countries:

I will destroy you; and you will know that I am YHWH.

This is what Adonai YHWH declares; Because that Moab and Seir do say, look, the House of Judah has become like all the heathen; Therefore look, I will open the side of Moab from the cities, from his cities that are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim, to the men of the East with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

And I will execute judgments on Moab;

and they will know that I am YHWH. This is what Adonai YHWH declares;

Because that Edom has dealt against the House of Judah by taking vengeance, and has greatly offended and revenged himself upon them; Therefore this is what Adonai YHWH declares; I will also stretch out my hand on Edom, and will cut off man and animal

from it;

and I will make it desolate from Teman; and they of Dedan will fall by the sword.

Chapter 26

And I will lay my vengeance on Edom by the hand of my people Israel:

and they will do in Edom according to my anger and according to my fury; and they will know my vengeance declares Adonai YHWH. This is what Adonai YHWH declares;

Because the Philistines have dealt by revenge, and have taken vengeance with a heart of contempt, to destroy it for the old hatred; Therefore this is what Adonai YHWH declares; Look, I will stretch out my hand upon the Philistines, and I will cut off the Cherethims (executioners), and destroy the descendants of the seacoast. And I will execute great vengeance on them with furious rebukes;

and they will know that I am YHWH, when I will lay my vengeance on them.

Then it came to pass in the 11th year, on the first day of the month, that the Word of YHWH came to me saying, Son of man, because Tyrus has said against Jerusalem, Aha, she is broken that was the gates of the people:

she has turned to me:

I will be replenished, now she is laid waste: Therefore this is what Adonai YHWH declares;

Look, I am against you, O Tyrus, and will cause many nations to come up against you, as the sea causes its waves to come up. And they will destroy the walls of Tyrus, and break down her towers:

I will also scrape her dust from her and make her like the top of a rock.

It will be a place for the spreading of nets in the center of the sea: because I have spoken it, declares Adonai YHWH: and it will become a plunder to the nations. And her daughters that are in the field will be killed by the sword; and they will know that I am YHWH. Because this is what Adonai YHWH declares; Look, I will bring on Tyrus Nebuchadrezzar king of Babylon, a king of kings from the North, with horses and with chariots, and with horsemen and companies, and much people. He will kill

with the sword your daughters in the field:

and he will make a siege-wall against you, cast a mound against you and lift up the buckler against you.

And he will set battering rams of war against your walls, and with his axes he will break down your towers.

By reason of the abundance of his horses their dust will cover you. Your walls will shake at the sound of the horsemen and of the wheels, and of the chariots, when he will enter into your gates, as men enter into a city where there is made a breach.

With the hoofs of his horses will he tread down all your streets:

he will kill your people by the sword, and your strong garrisons will go down to the ground.

And they will make a booty of your riches, and make a prey of your merchandise: and they will break down your walls, and destroy your pleasant houses: and they will lay your stones and your timber and your dust in the midst of the water. And I will cause the sound of your songs to cease; and the sound of your lyre will be no more heard. And I will make you like the top of a rock: you will be a place to spread nets upon;

you will be built no more: because I YHWH have spoken it, declares Adonai YHWH. This is what Adonai YHWH says to Tyrus;

Will not the isles shake at the sound of your fall, when the wounded cry, when the slaughter is made in the midst of you?

Then all the princes of the sea will come down from their thrones, and lay away their robes, and put off their embroidered garments: they will clothe themselves with trembling; they will sit on the ground and will tremble at every moment, and be appalled at you.

And they will take up a lamentation for you and say to you, how are you destroyed that was inhabited of seafaring men, the renowned city that was strong in the sea, she and her inhabitants that cause their terror to be on all that haunt it!

Chapter 27

Now will the isles tremble in the day of your fall;

yes, the isles that are in the sea will be troubled at your departure.

Because this is what Adonai YHWH declares; When I will make you a desolate city, like the cities that are not inhabited;

when I will bring up the deep upon you, and great waters will cover you;

When I will bring you down with them that descend into the pit, with the people of olden times, and will set you in the low parts

of the earth, in places desolate of old, with them that go down to the pit so that you are not inhabited. And I will set glory in the land of the living;

I will make you a terror and you will exist no more: though you are sought for, still will you never be found again, declares Adonai YHWH.

The Word of YHWH came again to me saying, Now, you son of man, take up a dirge for Tyrus;

And say to Tyrus, O you that are situated at the entry of the sea, which are a merchant of the people for many isles, this is what Adonai YHWH declares; O Tyrus, you have said, I am of perfect beauty.

Your borders are in the middle of the seas, your builders have perfected your beauty. They have made all your ship boards of fir trees of Senir:

they have taken cedars from Lebanon to make masts for you. Of the oaks of Bashan have they made your oars; the company of the Ashurites have made your benches of ivory, brought out of the isles of Chittim.

Fine linen with embroidered work from Egypt was what you spread out to be your sail;

blue and purple from the isles of Elishah was what covered you.
The inhabitants of Zidon and Arvad were your mariners:

your wise men, O Tyrus, that were in you, were your pilots. Elders of Gebal and its wise men have been in you, strengthening your breach; All ships of the sea and their mariners have been in you to trade with your merchandise. They of Persia and of Lud and of Phut were in your army, your men of war: they hanged the shield and helmet in you; they set out your ornaments.

The men of Arvad with your army were upon your walls all around, and the Gammadims were in your towers:

they hanged their shields all around on your walls;

they have made your beauty perfect.

Tarshish was your merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in your wares.

Javan, Tubal, and Meshech, they were your merchants: they traded the persons of men and vessels of bronze in your market.

They of the house of Togarmah traded in your wares with horses and horsemen and mules.

The men of Dedan were your merchants; many isles were the merchandise of your hand:

they brought you for a present, horns of ivory and ebony. Syria was your merchant by reason of the multitude of the wares of your making:

they occupied in your fairs with emeralds, purple, and embroidered

work, and fine linen, and coral, and agate.

Judah, and the land of Israel, they were your merchants: they traded in your market wheat of Minnith, Pannag, and honey, and oil, and balm.

Damascus was your merchant in the multitude of the wares of your making, for the multitude of all riches; in the wine of Helbon, and white wool.

Dan also and Javan going to and fro occupied in your fairs: bright iron, cassia, and calamus, were in your market.

Dedan was your merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with you in lambs, rams, and goats: in these were they your merchants. The merchants of Sheba and Raamah, they were your merchants:

they occupied in your fairs with chief of all spices, and with all precious stones, and gold.

Haran and Canneh, and Eden, the merchants of Sheba, Asshur and Chilmad, were your merchants.

These were your merchants in all sorts of things, in blue clothes and embroidered work, and in chests of rich apparel, bound with cords and made of cedar among your merchandise. The ships of Tarshish did sing of you in your market:

and you were replenished and made very glorious in the midst of the seas. Your rowers have brought you into great waters: the East wind has broken you in the midst of the seas. Your wealth and your wares, your merchandise, your mariners and your pilots,

strengtheners of your breach and the traders of your merchandise, and all your men of war who are in you,

and in all your assembly that is among you, fall into the heart of the seas in the day of your fall.

The suburbs will shake at the sound of the cry of your pilots.

And all that handle the oar, the mariners, and

all the pilots of the sea, will come down from their ships, they will stand on the land; And will cause their voice to be heard against you, and will cry bitterly and will cast up dust on their heads, they will wallow themselves in the ashes:

And they will make themselves bald for you and gird themselves with sackcloth, and they will weep for you with bitterness of heart and bitter wailing.

Chapter 28

And in their wailing they will take up a dirge for you and wail over you saying, what city is like Tyrus, like the destroyed in the center of the sea?

When your wares went out of the seas, you filled many people;

you did enrich the kings of the earth with the multitude of your riches and of your merchandise.

At the time when you will be broken by the seas in the depths of the waters your merchandise and all your company among you will fall.

All the inhabitants of the isles will be appalled at you and their kings will be terrified with horror, they will have troubled faces.

The merchants among the people will hiss at you;

you will be a terror and never will exist again. The Word of YHWH came again to me saying, Son of man, say to the prince of Tyrus, This is what Adonai YHWH declares;

Because your heart is lifted up and you have said, I am an elohim, I sit in the seat of elohim, in the center of the seas;

still you are a man, and not elohim, though you set your heart as the heart of elohim. See, you are wiser than Daniel;

there is no secret that they can hide from you: With your wisdom and with your understanding you have obtained yourself riches and have acquired gold and silver into your treasury:

By your great wisdom and by your traffic you have increased your riches, and your heart is lifted up because of your riches:

Therefore this is what Adonai YHWH declares;

Because you have set your heart as the heart of elohim; Take note, I will bring foreigners upon you, the terrible of the nations: and they will draw their swords against the beauty of your wisdom, and they will defile your splendor.

They will bring you down to the pit, and you will die the deaths of them that are killed in the center of the seas. Will you still say before him that kills you, I am elohim? but you will be a man, and no elohim, in the hand of him that kills you.

You will die the deaths of the uncircumcised

by the hand of foreigners: because I have spoken it declares Adonai YHWH. Moreover the Word of YHWH came to me saying, Son of man, take up a dirge upon the king of Tyrus and say to him, this is what Adonai YHWH declares; You sealed up the sum, full of wisdom, and perfect in beauty.

You have been in Eden the Garden of Elohim; every precious stone was your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold:

the workmanship of your tambourines and of your settings (jeweler's work) was prepared in you in the day that you were created. You are the anointed Guardian of Eden (Cherub) that protects; and I have set you so: you were upon the Holy Mountain of Elohim;

you have walked up and down in the middle of the stones of supernatural fire.

You were wholesome in your ways from the day that you were created, until injustice was found in you.

By the multitude of your merchandise they have filled the midst of you with violence, and you have sinned:

therefore I will exterminate you as defiled out of the Mountain of Elohim: and I will destroy you, O protecting cherub, from the middle of the stones of supernatural fire.

Your heart was lifted up because of your beauty, you have

corrupted your wisdom by reason of your splendor: I will cast you to the ground, I will lay you before kings so that they may see you.

You have desecrated your Sacred Place by the multitude of your depravities, by the injustice of your trade.

Therefore I will bring out a supernatural fire from among you, it will devour you, and I will bring you to ashes upon the earth in the sight of all them that see you. All they that know you among the people will be appalled at you: you will be a terror and never will you exist again. Again the Word of YHWH came to me saying, Son of man, set your face against Zidon and prophesy against it and say, this is what Adonai YHWH declares; Look, I am against you, O Zidon; and I will be glorified among you:

and they will know that I am YHWH, when I will have executed judgments in her and will be consecrated in her.

Chapter 29

Because I will send into her plague, and blood into her streets;

and the wounded will be judged among her by the sword upon her on every side; and they will know that I am YHWH.

And there will be no more a pricking brier to the House of Israel, nor any grieving thorn of all that are around them, that despised them; and they will know that I am Adonai YHWH. This is what Adonai YHWH declares;

When I will have gathered the House of Israel from the people among whom they are scattered, and will be consecrated in them in the sight of the heathen, then will they reside in their land that I

have given to my slave Jacob.

And they will live safely there, and will build houses, and plant vineyards; yes, they will live with confidence, when I have executed judgments on all those that despise them all around; and they will know that I am YHWH Elohim.

In the tenth year, in the tenth month, on the twelfth day of the month, the Word of YHWH came to me saying, Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against all Egypt:

Speak and say, This is what Adonai YHWH declares;

Look, I am against you Pharaoh king of Egypt, the great dragon that lies in the middle of his rivers that has said, my river is my own and I have made it for myself.

But I will put hooks in your jaws and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the middle of your rivers, and all the fish of your rivers will stick to your scales.

And I will leave you thrown into the wilderness, you and all the fish of your rivers: you will fall upon the open fields;

you will not be brought together, nor gathered. I have given you for meat to the beasts of the field and to the flying creatures of the sky.

And all the inhabitants of Egypt will know that I am YHWH, because they have been a staff of reed to the House of Israel. When they took hold of you by your hand, you did break, and tear all their shoulder:

and when they leaned on you, you broke and made all their hips to be at a stand. Therefore this is what Adonai YHWH declares; Look, I will bring a sword on you, and cut off man and animal out of you. And the land of Egypt will be desolate and waste; and they will know that I am YHWH: because he has said, the river is mine and I have made it. Look therefore, I am against you and against your rivers,

and I will make the land of Egypt waste and desolate, from the tower of Syene even to the border of Ethiopia.

No foot of man will pass through it, nor foot of beast will pass through it, neither will it be inhabited 40 years.

And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste will be desolate 40 years:

and I will scatter the Egyptians among the nations, and will disperse them through the countries.

Still this is what Adonai YHWH declares; At the end of 40 years I will gather the Egyptians from the people where they were scattered:

And I will turn back the captivity of Egypt, and will cause them to return to the land of Pathros, into the land of their habitation; and they will be there a base (lowly) kingdom. It will be the basest (lowest) of the kingdoms;

neither will it exalt itself anymore above the nations: because I will diminish them, that they will no more rule over the nations.

And it will be no more the confidence of the House of Israel that brings their depravity to remembrance, when they will look after them: but they will know that I am Adonai YHWH. And it came to pass in the 27th year, in the first month, on the first day of the month,

Chapter 30

the Word of YHWH came to me saying,

Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: still he had no wages, nor his army, for Tyrus,

for the service that he had served against it:

Therefore this is what Adonai YHWH declares;

Look, I will give the land of Egypt to Nebuchadrezzar king of Babylon; and he will take her multitude, and take her booty, and take her prey; and it will be the wages for his army.

I have given him the land of Egypt for his labor with which he served against it, because they accomplished for me says Adonai YHWH. In that day I will cause the horn of the House of Israel to sprout, and I will give you the opening of the mouth in their midst;

and they will know that I am YHWH.

The Word of YHWH came again to me saying, Son of man, prophesy and say, this is what Adonai YHWH declares; Wail you, Woe worth the day!

Because the day is near, even the day of YHWH is near, a cloudy day; it will be the time of the heathen.

And the sword will come on Egypt, and great pain will be in Ethiopia, when the slain will fall in Egypt, and they will take away her multitude, and her foundations will be broken down.

Ethiopia, Libya and Lydia, and all the mixed races of people, and Chub, and the men of the land that are in league, will fall with them by the sword. This is what YHWH says;

They also that uphold Egypt will fall; and the pride of her power will come down: from the tower of Syene will they fall in it by the sword declares Adonai YHWH.

And they will be desolate among the countries that are desolate, and her cities will be among the cities that are wasted. And they will know that I am YHWH, when I have set a fire in Egypt, and when all her helpers will be destroyed.

In that day will messengers go out from me in ships to make the careless Ethiopians afraid, and great pain will come upon them, as in the day of Egypt:

for lo, it comes.

This is what Adonai YHWH declares; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

He and his people with him, the terrible of the nations will be brought to destroy the land:

and they will draw their swords against Egypt, and fill the land

with the slain. And I will make the rivers dry and sell the land into the hand of the wicked: and I will make the land waste and all that is therein, by the hand of foreigners:

I, YHWH, have spoken it. This is what Adonai YHWH declares;

I will also destroy the idols and I will cause their images to cease out of Noph; and there will be no more a prince from the land of Egypt:

and I will put a fear in the land of Egypt. And I will make Pathros desolate and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt;

and I will cut off the multitude of No.

And I will set fire in Egypt: Sin will have great pain, and No will be torn asunder, and Noph will have distresses daily. The young men of Aven and of Pibeseth will fall by the sword: and these cities will go into captivity. At Tehaphnehes also the day will be darkened, when I will break there the yokes of Egypt: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her daughters will go into captivity. So will I execute judgments in Egypt: and they will know that I am YHWH.

And it came to pass in the 11th year, in the first month, on the seventh day of the month that the Word of YHWH came to me saying, Son of man, I have broken the arm of Pharaoh king of Egypt;

and lo, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore this is what

Adonai YHWH declares: Lo, I am against Pharaoh king of Egypt,

and I have broken his arms, the strong one and the broken one, And have caused the sword to fall out of his hand.

Chapter 31

And I will scatter the Egyptians among the nations, and will disperse them through the countries.

And I will strengthen the arms of the king of Babylon and put my sword in his hand:

but I will break Pharaoh's arms, and he will groan before him with the groaning of a mortally wounded man.

But I will strengthen the arms of the king of Babylon and the arms of Pharaoh will fall down.

And they will know that I am YHWH, when I will put my sword into the hand of the king of Babylon, and he will stretch it out upon the land of Egypt.

And I will scatter the Egyptians among the nations and disperse them among the countries; and they will know that I am YHWH.

And it came to pass in the 11th year, in the third month, on the first day of the month that the Word of YHWH came to me saying, Son of man, speak to Pharaoh king of Egypt and to his multitude;

Who are you like in your greatness? Observe, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud and of a high stature;

and his top was among the thick boughs.

The waters made him great, the deep set him up on high with her rivers running around the plants, and sent out her little rivers to all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied and his branches became long because of the multitude of waters, when he shot forth.

All the flying creatures of the sky made their nests in his boughs, and under his branches did all the beasts of the field engender their young, and under his shadow lived all great nations.

So was he handsome in his greatness, in the length of his branches: because his root was near great waters. The cedars in the Garden of Elohim could not hide him:

the fir trees were not like his boughs, and the chestnut trees were not like his branches;

nor any tree in the Garden of Elohim was like him in his beauty. I have made him handsome by the multitude of his branches: so that all the Trees of Eden (angels) that were in the Garden of Elohim, envied him. Therefore this is what Adonai YHWH declares; Because you have lifted up yourself in height, and he has shot up his top among the thick boughs, and his heart is lifted up in his height;

I have therefore delivered him into the hand of the mighty one of the heathen; he will certainly deal with him: I have driven him out for his wickedness. And foreigners, the terrible of the nations have cut him off, and have left him;

upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land. And all the people of the earth are gone down from his shadow and have left him.

Upon his ruin will all the flying creatures of the sky remain, and all the beasts of the field will be upon his branches:

To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water. Because they are all delivered to death, to the lowest parts of the earth, in the midst of the children of men, with them that go down to the pit. This is what Adonai YHWH declares;

Chapter 32

In the day when he went down to the grave I caused a mourning: I covered the deep for him and I restrained the floods, and the great waters were restrained.

And I caused Lebanon to mourn for him, and all the trees of the field wilted for him. At the sound of his fall the nations were shaken. When he was pressed down to the mansion of the dead, with them who go down into the pit; all the Trees of Eden (angels)

comforted him in the earth; even the choice trees of Lebanon, all that drink water;

for they also went down with him to the mansion of the dead, among them who were victims of the sword; and his seed; they who dwelt under his shade were in the middle of their life destroyed.

To whomsoever you have been likened, down with you, and be pressed low with the Trees of Eden into the depth of the earth.

In the midst of the uncircumcised you shall lie, with them who are the victims of the swords.

Thus shall it be with Pharaoh and the multitude of his strength, says Adonai YHWH.

And it came to pass in the twelfth year, in the twelfth month, on the first day of the month that the Word of YHWH came to me saying, Son of man, take up a dirge for Pharaoh king of Egypt and say to him, You are like a young lion of the nations, and you are as a whale in the seas. And you came out with your rivers, and troubled the waters with your feet and fouled their rivers. This is what Adonai YHWH declares;

I will therefore spread out my net over you with a company of many people;

and they will bring you up in my net.

Then I will leave you on the land, I will cast you out on the open field, and will cause all the flying creatures of the sky to remain on you, and I will fill the beasts of the whole earth with you.

And I will lay your flesh upon the mountains, and fill the valleys with your lofty stature.

I will also water with your blood the land where you swim, even to the mountains; and the rivers will be full of you. And in quenching you I have covered the skies, And have made black their stars, the sun with a cloud I do cover, And the moon caused not its light to

shine.

All the bright lights of the skies will I make dark over you, and set darkness upon your land declares Adonai YHWH. I will also vex the hearts of many people,

when I will bring your destruction among the nations, into the countries that you have not known. Yes, I will make many people amazed at you, and their kings will be horribly afraid for you, when I will brandish my sword before them; and they will tremble at every moment, everyone for their own life, in the day of your fall. Because

this is what Adonai YHWH declares;

The sword of the king of Babylon will come upon you.

By the swords of the mighty I will cause your multitude to fall, the terrible of the nations, all of them:

and they will plunder the pomp of Egypt, and all the multitude will be destroyed.

I will also destroy all the animals from beside the great waters; neither will the foot of man trouble them anymore, nor the hoofs of animals trouble them.

Then I will make their waters deep and cause their rivers to run like oil declares Adonai YHWH.

When I will make the land of Egypt desolate, and the country will be destitute of what it was full of, when I will strike all them that live there, then will they know that I am YHWH.

This is the dirge with which they will mourn her: the daughters of the nations will mourn her: they will mourn for her, even for Egypt and for all her multitude declares Adonai YHWH.

It came to pass also in the twelfth year, on the 15th day of the month, that the Word of YHWH came to me saying, Son of man, wail for the multitude of Egypt and cast them down, even her, and the daughters of the famous nations, unto the lowest parts of the earth, with them that go down into the pit.

Who do you pass in beauty? go down and be you laid (sexually) with the uncircumcised. They will fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty will speak to him out of the middle of Sheol with them that help him:

they are gone down, they lie uncircumcised, slain by the sword. Asshur (Assyria) is there and all her company: his graves are around him:

all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is around her grave: all of them slain, fallen by the sword that caused terror in the land of the living.

There is Elam and all her multitude around her grave, all of them slain, fallen by the sword that are gone down uncircumcised into the lowest parts of the earth, which caused their terror in the land of the living.

Yet have they borne their shame with them that go down to the pit. They have set her a bed among the slain with all her multitude: her

graves are around him. All of them uncircumcised, slain by the sword:

though their terror was caused in the land of the living, still have they borne their shame with them that go down to the pit, he is put among them that are slain. There is Meshech, Tubal, and all her multitude: her graves are around him:

all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they are laid with the giants who fell of old;

who went down in their armour to the mansion of the dead, and had their swords placed under their heads; but their iniquities were on their bones; because they were the terror of all during their lives.

Chapter 33

Yes, you will be broken among the uncircumcised, and will lie with them that are slain with the sword.

There is Edom, her kings and all her princes, that with their might are laid by them that were slain by the sword:

they will lie with the uncircumcised, and with them that go down to the pit.

There are the princes of the North, all of them, and all the Zidonians that are gone down with the slain; with their terror they are ashamed of their might.

And they lie uncircumcised with them that are slain by the sword,

and bear their shame with them that go down to the pit.

Pharaoh will see them and will be comforted over all his multitude, even Pharaoh and all his army slain by the sword declares Adonai YHWH. Because I have caused my terror in the land of the living:

and he will be laid among the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude declares Adonai YHWH. Again the Word of YHWH came to me saying, Son of man, speak to the children of your people and say to them,

When I bring the sword on a land, if the people of the land take a man from their coasts, and set him for their watchman:

If when he sees the sword come on the land, he blows the trumpet and warns the people; Then whoever hears the sound of the trumpet and takes not warning; if the sword comes and take him away, his blood will be on his own head.

He heard the sound of the trumpet and took not warning; his blood will be on him. But he that takes warning will deliver his life.

But if the watchman sees the sword come and blows not the trumpet, and the people are not warned; if the sword comes and takes any person from among them, they are taken away in their own depravity; but their blood will I require at the watchman's hand. So you, O son of man, I have set you a watchman to the House of Israel;

therefore you will hear the Word at my mouth and warn them from me.

When I say to the wicked, O wicked, you will certainly die; if you

do not speak to warn the wicked from their way, that wicked person will die in their own depravity; but their blood will I require at your hand. Nevertheless, if you warn the wicked of their way to turn from it; if they do not turn from their way, they will die in their own depravity; but you have delivered your life. Therefore, O you son of man, speak to the House of Israel;

So will you speak saying, If our rebellions and our sins are upon us, and we pine away in them, how should we then live?

Say to them, As I live declares Adonai YHWH, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live:

turn you, turn you from your bad ways; for why will you die O House of Israel?

Therefore son of man, say to the children of your people, The righteousness of the righteous will not deliver him in the day of his transgression.

As for the wickedness of the wicked, he will not fall in the day that he turns from his wickedness;

neither will the righteous be able to live for his righteousness in the day that he sins.

When I will say to the righteous that they will certainly live; if they trust to their own righteousness and commit wrong, all their righteousness will not be remembered;

but for their wrongs that they that have committed, they will die for it. Again, when I say to the wicked, You will certainly die;

if they turn from their sin and do what is lawful and right; If the wicked restore the pledge, return what they had robbed, walk in the statutes of life, without committing wrong; they will certainly live, they will not die.

None of their sins that they had committed will be mentioned to them:

they have done what is lawful and right; they will certainly live. Yet the children of your people say, the way of Adonai is not equal:

but as for them, their way is not equal. When the righteous turns from their righteousness and commits wrong, they will even die thereby.

But if the wicked turn from their wickedness, and do what is lawful and right, they will live thereby. Yet you say, the way of Adonai is not equal.

O you House of Israel, I will judge you everyone after their ways. And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month that one that had escaped out of Jerusalem came to me saying, The city is struck.

And the hand of YHWH has been unto me in the evening, before the coming in of the escaped one, and He opens my mouth till the coming in unto me in the morning, and opened is my mouth, and I have not been silent again.

Then the Word of YHWH came to me saying, Son of man, they that inhabit those wastes of the land of Israel speak saying, Abraham was one and he inherited the land:

but we are many; the land is given to us for inheritance. Therefore say to them, This is what Adonai YHWH declares; You eat with the blood, and lift up your eyes toward your idols and shed blood: and will you possess the land? You stand upon your sword, you work abomination and you defile everyone his neighbor's woman: and will you possess the land? Say this to them, This is what Adonai YHWH declares; As I live, certainly they that are in the wastes will fall by the sword, and him that is in the open field will I give to the beasts to be devoured,

and they that are in the forts and in the caves will die of the plague.

Because I will lay the land most desolate, and the pomp of her strength will cease;

and the mountains of Israel will be desolate so that none will pass through.

Chapter 34

Then will they know that I am YHWH, when I have laid the land most desolate because of all their abominations that they have committed. Also

son of man, the childre

n of your people still are talking against you by the walls and in the doors of the houses, and speak one to another, everyone to his brother saying, come I ask you, and hear what is the Word that comes from YHWH.

And they come to you as the people come,

and they sit before you as my people, and they hear your Words, but they will not do them: because with their mouth they show much love, but their heart goes after their unjust gain. And lo, you are to them as a very lovely song of one that has a pleasant voice, and can play well on an instrument:

because they hear your Words, but they do them not. And when this comes to pass, (lo, it will come,)

then will they know that a prophet has been among them.

Then the Word of YHWH came to me saying, Son of man, prophesy against the rulers of Israel, prophesy and say to them, this is what Adonai YHWH says to the rulers; Woe to the rulers of Israel that do feed themselves! should not the shepherds feed the flocks?

You eat the fat, and you clothe yourself with the wool, you kill them that are fed:

but you feed not the flock. The diseased you have not restored to strength, neither have you healed what was sick, neither have you bound up what was broken, neither have you brought back what was driven away, neither have you sought what was lost;

but with force and with cruelty you have subjugated them. And they were scattered, because there is no ruler:

and they became meat to all the animals of the field, when they were scattered. My sheep wandered through all the mountains, and on every high hill: yes, my flock was scattered on all the surface of the earth, and none did search or seek after them.

Therefore you rulers, hear the Word of YHWH; As I live, declares

Adonai YHWH, surely because my flock became a prey, and my flock became meat to every animal of the field, because there was no shepherd, neither did my shepherds search for my flock, but the rulers fed themselves, and fed not my flock; Therefore, O you rulers, hear the Word of YHWH; This is what Adonai YHWH declares; Look, I am against the rulers and

I will require my flock at their hand, and cause them to cease from feeding the flock. Neither will the shepherds feed themselves anymore, because

I will deliver my flock from their mouth so that they may not be meat for them. Because this is what Adonai YHWH declares; Look, I, even

I, will both search for my sheep, and seek them out.

As a shepherd seeks out his flock in the day that he is among his sheep that are scattered;

so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the day of the dark cloud-mass.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel will their dwelling be:

there will they lie in a good abode and in a fat pasture will they feed upon the mountains of Israel.

I will feed my flock

and I will cause them to lie down declares Adonai YHWH. I will seek what was lost, and bring back what was driven away, and will bind up what was broken, and will strengthen what was sick: but I will destroy the fat and the strong;

I will feed them with judgment. And as for you, O my flock, this is what Adonai YHWH declares;

Look, I judge between cattle and cattle, between the rams and the he goats. Is it a little thing for you, the good pasture you enjoy, and the remnant of your pasture you tread down with your feet and a depth of waters you do drink, and the remainder with your feet you trample.

And as for my flock, they eat what you have trampled with your feet;

and they drink what you have fouled with your feet. Therefore this is what Adonai YHWH says to them; Look, I, even I, will judge between the fat cattle and between the lean cattle. Because you have thrust with side and with shoulder, and pushed all the diseased with your horns, until you have scattered them abroad; Therefore I will save my flock,

and they will no more be a prey;

and I will judge between cattle and cattle. And I will set up one ruler over them, and he will feed them, even my slave David; he will feed them and he will be their ruler.

And I, YHWH will be their Elohim, and my slave David a chief

among them; I, YHWH, have spoken it. And I will cut out with them a Covenant of Peace, and will cause the vicious beasts to cease out of the land:

and they will live safely in the pastures, and sleep in the forests.

Chapter 35

And I have given them, and the suburbs of my hill, a blessing, and caused the shower to come down in its season, showers of blessing they are.

And the tree of the field will yield her fruit, and the earth will yield her increase, and they will be safe in their land and will know that I am YHWH, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And they will no more be a prey to the heathen, neither will the animals of the land devour them;

but they will live safely, and none will make them afraid.

And I will raise up for them a Plantation of Glory, and they will be no more consumed with hunger in the land, neither bear the shame of the heathen anymore.

Then will they know that I, YHWH, their Elohim am with them, and that they, even the House of Israel are my people declares Adonai YHWH.

And you my flock, the flock of my pasture are men,

and I am your Elohim, declares Adonai YHWH.

Moreover the Word of YHWH came to me saying, son of man, set your face against Mount Seir and prophesy against it.

And say to it, This is what Adonai YHWH declares; Look, O Mount Seir, I am against you, and I will stretch out my hand against you, and I will make you most desolate. I will lay your cities waste, and you will be desolate, and you will know that I am YHWH. Because you have had a long standing hatred, and have shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their depravity had an end.

Therefore, as I live declares Adonai YHWH, Surely for blood I do appoint you, and blood will pursue you, if blood you have not hated, blood also will pursue you.

So will I make Mount Seir most desolate and cut off from it him that passes out and him that returns.

And I will fill his mountains with his slain:

in your hills and in your valleys, and in all your rivers will they fall that are killed with the sword.

I will make you an Age-Lasting devastation, and your cities will not return:

Chapter 36

and you will know that I am YHWH. Because you have said, these two nations and these two countries will be mine, and we will possess it;

whereas YHWH was there: Therefore, as I exist says Adonai YHWH, I will even do according to your anger, and according to your envy that you have used out of your hatred against them;

and I will make myself known among them, when I have judged you. And you will know that I am YHWH and that I have heard all your blasphemies that you have spoken against the mountains of Israel saying, they are laid desolate, they are given us to devour.

So with your mouth you have boasted against me and have multiplied your Words against me: I have heard them. This is what Adonai YHWH declares; When the whole earth rejoices, I will make you desolate.

As you did rejoice at the inheritance of the House of Israel, because it was desolate, so will I do to you: you will be waste O Mount Seir, and all Edom, even all of it: and they will know that I am YHWH. Also, you son of man, prophesy to the mountains of Israel and say, you mountains of Israel, hear the Word of YHWH:

This is what Adonai YHWH declares; Because the enemy has said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, This is what Adonai YHWH declares;

Because they have made you desolate, and swallowed you up on every side so that you might be a possession to the descendants of the heathen, and you are taken up in the lips of talkers, and are an infamy of the people:

Therefore, you mountains of Israel, hear the Word of Adonai YHWH;

This is what Adonai YHWH declares to the mountains, hills, rivers, valleys, desolate wastes, and to the cities that are forsaken, which became a prey and derision to the rest of the heathen that are all around;

Therefore this is what Adonai YHWH declares;

Certainly in the supernatural fire of my jealousy have I spoken against the rest of the heathen, and against all Idumea that have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

Prophesy therefore concerning the land of Israel and say to the mountains, hills, rivers, and the valleys, This is what Adonai YHWH declares;

Look, I have spoken in my jealousy and in my fury, because you have borne the shame of the heathen:

Therefore this is what Adonai YHWH declares; I have lifted up my hand, surely the heathen that are around you, they will bear their shame.

But you, O mountains of Israel, you will sprout your branches, and yield your fruit to my people of Israel; for they are soon homeward bound.

Now look , I am for you and I will turn to you, and you will be tilled and sown:

And I will multiply men upon you, all the House of Israel, even all of it: and its cities will be inhabited, and the wastes will be rebuilt: And I will multiply upon you man and animal;

and they will increase and bring fruit:

and I will settle you after your old estates, and will do better to you than at your beginnings: and you will know that I am YHWH. Yes, I will cause men to walk upon you, even my people Israel;

and they will possess you, and you will be their inheritance and you will add no more to bereave them. So declares Adonai YHWH: Because they are saying to you:

A devourer of men are you, and a bereaver of your nations you have been, Therefore you will devour men no more, neither bereave your nation anymore declares Adonai YHWH.

Neither will I cause people to hear in you the shame of the heathen anymore, neither will you bear the scorn of the people anymore, neither will you cause your nations to fall anymore, declares Adonai YHWH. Moreover the Word of YHWH came to me saying, Son of man, when the House of Israel lived in their own land, they defiled it by their own way and by their practices: their way was before me as the uncleanness of a menstruous woman. Therefore I poured my fury on them for the blood that they had shed upon the land, and for their idols with which they had defiled it:

And I scattered them among the heathen and they were dispersed through the countries:

according to their way and according to their practices I judged them.

And when they entered unto the heathen, where they went, they desecrated my Holy Name, when they said to them, these are the

people of YHWH, and are gone out of his land.

But I had pity for my Holy Name that the House of Israel had desecrated among the heathen where they went.

Therefore say to the House of Israel, This is what Adonai YHWH declares;

I do not do this for your sakes O House of Israel, but for my Holy Name's sake, which you have desecrated among the heathen where you went. And

I will consecrate my Great Name that was desecrated among the heathen, which you have desecrated among them;

and the heathen will know that I am YHWH declares Adonai YHWH, when I will be consecrated in you before their eyes.

Because I will take you from among the heathen and gather you out of all countries, and will bring you into your own land.

Then I will sprinkle clean water on you, and you will be clean:

from all your filthiness and from all your idols I will cleanse you. A new heart also I will give you, and a new spirit I will put within you:

and I will remove the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my spirit within you and cause you to walk in my statutes, and you will observe my judgments and institute them. And you will live in the land that I gave to your forefathers;

and you will be my people and I will be your Elohim. I will also save you from all your uncleanness: and I will call for the corn and will increase it, and lay no famine on you.

And I will multiply the fruit of the tree, and the increase of the field so that you will receive no more reproach of famine among the heathen.

Then will you remember your own bad ways and your practices that were not good, and will loathe yourselves in your own sight for your depravities and for your abominations.

Chapter 37

Not for your own sakes do I do this, says Adonai YHWH, be it known to you: be ashamed and humiliated for your own ways O House of Israel.

This is what Adonai YHWH declares; In the day that I will have cleansed you from all your depravities I will also cause you to reside in the cities, and the wastes will be rebuilt.

And the wasted land will be tilled, whereas it lay desolate in the sight of all that passed by.

And they will say, this land that was desolate has been as the Garden of Eden;

and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left around you will know that I, YHWH, rebuilt the ruined places, and plant what has been desolate: I, YHWH, have spoken it

and I will do it.

This is what Adonai YHWH declares; I will yet for this be inquired of [Urim-Thummim] by the House of Israel, to institute it for them;

I will increase them with men like a flock. As the Holy Flock, as the flock of Jerusalem in her Appointed Place;

so will the waste cities be filled with flocks of men: and they will know that I am YHWH. The hand of YHWH was upon me and carried me out in the spirit of YHWH, and set me down in the middle of the valley that was full of bones, and caused me to pass by them all around:

and behold, there were very many in the open valley; and lo, they were very dry.

And he said to me, Son of man, can these bones live? And I answered, O Adonai YHWH, you know. Again he said to me, Prophesy upon these bones and say to them, O you dry bones, hear the Word of YHWH.

This is what Adonai YHWH declares to these bones; Observe, I will cause breath to enter into you

and you will live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you will live; and you will know that I am YHWH.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to its bone.

And when I watched, lo, the sinews and the flesh came up upon them, and the skin covered them above:

but there was no breath in them. Then he said to me, Prophesy to the wind, prophesy son of man, and say to the wind, This is what Adonai YHWH declares; Come from the four winds, O breath, and breathe upon these slain so that they may live.

So I prophesied as he commanded me, and the breath came into them and they lived, and stood up on their feet, an exceedingly great army.

Then he said to me, Son of man, these bones are the Family of Israel:

behold they say, our bones are dried and our hope is lost: we are cut off for our parts. Therefore prophesy and say to them, This is what Adonai YHWH declares; Observe, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel.

And you will know that I am YHWH, when I have opened your graves, O my people, and brought you up out of your graves, And will put my spirit in you, and you will live, and I will place you in your own land:

then will you know that I, YHWH, have spoken it and performed it, declares YHWH.

The Word of YHWH came again to me saying, Moreover son of man, take yourself one stick and write on it, for Judah and for the children of Israel his companions:

then take another stick, and write on it, for Joseph, the stick of Ephraim, and for all the House of Israel his companions: And join them one to another into one stick; and they will become one in your hand. And when the children of your people will speak to you saying, will you not show us what you mean by these?

Say to them, This is what Adonai YHWH declares; Observe, I will take the stick of Joseph that is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick,

and they will be one in my hand. And the sticks on which you write will be in your hand before their eyes. Then say to them, This is what Adonai YHWH declares;

Observe, I will take the children of Israel from among the heathen, where they are gone and will gather them on every side and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king will be king to them all:

and they will be no more two nations, neither will they be divided into two kingdoms anymore at all:

Chapter 38

Neither will they defile themselves anymore with their idols, nor with their detestable things, nor with any of their rebellions:

but I will save them out of all their dwelling places where they have sinned, and will cleanse them.

So will they be my people,

and I will be their Elohim. And David my slave will be king over them; and they all will have one shepherd: they will also walk in my judgments and observe my statutes, and institute them. And they will live in the land that I have given to Jacob my slave, in which your forefathers have lived;

and they will reside there, even they and their children, and their children's children for the ages:

and my slave David will be their chief for the ages.

Moreover I will make a covenant of peace with them; it will be an Age-Lasting Covenant with them:

and I will place them and multiply them, and will set my Sacred Place among them for the ages. My Tabernacle also will be with them: yes, I will be their Elohim and they will be my people. And the heathen will know that I, YHWH, do consecrate Israel, when my Sacred Place will be among them for the ages.

Then the Word of YHWH came to me saying, Son of man, set your face against Gog the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, This is what Adonai YHWH declares;

Look, I am against you O Gog, the chief prince of Meshech and Tubal:

And I will turn you back and put hooks into your jaws, and I will bring you out and all your army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers

and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the North quarters, and all his bands: and many people with you.

Be prepared, and prepare for yourself, you, and all your company that are assembled to you, and be a guard to them. After many days you will be visited: in the Latter Years you will come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel that have been always waste.

But it is brought out of the nations, and they will live safely all of them. You will ascend and come like a storm, you will be like a cloud to cover the land, you and all your bands, and many people with you. This is what Adonai YHWH declares; It will also come to pass, that at the same time will things come into your mind

and you will think bad thoughts:

And you will say, I will go up to the land of unwalled villages; I will go to them that are at rest, that live safely, all of them living without walls, and having neither bars nor gates.

To take a plunder and to take a prey; to turn your hand upon the desolate places that are now inhabited, and on the people that are gathered out of the nations that have gotten cattle and goods, that live in the midst of the land.

Sheba, Dedan, and the merchants of Tarshish, with all the young lions will say to you, are you come to take a booty?

Have you gathered your company to take a prey?

To carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore son of man, prophesy and say to Gog, This is what Adonai YHWH declares; in that day when my people of Israel reside safely, will you not know it? And you will come from your place out of the North parts, you and many people with you, all of them riding on horses, a great company and a mighty army: And you will come up against my people of Israel as a cloud to cover the land. It will be in the Last Days,

and I will bring you against my land, that the heathen may know me, when I will be consecrated in you O Gog, before their eyes. This is what Adonai YHWH declares; Are you he of whom I have spoken in old times by my slaves the prophets of Israel that prophesied in those days many years that I would bring you against them?

And it will come to pass at the same time when Gog will come against the land of Israel says Adonai YHWH, that my fury will come up in my face.

Because in my jealousy and in the supernatural fire of my anger have I spoken, certainly in that day there will be a great shaking in the land of Israel;

Chapter 39

So that th

e fish of the sea and the flyi

ng creatures of the sky, and the animals of the field, and all

creeping things that creep on the earth, and all the men that are on the surface of the earth, will shake at my presence and the mountains will be thrown down and the steep places will fall, and every wall will fall to the ground.

And I will call for a sword against him throughout all my mountains, declares Adonai YHWH:

every man's sword will be against his brother.

And I will plead against him with plague and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

So will I magnify myself, and consecrate myself;

and I will be known in the eyes of many nations,

and they will know that I am YHWH. Therefore son of man, prophesy against Gog and say, This is what Adonai YHWH declares; Look, I am against you O Gog, the chief prince of Meshech and Tubal: And I will turn you back, and leave but the sixth part of you, and will cause you to come up from the North parts, and will bring you upon the mountains of Israel:

And I will hit your bow out of your left hand, and will cause your arrows to fall out of your right hand. You will fall upon the mountains of Israel, you and all your bands, and the people that are with you: I will give you to the ravenous birds of every sort, and to the beasts of the field to be devoured. You will be cast down upon the open field, because I have spoken it declares Adonai YHWH.

And I will send a fire on Magog and among them that live carelessly in the isles: and they will know that I am YHWH. So I will make my Holy Name known among my people Israel; and I will not let them desecrate my Holy Name anymore: and the heathen will know that I am YHWH, the Holy One in Israel. Look, it has come

and it is done declares Adonai YHWH;

this is the day of which I have spoken.

And they that live in the cities of Israel will go out, and will set on fire and burn the weapons, both the shields, bucklers, bows, arrows, hand-staves, and the spears,

and they will burn them with fire for seven years: So that they will take no wood out of the field, neither cut down any out of the forests; because they will burn the weapons with fire:

and they will spoil those that spoiled them, and rob those that robbed them, declares Adonai YHWH.

And it will come to pass in that day that I will give to Gog a place there of graves in Israel, the valley of the passengers on the east of the sea.

And it will stop the noses of the passengers:

and there they will bury Gog and all his multitude: and they will call it the Valley of Hamongog. And seven months will the House of Israel be burying of them, that they may cleanse the land.

Yes, all the people of the land have buried them, and it has been to them for a name, the day of my being honored, an affirmation of

Adonai YHWH.

And they will sever out men of continual employment, passing through the land to bury with the passengers those that remain on the surface of the earth, to cleanse it:

after the end of seven months will they search.

And the passengers that passes through the land, when any sees a man's bone, then will he set up a sign by it, until the buriers have buried it in the Valley of Hamongog.

And also the name of the city will be Hamonah. So will they cleanse the land. And you, son of man, so declares Adonai YHWH;

Speak to every feathered bird and to every beast of the field, assemble yourselves and come.

Gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood.

You will eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, lambs, goats, steers, all of them well fed from Bashan. And you will eat fat until you are full, and drink blood until you are drunken, of my sacrifice that I have sacrificed for you.

So you will be filled at my table with horses and chariots, with mighty men, and with all men of war declares Adonai YHWH.

And I will set my glory among the heathen and all the heathen will see my judgment that I have executed and my hand that I have laid

upon them.

So the House of Israel will know that I am YHWH Elohim from that day forward. And the heathen will know that the House of Israel went into captivity for their depravity:

Chapter 40

because they transgressed against me, therefore I hid my face from them and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done to them, and hid my face from them.

Therefore this is what Adonai YHWH declares;

Now I will return the captivity of Jacob, and have mercy on the whole Family of Israel, and will be jealous for my Holy Name; After that they have borne their shame, and all their trespasses in which they have transgressed against me, when they reside safely in their land and none made them afraid.

When I have brought them back from the people and gathered them out of their enemies' lands, and am consecrated in them in the sight of many nations; Then will they know that I am YHWH Elohim that caused them to be led into captivity among the heathen:

but I have gathered them to their own land, and have left none of them anymore there. Neither will I hide my face anymore from them: because I have poured out my spirit on the Family of Israel declares Adonai YHWH.

In the 25th year of our captivity, in the beginning of the year, on the tenth day of the month, in the 14th year after that the city was

attacked, on the very same day the hand of YHWH was upon me and brought me there.

In the visions of Elohim he brought me into the land of Israel, and set me on a very high mountain, by which was as the frame of a city on the South.

And he brought me there, and look, there was a male, whose appearance was like the appearance of bronze, with a line of flax in his hand, and a measuring reed [6 cubits];

and he stood in the gate.

And the male said to me, son of man, observe with your eyes

and hear with your ears, and set your heart upon all that I will show you. Because to the intent that I might show them to you are you brought here: declare all that you see to the Family of Israel. And behold!

a wall on the outside of the house all around, and in the male's hand a measuring reed of six cubits long by the cubit [1 1/2 feet] and a hand width [3 inches]. So

he measured the width of the building, one reed; and the height, one reed. Then he came to the gate that looks toward the East, and went up the stairs, and measured the threshold of the gate, which was one reed broad;

and the other threshold of the gate, which was one reed broad.

And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits;

and the threshold of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed. Then he measured the porch of the gate, eight cubits;

and its posts, two cubits;

and the porch of the gate was inward. And the little chambers of the gate Eastward were three on this side, and three on that side; they three were of one measure: and its posts had one measure on this side and on that side.

And he measured the width of the entry of the gate, ten cubits;

and the length of the gate, 13 cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side:

and the little chambers were six cubits on this side, and six cubits on that side. He then measured the gate from the roof of one little chamber to the roof of another: the width was 25 cubits, door against door. He also made posts of 60 cubits, even to the post of the court all around the gate.

And from the face of the gate of the entrance to the face of the porch of the inner gate were 50 cubits.

And there were narrow windows to the little chambers, and to their posts within the gate all around, and likewise to the arches: and windows were all around inward: and on each post were palm trees.

Then he brought me into the outward court, and lo, there were chambers and a pavement made for the court all around: 30 chambers were on the pavement. And the pavement by the side of

the gates opposite the length of the gates was the lower pavement.

Then he measured the width from the forefront of the lower gate to the forefront of the inner court without, 100 cubits Eastward and Northward.

And the gate of the outward court that looked toward the North, he measured its length and its width. And the little chambers were three on this side and three on that side;

and the posts and the arches were after the measure of the first gate:

the length was 50 cubits,

and the width 25 cubits. And their windows, and their arches and their palm trees, were after the measure of the gate that looks toward the East;

and they went up to it by seven steps; and its arches were before them.

And the gate of the inner court was opposite the gate toward the North, and toward the East; and he measured from gate to gate 100 cubits. After he that brought me toward the South, see, a gate toward the South:

and he measured its posts and its arches according to these measurements. And there were windows in it and in its arches all around, like those windows: its length was 50 cubits, and its width 25 cubits. And there were seven steps to go up to it, and its arches were before them: and it had palm trees, one on this side and another on that side, upon its posts. And there was a gate in the

inner court toward the South: and he measured from gate to gate toward the South 100 cubits. And he brought me to the inner court by the South Gate: and he measured the South Gate according to these measurements;

And the little chambers, and its posts, and its arches, according to these measurements.

And there were windows in it and in its arches all around:

it was 50 cubits long, and 25 cubits wide.

And its arches all around were 25 cubits long, and five cubits wide. And its arches were toward the Outer Court; and palm trees were on its posts:

and the going up to it had eight steps. And he brought me into the Inner Court toward the East: and he measured the gate according to these measurements.

And the little chambers, and its posts, and its arches, were according to these measurements. And there were windows there

and in its arches all around: it was 50 cubits long, and 25 cubits wide. And its arches were toward the Outer Court;

and palm trees were on its posts, on this side and on that side: and the going up to it had eight steps. And he brought me to the North Gate, and measured it according to these measurements;

Its little chambers, its posts, and its arches,

and the windows to it all around: its length was 50 cubits, and the width 25 cubits. And its posts were toward the Outer Court; and

palm trees were on its posts, on this side and on that side: and the going up to it had eight steps. And its chambers and its entries were by the posts of the gates, where they washed the whole Burnt-Offering.

And in the porch of the gate were two tables on this side, and two tables on that side, to slay there the whole Burnt-Offering and the Sin-Offering and the Trespass-Offering.

And at the side without, as one goes up to the entry of the North Gate, were two tables;

and on the other side, which was at the porch of the gate, were two tables. And four tables were on this side, and four tables on that side, by the side of the gate; eight tables, where they slaughtered their sacrifices.

And the four tables were of cut stone for the whole Burnt-Offering, of 1 1/2 cubits long, and 1 1/2 cubits wide, and one cubit high:

where also they laid the instruments with which they slaughtered the whole Burnt-Offering and the sacrifice. And within were hooks, a hand wide, fastened all around:

and on the tables was the flesh of the offering. And on the outside of the Inner Gate are chambers of the singers, in the Inner Court, that are at the side of the North Gate, and their fronts are Southward, one at the side of the East Gate has the front Northward.

Then he said to me, this chamber, whose prospect is toward the South, is for the priests, the guards of the watch of the house.

Chapter 41

And the chamber whose front is toward the North is for the priests, the guards of the charge of the Altar. These are the sons of Zadok among the sons of Levi that come near to YHWH to minister to Him. So he measured the court, 100 cubits long, and 100 cubits wide, foursquare;

and the Altar that was before the court. And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side:

and the width of the gate was three cubits on this side, and three cubits on that side.

The length of the porch was 20 cubits, and its width 11 cubits; and he brought me by the steps where they went up to it:

and there were pillars by the posts, one on this side, and another on that side. Afterward he brought me to the Palace, and measured its posts, six cubits broad on the one side, and six cubits broad on the other side, which was the width of the tent. And the width of the door was ten cubits;

and the sides of the door were five cubits on the one side, and five cubits on the other side:

and he measured its length, 40 cubits: and the width, 20 cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the width of the door, seven cubits. So he measured its length, 20 cubits; and its width, 20 cubits, before the Palace:

and he said to me, This is the Most Holy Place. After he measured the wall of the house, six cubits;

and its width of every side-chamber, four cubits, all around the house on every side. And the side-chambers, one over another, were three, and that 30 times;

and they are entering into the wall, which the house has for the side-chambers all around, to be taken hold of,

and they are not taken hold of by the wall of the house. And there was an enlarging, and a winding about still upward to the side chambers. Because the winding about of the house went still upward all around the house:

therefore the width of the house was still upward, and so increased from the lowest chamber to the highest by the middle one. I saw also the height of the house all around:

the foundations of the side chambers were a full reed of six great cubits. The thickness of the wall, which was for the side chamber outside was five cubits:

and what was left was the place of the side chambers that were inside.

And between the chambers was the expanse of 20 cubits all around the house on every side. And

the doors of the side chambers were toward the place that was left, one door toward the North, and another door toward the South: and the width of the place that was left was five cubits all around. Now the building that was before the separate place at the end toward

the west was 70 cubits wide; and the wall of the building was five cubits thick all around, and its length 90 cubits.

So he measured the house, 100 cubits long; and the separate place, and the building, with its walls, 100 cubits long; Also the width of the face of the house, and of the separate place toward the East, 100 cubits. And he measured the length of the building opposite the separate place that was behind it,

and its galleries on the one side and on the other side, 100 cubits, with the Inner Palace, and its porches of the court;

The door posts and the narrow windows, and the galleries all around on their three stories, opposite the door, wainscoted with wood all around, and

from the ground up to the windows, and the windows were covered;

To that above the door, even to the Inner house, and outside, and by all the wall around inside and out, by measure.

And it was fashioned with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; So that the face of a man was toward the palm tree on the one side,

and the face of a young lion toward the palm tree on the other side:

it was fashioned through all the house all around.

From the ground to above the door were cherubim and palm trees fashioned, and on the wall of the Palace. The posts of the Palace

were squared, and the face of the Sanctuary;

the appearance of the one as the appearance of the other. The Altar, was of wood, three cubits high, and its length two cubits;

Chapter 42

and its corners, and its length, and its walls were of wood: and he said to me, This is the table that is before YHWH. And the Palace and the Sacred Place had two doors. And the doors had two leaves apiece, two turning leaves;

two leaves for the one door, and two leaves for the other door.

And there were fashioned on them, on the doors of the Palace, cherubim and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch outside.

And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and on the side chambers of the house, and thick planks.

Then he brought me out into the Outer Court, the way toward the North:

and he brought me into the chamber that was opposite the separate place, and which was before the building toward the North. Before the length of 100 cubits was the North door,

and the width was 50 cubits. Opposite the 20 cubits which were

for the Inner Court, and opposite the pavement that was for the Outer Court, was gallery against gallery in three stories. And before

the chambers was a walk of ten cubits width inward, a way of one cubit;

and their doors toward the North. And the upper chambers are short, for the galleries contain more than these, than the lower, and then the middle one, of the building;

For they are threefold,

and they have no pillars as the pillars of the court, therefore it has been kept back, more than the lower and then the middle one, from the ground. And the wall that was outside opposite the chambers, toward the Outer Court on the forepart of the chambers, its length was 50 cubits.

For, the length of the chambers which pertained to the Outer Court was 50 cubits: and lo, in front of the Palace were 100 cubits long.

And from under these chambers was the entry on the East side, as one goes into them from the Outer Court. The chambers were in the thickness of the wall of the court toward the East, opposite the separate place, and opposite the building. And the way before them is as the appearance of the chambers that are northward, according to their length so is their width, and all their outlets, and according to their fashions, and according to their openings.

And according to the openings of the chambers that are southward is an opening at the head of the way, the way directly in the front of the wall eastward in entering them.

Then he said to me, the North chambers and the South chambers that are before the separate place, they are Holy chambers, where

the priests that approach to YHWH will eat the Most Holy Things.

There will they lay the Most Holy Things, and the Grain-Offering, and the Sin-Offering, and the Trespass-Offering;

because the Standing Place is Holy.

When the priests enter in, then will they not go out of the Holy Place into the Outer Court, but there they will lay their garments where they minister.

Because they are Holy; and will put on other garments, and will approach to those things that are for the people. Now when he had made an end of measuring the inner house, he brought me out toward the gate whose front is toward the East, and measured it all around.

He measured the East side with the measuring reed, 500 reeds, with the measuring reed all around.

Chapter 43

He measured the North side, 500 reeds, with the measuring reed all around.

He measured the South side, 500 reeds, with the measuring reed.

He turned around to the West side, and measured 500 reeds with the measuring reed. He measured it by the four sides: it had a wall all around, 500 reeds long, and 500 wide, to make a separation between the Sacred Place

and the common place.

Afterward he brought me to the gate, even the gate that looks toward the East: And see, the glory of the Elohim of Israel came from the way of the East: and his Voice was like a sound of many waters: and the earth shined with his glory.

And it was according to the appearance of the vision that I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the Chebar River; and I fell on my face. And the glory of YHWH came into the house by the way of the gate whose front is toward the East. So the spirit took me up, and brought me into the inner court; and behold, the glory of YHWH filled the house. And I heard him speaking to me out of the house; and the male stood by me.

And he sai

d to me, son of m

an, the Standing Place of my throne, and the place of the soles of my feet, where I will live among the children of Israel for the ages, and my Holy Name, will the House of Israel no more defile, neither they, nor their kings, by their prostitution, nor by the corpses of their kings in their worship places.

In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my Holy Name by their abominations that they have committed:

therefore I have consumed them in my anger. Now let them put away their prostitution, and the corpses of their kings, far from me, and I will live among them for the ages.

You son of man, show the house to the house of Israel, that they may be ashamed of their depravities: and let them measure the pattern. And since they have been ashamed of all that they have done, the form of the house and its measurement, and its outlets and its inlets, and all its forms, and all its statutes, even all its forms and all its Laws cause them to know. And write it before their eyes, and they observe all its forms and all its statutes, and have instituted them. This is the Law of the house; Upon the top of the mountain the whole limit all around will be Most Holy, look, this is the Law of the house.

And these are the measurements of the Altar after the cubits [1 1/2 feet].

The cubit is a cubit and a hand width [3 inches];

even the bottom will be a cubit,

and the width a cubit,

and the border by the edge all around will be a span [9 inches]: and this will be the upper part of the Altar. And from the center of the ground to the lower border is two cubits, and its width one cubit, and from the lesser border to the greater border four cubits, and its width a cubit.

So the Altar will be four cubits; and from the Altar and upward will be four horns.

And the Altar will be twelve cubits long, twelve wide, square in the four squares thereof. And the border is 14 long by 14 wide, at its four squares, and the border all around it is half a cubit, and the

center to it is a cubit all around, and its steps are looking Eastward. And he said to me, son of man, so says Adonai YHWH; These are the ordinances of the Altar in the day when they will fashion it, to offer whole Burnt-Offerings on it, and to sprinkle blood on it.

And you will give to the priests the Levites that are of the seed of Zadok, which approach to me, to minister to me declares Adonai YHWH, a young bull for a Sin-Offering.

And you will take of its blood, and put it on the four horns of it,

and on the four corners of the ledge, and upon its border all around:

so will you cleanse and purge it.

You will take the young bull also of the Sin-Offering, and he will burn it in the Appointed Place of the house, outside the Sacred Place.

And on the second day you will offer a kid from the goats without blemish for a Sin-Offering; and they will cleanse the Altar, as they did cleanse it with the young bull.

When you have made an end of cleansing it, you will offer a young bullock without blemish, and a ram out of the flock without blemish.

And you will offer them before YHWH and the priests will cast salt on them, and they will offer them up for a whole Burnt-Offering to YHWH.

Chapter 44

For seven days will you prepare everyday a goat for a Sin-Offering: they will also prepare a young bull, and a ram out of the flock, without blemish.

For seven days will they purge the Altar and purify it; and they will consecrate themselves. And when these days are expired, it will be that on the eighth day, and onward, the priests will prepare your whole Burnt-Offerings upon the Altar, and your Peace-Offerings; and I will accept you declares Adonai YHWH. And he caused me to turn back the way of the gate of the outer entrance of the Sanctuary that is looking Eastward, and

it is shut.

Then YHWH said to me; This gate will be shut, it will not be opened and no human being will enter in by it;

because YHWH, the Elohim of Israel has entered in by it, therefore it will be shut. The Prince! as Prince, he, shall sit therein, to eat bread before YHWH; he will enter by the way of the porch of that gate, and will go out by the same way.

Then he brought me the way of the North gate before the house: and I looked, and behold, the glory of YHWH filled the House of YHWH: and I fell on my face. And YHWH said to me, Son of man, mark well and observe with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the Sanctuary of YHWH, and all its Laws; and mark well the entering in of the house, with every going out of the Sacred Place. And you will say to the rebellious, even to the House of Israel, This is what Adonai YHWH declares; O you House of Israel, let it suffice you of all your abominations,

in that yo

u have brought in the sons of the foreigner, uncircumcised in heart, and uncircumcised in flesh, to be in my Sacred Place, to pollute it, even my house when you offer my bread, the fat and the blood, and they have broken my Covenant-Pledge because of all your abominations.

And you have not observed the charge of my Holy things:

but you have set guards of my charge in my Sacred Place for yourselves.

This is what Adonai YHWH declares; No foreigner, uncircumcised in heart, nor uncircumcised in flesh, will enter into my Sanctuary, of any foreigner that is among the children of Israel.

And the Levites that are gone away far from me, when Israel went astray, that went astray away from me after their idols; they will even bear their depravity. Still they will be ministers in my Sanctuary, having charge at the gates of the house, and ministering to the house: they will slay the whole Burnt-Offering and the sacrifice for the people,

and they will stand before them to minister to them.

Because they ministered to them before their idols, and caused the House of Israel to fall into depravity, therefore have I lifted up my hand against them declares Adonai YHWH, and they will bear their depravity. And they will not come near to me, to do the office of a priest to me, nor to come near to any of my Holy things, in the Most Holy Place: but they will bear their shame, and their abominations

that they have committed. But I will make them guards of the charge of the house, for all its service, and for all that will be done in there.

But the pr

iests the Levites, the sons of Zadok, that observed the charge of my Sanctuary when the children of Israel went astray from me, they will come near to me to minister to me, and they will stand before me to offer to me the fat and the blood, declares Adonai YHWH.

They will enter into my Sanctuary, and they will come near to my table, to minister to me, and they will observe my charge.

And it will come to pass, that when they enter in at the gates of the Inner Court, they will be clothed with linen garments; and no wool will come on them, while they minister in the gates of the Inner Court and inside. They will have linen turbans on their heads, and will have linen underwear on their hips; they will not gird themselves with anything that causes sweat.

And when they go out into the Outer Court, even into the Outer Court to the people, they will put off their garments where they ministered, and lay them in the Sacred chambers, and they will put on other garments;

and they will not consecrate the people with their garments.

Neither will they shave their heads, nor suffer their locks to grow long;

they will only trim their heads.

Neither will any priest drink wine, when they enter into the Inner Court.

Neither will they take for their women a widow, or her that is divorced: but they will take virgins of the seed of the House of Israel, or a widow that had a priest before.

And they will teach my people the difference between the Holy and common, and cause them to discern between the unclean and the clean.

And in controversy they will stand in judgment;

and they will judge it according to my judgments: and they will observe my Laws and my statutes in all my assemblies;

and they will consecrate my sabbaths.

And unto any dead man they come not in contact for uncleanness, but for father and for mother, and for son, and for daughter, for brother, for sister who has not been with a man, they can make themselves unclean. And after he is cleansed, they will reckon to him seven days. And in the day that he goes into the Sacred Place, to the Inner Court, to minister in the Sacred Place, he will offer his Sin-Offering says Adonai YHWH. And it will be to them for an inheritance: I am their inheritance: and you will give them no possession in Israel: I am their possession. They will eat the Grain-Offering,

and the Sin-Offering, and the Trespass-Offering;

and every first-fruit in Israel will be theirs. And the first of all the first-fruits of all things, and every Heave-Offering of all, of every

sort of your contributions, will be the priest's: you will also give to the priest the first of your dough so that he may cause the blessing to rest in your house. The priests will not eat of anything that is dead of itself, or torn, whether it be fowl or beast.

Chapter 45

Moreover, when you will divide by lot the land for inheritance, you will offer an offering unto YHWH, a Holy portion of the land:

the length will be the length of 25,000 reeds, and the width will be 10,000.

This will be holy in all the borders all around. Of this there will be for the Sacred Place 500 in length, with 500 in width, square all about; and 50 cubits around for its suburbs. And of this measure will you measure the length of 25,000, and it width of 10,000: and in it will be the Sanctuary and the Most Holy Place.

The Holy portion of the land will be for the priests the ministers of the Sanctuary, that will come near to minister to YHWH:

and it will be a place for their houses, and a Holy Place for the Sanctuary. And the 25,000 of length, and the 10,000 of width, will belong to the Levites, the ministers of the house, to have for themselves, for a possession of 20 chambers.

And you will appoint the possession of the city 5000 wide, and 25,000 long, opposite the offering of the Holy portion: it will be for the whole House of Israel.

And a portion will be for the prince on the one side and on the other side of the offering of the Holy portion, and of the possession

of the city, before the offering of the Holy portion, and before the possession of the city, from the West side westward, and from the East side eastward. And its length will be opposite one of the portions, from the West border to the East border.

In the land will be his possession in Israel:

and my princes will no more oppress my people;

and the rest of the land will they give to the House of Israel according to their tribes.

This is what Adonai YHWH declares; Let it suffice you, O princes of Israel: remove violence and plunder, and execute judgment and justice, remove your dispossession from my people declares Adonai YHWH. You will have just balances, and a just ephah [dry measure], and a just bath [liquid measure]. The ephah

and the bath will be of one measure so that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer:

the measure will be after the homer [dry measure].

And the shekel [2/5th ounce] will be 20 gears: 20 shekels, 25 shekels, 15 shekels, will be your mane [60 shekels]. This is the offering that you will offer; the sixth part of an ephah of an homer of wheat, and you will give the sixth part of an ephah of an homer of barley: Concerning the ordinance of oil, the bath of oil, [you will offer] the tenth part of a bath out of the cor, that is an homer of ten baths; for ten baths are an homer:

And one lamb out of the flock, out of 200, out of the fat pastures of

Israel;

for a Grain-Offering, and for a whole Burnt-Offering, and for Peace-Offerings, to make a covering for them declares Adonai YHWH. All the people of the land will give this offering for the Prince [one lifted up] in Israel.

And it will be the prince's part to give whole Burnt-Offerings, Grain-Offerings, and Drink-Offerings, in the festival-gatherings, and in the new moons, and in the Sabbaths, in the Appointed Place of the House of Israel.

He will prepare the Sin-Offering

and the Grain-Offering, and the whole Burnt-Offering and the Peace-Offerings, to make a covering for the House of Israel.

This is what Adonai YHWH declares;

In the first month, on the first day of the month, you will take a young bull without blemish, and cleanse the Sanctuary:

And the priest will take of the blood of the Sin-Offering, and put it on the posts of the house, and on the four corners of the ledge of the Altar, and on the posts of the gate of the inner court.

And so you will do on the seventh day of the month for everyone that errs, and for him that is foolish: so will you cover over (reconcile)

the house.

In the first month, on the 14th day of the month, you will have the Passover, a festival of seven days; unleavened bread will be eaten.

And on that day will the prince prepare for himself and for all the people of the land a bull for a Sin-Offering. And seven days from the festival he will prepare a whole Burnt-Offering to YHWH, seven bulls and seven rams without blemish daily for the seven days;

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and a he-goat from the female goats daily for a Sin-Offering. Then he will prepare a Grain-Offering of an ephah for a bull, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, on the 15th day of the month, will he do the same in the festival of the seven days, according to the Sin-Offering, according to the whole Burnt-Offering, and according to the Grain-Offering, and according to the oil. This is what Adonai YHWH declares; the gate of the Inner Court that looks toward the East will be shut the six working days; but on the Sabbath it will be opened, and in the day of the new moon it will be opened.

And the prince will enter by the way of the porch of that gate outside, and will stand by the post of the gate, and the priests will prepare his whole Burnt-Offering and his Peace-Offerings, and he will worship at the threshold of the gate.

Then he will go out;

but the gate will not be shut until sunset.

Likewise the people of the land will worship at the door of this gate before YHWH in the Sabbaths

and in the new moons.

And the whole Burnt-Offering that the prince will offer to YHWH on

the Sabbath day will be six lambs without blemish, and a ram without blemish.

And the Grain-Offering will be an ephah for a ram, and the Grain-Offering for the lambs as he will be able to give, and a hin of oil to an ephah. And in the day of the new moon it will be a young bull without blemish, and six lambs and a ram: they will be without blemish. Then he will prepare a Grain-Offering, an ephah for a bull, and an ephah for a ram, and for the lambs according as his hand will attain to, and a hin of oil to an ephah. And when the prince will enter, he will go in by the way of the porch of that gate, and he will go out by the way.

But when the people of the land will come before YHWH in the Appointed Place, he that enters in by the way of the North Gate to worship will go out by the way of the South Gate;

and he that enters by the way of the South Gate will go out by the way of the North Gate.

He will not return by the way of the gate in which he came in, but will go out the opposite way. And the prince in the midst of them, when they go in, will go in; and when they go out, will go out. And in the festivals and at the Appointed Place the Grain-Offering will be an ephah to a bull, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

Now when the prince will prepare a voluntary whole Burnt-Offering or Peace-Offerings voluntarily to YHWH, one will then open him the gate that looks toward the East, and he will prepare his whole Burnt-Offering and his Peace-Offerings, as he did on the Sabbath day.

Then he will go out;

and after his going out one will shut the gate.

You will daily prepare a whole Burnt-Offering to YHWH of a lamb of the first year without blemish:

you will prepare it every morning.

And you will prepare a Grain-Offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten with the fine flour; a Grain-Offering continually by an Age-Lasting ordinance to YHWH.

So will they prepare the lamb and the Grain-Offering, and the oil, every morning for a continual whole Burnt-Offering. This is what Adonai YHWH declares; If the prince gives a gift to any of his sons, the inheritance will be his sons';

it will be their possession by inheritance. But if he gives a gift of his inheritance to one of his slaves, then it will be his to the year of liberty; afterward it will return to the prince:

but his inheritance will be his sons' for them. Moreover the prince will not take of the people's inheritance by oppression, to thrust them out of their possession. But he will give his sons inheritance out of his own possession so that my people be not scattered every man from his possession. After he brought me through the entry that was at the side of the gate, into the Holy chambers of the priests that looked toward the North: and behold, there was a place on the two sides westward.

Then he said to me, this is the Standing Place where the priests will

boil the Trespass-Offering and the Sin-Offering, where they will bake the Grain-Offering;

that they bear them not out into the Outer Court, to consecrate the people.

And he brings me out to the Outer Court, and causes me to pass over to the four corners of the court, and observe, a court in a corner of the court, a court in every corner of the court.

In the four corners of the court there were courts joined of 40 cubits long and 30 wide: these four corners were of one measure. And a row is all around in them, round about to them four, and made with boilers under the rows all around. Then he said to me, these are the places of them that boil, where the ministers of the house will boil the sacrifice of the people.

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Afterward he brought me again to the door of the house;

and behold, waters issued out from under the threshold of The House eastward:

because the forefront of the house stood toward the East, and the waters came down from under from the right side of the house, at the South side of the Altar.

Then he brought me out of the way of the gate northward, and led me around the way outside to the Outer Gate by the way that looks eastward;

and behold, there ran out waters on the right side. And when the

man that had the line in his hand went out eastward, he measured 1000 cubits [1500 feet],

and he brought me through the waters;

the waters were to the ankles. Again he measured 1000 [1500 feet], and brought me through the waters;

the waters were to the knees. Again he measured 1000 [1500 feet], and brought me through; the waters were to the hips. Afterward he measured 1000 [1500 feet];

and it was a river that I could not pass over: because the waters were risen, waters to swim in, a river that could not be passed over. And he said to me, son of man, have you seen this? Then he brought me and caused me to return to the bank of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then he said to me, these waters issue out toward the East country, and go down into the desert, and go into the sea: which being brought out into the sea, the waters will be healed [turned to fresh water].

And it will come to pass that everything that lives, which moves, wherever the rivers will come, will live:

and there will be a very great multitude of fish, because these waters will come here: because they will be healed; and everything will live where the river comes. And it will come to pass, that the fishers will stand on it from Engedi even to Eneglaim; they will be a place to spread out nets; their fish will be according to their kinds, as the fish of the Great Sea, exceedingly many. But the swamps and the marshes thereof will not be healed; they will be given for salt.

And by the river on its bank, on this side and on that side, will grow all trees for food, whose leaf will not fade, neither will the fruit of it be exhausted.

It will sprout new fruit according to its months, because its waters from the Sanctuary are coming forth;

and its fruits have been for food, and its leaf for medicine.

This is what Adonai YHWH declares;

This will be the border, whereby you will inherit the land according to the twelve tribes of Israel:

Joseph will have two portions. And you will inherit it, one as well as another: concerning what I lifted up my hand to give to your forefathers: and this land will be offered to you for an inheritance. And this will be the border of the land toward the North side, from the Great Sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, that is between the border of Damascus

and the border of Hamath; Hazarhatticon, that is by the coast of Hauran.

And the border from the sea will be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath.

And this is the North side.

And the East side you will measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border to the East sea. And this is the East side. And the South side southward, from Tamar even to the waters of strife in

Kadesh, the river to the Great Sea. And this is the South side southward. The West side also will be the Great Sea from the border, until a man comes opposite Hamath. This is the West side. So will you divide this land to yourself according to the tribes of Israel.

And it will come to pass, that you will divide it by lot for an inheritance to yourself, and to the foreigners that sojourn among you, that will gender children among you.

And they will be to you as born in the country among the children of Israel;

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they will have inheritance with you among the tribes of Israel.

And it will come to pass, that in what tribe the foreigner sojourns, there will you give him his inheritance, declares Adonai YHWH.

Now these are the names of the tribes.

From the North end to the coast of the way of Hethlon, as one goes to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath;

because these are its sides East and West; a portion for Dan.

And by the border of Dan, from the East side to the West side, a portion for Asher.

And by the border of Asher, from the East side even to the West side, a portion for Naphtali. And by the border of Naphtali, from

the East side to the West side, a portion for Manasseh. And by the border of Manasseh, from the East side to the West side, a portion for Ephraim. And by the border of Ephraim, from the East side even to the West side, a portion for Reuben. And by the border of Reuben, from the East side to the West side, a portion for Judah.

And by the border of Judah, from the East side to the West side, will be the offering that you will offer of 25,000 reeds in width, and in length as one of the other parts, from the East side to the West side.

And the Sanctuary will be in the midst of it. The Heave-Offering that you will offer to YHWH will be of 25,000 in length, and of 10,000 in width.

And for them, even for the priests, will be this Holy offering;

toward the North 25,000 in length, and toward the West 10,000 in width, and toward the East 10,000 in width, and toward the South 25,000 in length.

And the Sanctuary of YHWH will be in the midst of it.

It will be for the priests that are consecrated of the sons of Zadok;

that have observed my charge, that went not astray when the children of Israel went astray, as the Levites went astray. And this offering of the land that is offered will be to them a thing Most Holy by the border of the Levites. And opposite the border of the priests the Levites will have 25,000 in length, and 10,000 in width: all its length will be 25,000, and its width 10,000.

And they will not sell of it, neither exchange, nor alienate the first-

fruits of the land: because it is Holy to YHWH. And the 5000, that are left in its width opposite the 25,000, will be a common place for the city, for living and for suburbs: and the city will be in the midst of it.

And these will be the measurements; the North side 4500, and the South side 4500, and on the East side 4500, and the West side 4500.

And the suburbs of the city will be toward the North 250, and toward the South 250, and toward the East 250, and toward the West 250.

And the remainder in length opposite the offering of the Holy portion will be 10,000 Eastward, and 10,000 Westward: and it will be opposite the offering of the Holy portion; and its increase will be for food to them that serve in the city.

And they that serve in the city will serve it out of

all the tribes of Israel. All the offering will be 25,000 by 25,000: you will offer the Holy offering foursquare, with the possession of the city.

And the remainder will be for the prince, on the one side and on the other of the Holy offering, and of the possession of the city, opposite the 25,000 of the offering toward the East border, and westward opposite the 25,000 toward the West border, opposite the portions for the prince. And it will be the Holy offering; and the Sanctuary of the house will be in the midst of it.

Moreover from the possession of the Levites, and from the

possession of the city, being in the midst of what is the prince's, between the border of Judah and the border of Benjamin, will be for the prince.

As for the rest of the tribes, from the East side to the West side, Benjamin will have a portion.

And by the border of Benjamin, from the east side to the West side, Simeon will have a portion.

And by the border of Simeon, from the East side to the West side, Issachar a portion.

And by the border of Issachar, from the East side to the West side, Zebulun a portion.

And by the border of Zebulun, from the East side to the West side, Gad a portion.

And by the border of Gad, at the South side southward, the border will be even from Tamar to the waters of strife in Kadesh, and to the river toward the Great Sea.

This is the land that you will divide by lot to the tribes of Israel for inheritance,

and these are their portions, declares Adonai YHWH. And these are the exits of the city on the North side, 4500 measures.

And the gates of the city will be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

And at the East side 4500: and three gates; and one gate of Joseph,

one gate of Benjamin, one gate of Dan.

And at the South side 4500 measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

At the West side 4500, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. Round about, 18,000 thousand [6 miles].

And, the name of the city, from the day of YHWH, shall [continue to] be the name thereof [YHWH Our Rigteousness].

Daniel

Chapter 1

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon, came to Jerusalem and besieged it. And Adonai gave Jehoiakim king of Judah into his hand, with part of the vessels of the Temple of Elohim that he carried into the land of Shinar to the house of his elohim; and he brought the vessels into the treasury of his elohim.

And the king spoke to Ashpenaz the master of his eunuchs so that he should bring certain ones of the children of Israel, and of the king's offspring, and of the nobles;

Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's food, and of the wine that he drank: so nourishing them three years so that at the end of that time they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

And the prince of the eunuchs appointed new names:

because he gave to Daniel the name of Belteshazzar;

and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to

Azariah, of Abednego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine that he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Now Elohim had brought Daniel into favor and compassion with the prince of the eunuchs.

And the prince of the eunuchs said to Daniel, I fear my master the king, who has appointed your food and your drink: for why should he see your faces worse looking than the children that are of your age?

Then you will make me endanger my head to the king. Then Daniel replied to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, test your slaves, I ask you for ten days;

and let them give us vegetables to eat, and water to drink.

Then let our appearances be looked upon before you, and the appearance of the children that eat of the portion of the king's food: and as you see, deal with your slaves.

So he consented to them in this matter, and tested them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's food.

So Melzar took away the portion of their food, and the wine that

they should drink; and gave them vegetables.

As for these four children, Elohim gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore they stood before the king.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even to the first year of king Cyrus.

Chapter 2

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, in which his mind was troubled, and his sleep escaped him. And the king gave word to call for the scribes, and for the enchanters, and for the sorcerers, and for the Chaldeans, to declare to the king his dreams. And they came in and stood before the king; And the king said to them, I have dreamed a dream, and my mind was troubled to know the dream.

Then the Chaldeans spoke to the king in Aramaic, O king, live for long times:

tell your slaves the dream, and we will show the interpretation.

The king answered and said to the Chaldeans, the thing has gone from me:

if you will not make known to me the dream with its interpretation, you will be cut in pieces, and your houses will be made a dunghill.

But if you show the dream, and its interpretation, you will receive of me gifts and rewards and great honor: therefore show me the dream and its interpretation.

They answered again and said, let the king tell his slaves the dream, and we will show the interpretation of it.

The king answered and said, I know of a certainty that you would gain the time, because you see the thing has gone from me.

But if you will not make known to me the dream, there is but one decree for you. Because you have prepared lying and corrupt words to speak before me, until the time is changed: therefore tell me the dream, and I will know that you can show me its interpretation.

The Chaldeans answered before the king and said, there is not a man upon the earth that can show the king's matter: therefore there is no king, chief or ruler, that asked such things of any magician, astrologer, or Chaldean.

And it is a rare thing that the king requires, and there are no others that can show it before the king, except the elohim, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded

to destroy all the wise ones of Babylon.

And the decree went out that the wise ones should be killed; and they sought Daniel and his fellows to be killed also.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard that was gone out to kill the wise ones of Babylon:

He answered and said to Arioch the king's captain, why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would show the king its interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

That they would desire compassion from the Elohim of the skies concerning this secret; that Daniel and his fellows should not perish with the rest of the wise ones of Babylon.

Then was the secret revealed to Daniel in a night vision. Then Daniel blessed the Elohim of the skies.

Daniel answered and said, blessed is the Name of Elohim for the ages of time: for Wisdom and might are his:

And he changes the times and the seasons: he removes kings, and sets up kings:

he gives wisdom to the wise, and knowledge to them that know understanding: He reveals the deep mysteries and hidden things: he

knows what is in the darkness, and the light abides with him.

I thank and praise you, O Elohim of my forefathers, who has given me wisdom and might, and has made known to me now what we desired of you: because you have now made known to us the king's matter.

Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise ones of Babylon: he went and said to him; destroy not the wise ones of Babylon: bring me in before the king, and I will show to the king its interpretation.

Then Arioch brought in Daniel quickly before the king and said to him, I have found a man from the captives of Judah that will make known to the king its interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, are you able to make known to me the dream that I have seen, and its interpretation?

Daniel answered in the presence of the king and said, the secret that the king has demanded cannot the wise ones, the astrologers, magicians, the soothsayers, show to the king;

But there is an Elohim in the skies that reveals secrets, and makes known to the king Nebuchadnezzar what will be in the End of Days. Your dream and the visions of your head upon your bed are these;

As for you O king, your thoughts came into your mind upon your bed, what should come to pass hereafter: and he that reveals secrets makes known to you what will come to pass.

But as for me, this secret is not revealed to me for any wisdom that

I have more than any living, but for their sakes that will make known the interpretation to the king, and that you might know the thoughts of your heart.

You O king, saw and beheld a great image. This great image, whose splendor was surpassing, stood before you; and its form was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of bronze,

His legs of iron, his feet part of iron and part of clay.

You saw until that a stone was cut out without hands [Urim-Thummim, see Zech.], which struck the image upon its feet that were of iron and clay, and broke them to pieces.

Then was the iron, the clay, the bronze, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors. And the wind carried them away so that no place was found for them: and the stone [Urim-Thummim] that struck the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell its interpretation before the king.

You O king are a king of kings:

because the Elohim of the skies has given you a kingdom, power, strength, and glory. And wherever the children of men dwell, the animals of the field and the fowls of the sky has he given into your hand, and has made you ruler over them all. You are this head of gold.

And after you will arise another kingdom inferior to you, and another third kingdom of bronze that will bear rule over all the earth.

And the fourth kingdom will be strong as iron: inasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, will it break in pieces and bruise.

And whereas you saw the feet and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, inasmuch as you saw the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken.

And in that you saw iron mixed with miry clay, they will mingle themselves with the seed of men: but they will not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings will the Elohim of the skies set up a kingdom that will never be destroyed: and the kingdom will not be left to another people, but it will break in pieces and consume all these kingdoms, and it will stand into antiquity.

Inasmuch as you saw that the [Urim-Thummim] stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. The great Elohim has made known to the king what will come to pass hereafter:

and the dream is certain, and its interpretation sure. Then king Nebuchadnezzar fell on his face, and did homage to Daniel, and

commanded that they should offer an offering and tranquilizing odors unto him.

The king answered to Daniel and said, of a Truth it is, that your Elohim is an Elohim of elohim, and a Lord of kings, and a revealer of secrets, seeing you could reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise ones of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Chapter 3

Nebuchadnezzar the king created an image of gold, whose height was 60 cubits [90 feet], and the width of it was six cubits [9 feet]: he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image that Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up;

and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, to you it is commanded, O people, nations, and languages,

that at the time you hear the sound of the cornet, flute, lyre, trigon, harp, bagpipe, and all kinds of music, that you fall down and worship the golden image that Nebuchadnezzar the king has set up:

And whoever does not fall down and worship will that same hour be cast into the middle of a burning fiery furnace.

Therefore at that time, when all the people heard the sound of the cornet, flute, lyre, trigon, harp, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Therefore at that time certain Chaldeans came near, and accused the Jews.

They spoke and said to king Nebuchadnezzar, O king, live for antiquity.

You O king, have made a decree, that every man that will hear the sound of the cornet, flute, lyre, trigon, harp, and bagpipe, and all kinds of music, will fall down and worship the golden image:

And whoever falls not down and worships, that he should be cast into the middle of a burning fiery furnace.

There are certain Jews who you have set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men O king, have not regarded you: they serve not your elohim, nor worship the golden image that you have set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego.

Then they brought these men before the king. Nebuchadnezzar spoke and said to them, is it true, O Shadrach, Meshach, and Abednego, do you not serve my elohim, nor worship the golden image that I have set up?

Now if you are ready that at what time you hear the sound of the cornet, flute, lyre, trigon, harp, and bagpipe, and all kinds of music, you fall down and worship the image that I have created. But if you worship not, you will be cast that same hour into the middle of a burning fiery furnace; and who is that elohim that will deliver you out of my hands?

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not needing to defend ourselves in this matter.

If it be so, our Elohim whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand O king.

But if not, be it known to you O king, that we will not serve your elohim, nor worship the golden image that you have set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spoke, he answered and said to heat the furnace seven times above what it is seen to be heated;

And he commanded the mightiest men that were in his army to

bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their tunics, and their hats, and their other garments, and were cast into the middle of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire killed those men that took up Shadrach, Meshach, and Abednego.

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the middle of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste and spoke, and said to his counselors, did not we cast three men bound into the middle of the fire? They answered and said to the king, true O king.

He answered and said, Lo, I see four men loose, walking in the middle of the fire, and they have not been hurt; and the form of the fourth is like the Son of Elohim.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, you slaves of the Most High Elohim, come out and come here. Then Shadrach, Meshach, and Abednego, came out of the middle of the fire.

And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were

their coats altered, nor the smell of fire had passed on them.

Then Nebuchadnezzar spoke and said, blessed is the Elohim of Shadrach, Meshach, and Abednego, who has sent his Angel, and delivered his slaves that trusted in him, and have frustrated the king's word, and yielded their bodies, that they might not serve nor worship any elohim, except their own Elohim.

Therefore I make a decree, that every people, nation, and language, that speaks anything amiss against the Elohim of Shadrach, Meshach, and Abednego, will be cut in pieces, and their houses will be made a dunghill: because there is no other elohim that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Chapter 4

Nebuchadnezzar the king, to all people, nations, and languages that live in all the earth; Peace be multiplied to you.

I thought it good to show the signs and wonders that the Most High Elohim has performed toward me.

How great are his signs! And how mighty are his wonders! his Kingdom is an Age-Lasting Kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in my house, and flourishing in my palace:

I saw a dream that made me afraid, and the thoughts upon my bed

and the visions of my head troubled me.

Therefore I made a decree to bring in all the wise ones of Babylon before me, that they might make known to me the interpretation of the dream.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known to me its interpretation.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my elohim, and in whom is the spirit of the Holy Elohim: and before him I told the dream saying,

O Belteshazzar, master of the magicians, because I know that the spirit of the Holy Elohim is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation.

So were the visions of my head in my bed; I saw, and behold a tree in the middle of the earth, and its height was great.

The tree grew and was strong, and the height of it reached to the skies, and the sight of it to the end of all the earth:

The leaves of it were beautiful, and its fruit abundant, and in it was food for all: the animals of the field had shadow under it, and the flying creatures of the sky lived in its boughs, and all flesh was fed of it.

I saw in the visions of my head upon my bed, and behold, a Watcher and a Holy One came down from the skies;

He cried aloud and declared, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the animals get away from under it, and the flying creatures from its branches:

Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field. And let it be wet with the dew of the sky, and let its portion be with the animals in the grass of the earth:

Let his heart be changed from man's, and let an animal's heart be given to him; and let seven times pass over him.

This matter is by the decree of the Watchers, and the demand by the Word of the Holy Ones. To the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomever he will, and sets up over it the basest of men.

This dream I king Nebuchadnezzar have seen. You now, O Belteshazzar, declare its interpretation, inasmuch as all the wise ones of my kingdom are not able to make known to me its interpretation: but you are able; because the spirit of the Holy Elohim is in you.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke and said, Belteshazzar, let not the dream, or its interpretation trouble you. Belteshazzar answered and said, my lord, the dream is for them that hate you, and its interpretation for your enemies.

The tree that you saw, which grew and was strong, whose height reached into the skies, and its sight to all the earth;

Whose leaves were beautiful and its fruit abundant, and in it was food for all; under which the animals of the field lived, and upon whose branches the flying creatures of the sky had their habitation:

It is you O king, that has grown and become strong: because your greatness has grown, and reached into the sky, and your dominion to the ends of the earth.

And in that the king saw a Watcher and a Holy One coming down from the skies and saying, cut the tree down and destroy it. Yet leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field. And let it be wet with the dew of the sky, and let his portion be with the beasts of the field, until seven times pass over him;

This is the interpretation O king, and this is the decree of the Most High that has come upon my lord the king:

That they will drive you from men, and your dwelling will be with the animals of the field, and they will make you to eat grass as oxen, and they will wet you with the dew of the sky, and seven times will pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whoever he will.

And where they commanded to leave the stump of the tree roots; your kingdom will be sure to you, after that you will have known that the skies do rule.

Therefore O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your perversity by showing favor to the poor; it is a lengthening of your tranquillity.

All this came upon king Nebuchadnezzar.

At the end of twelve months he walked in the palace of

the kingdom of Babylon. The king spoke and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

While the word was in the king's mouth, there fell a voice from the skies, saying, O king Nebuchadnezzar, to you it is spoken; the kingdom has departed from you.

And they will drive you from men, and your dwelling will be with the animals of the field. They will make you to eat grass as oxen, and seven times will pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whoever he will.

That same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of the sky, until his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up my eyes to the sky, and my understanding returned to me, and I blessed the Most High, and I praised and honored Him that lives for the ages, whose dominion is an Age-Lasting dominion, and his kingdom is from generation to generation:

And all the inhabitants of the earth are accounted as nothing: and he does according to his will in the army of the cosmos, and among the inhabitants of the world: and none can strike his hand or say to him, what are you doing?

At the same time my reason returned to me; and for the glory of my kingdom, my honor and splendor returned to me; and my counselors and my nobles sought for me; and I was established in my kingdom, and surpassing majesty was added to me.

Now I Nebuchadnezzar praise and extol and honor the King of the Cosmos, all whose works are Truth, and his ways judgment: and those that walk in pride he is able to abase.

Chapter 5

Belshazzar the king made a great feast to a thousand of his nobles, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels that his dad Nebuchadnezzar had taken out of the Temple that was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink from them.

Then they brought the golden vessels that were taken out of the Temple of the House of Elohim that was at Jerusalem; and the king, and his princes, his wives, and his concubines drank from them.

They drank wine, and praised the elohim of gold, silver, bronze, iron, wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote opposite the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

Then the king's appearance was changed, and his thoughts troubled him, so that the joints of his hips were loosed, and his knees hit one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise ones of Babylon, whoever will read this writing, and show me its interpretation, will be clothed with scarlet, and have a chain of gold put around his neck, and will be the third ruler in the kingdom.

Then came in all the king's wise ones: but they could not read the writing, nor make known to the king its interpretation.

Then was king Belshazzar greatly troubled, and his appearance was altered in him, and his nobles were perplexed.

Now the queen, by reason of the words of the king and his nobles, came into the banquet house: and the queen spoke and said, O king, live to antiquity: let not your thoughts trouble you or let your appearance be altered:

There is a man in your kingdom in whom is the spirit of the Holy Elohim: and, in the days of your dad, light, and understanding, and wisdom - as the wisdom of the deities - was found in him;

and king Nebuchadnezzar your dad, chief of the scribes, enchanters, Chaldeans, soothsayers, established him - your dad, O king - inasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in this same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show its interpretation.

Then was Daniel brought in before the king. And the king spoke and said to Daniel, are you that Daniel that are of the children of the captivity of Judah, whom the king my dad brought out of

Jewry?

I have even heard of you, that the spirit of Elohim is in you, and that light and understanding and excellent wisdom is found in you.

And now the wise ones, the astrologers, have been brought in before me, that they should read this writing, and make known to me its interpretation: but they could not show the interpretation of the thing:

And I have heard of you, that you can make interpretations, and dissolve doubts. Now if you can read the writing and make known to me its interpretation, you will be clothed with scarlet, and have a chain of gold put around your neck, and will be the third ruler in the kingdom.

Then Daniel answered and said before the king, let your gifts be to yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him its interpretation.

O king, the Most High Elohim gave Nebuchadnezzar your dad a kingdom, majesty, glory, and honor:

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would, he killed; and whom he would, he kept alive; and whom he would, he set up; and whom he would, he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

And he was driven from the sons of men; and his heart was made

like the animals, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of the sky; until he knew that the Most High Elohim ruled in the kingdom of men, and that he appoints over it whomever he will.

And you his son, O Belshazzar, have not humbled your heart, though you knew all this; But have lifted up yourself against the King of the Cosmos;

and they have brought the vessels of his Temple before you, and you and your nobles, your wives, and your concubines have drunk wine in them; and you have praised the elohim of silver, gold, bronze, iron, wood, and stone, which see not, nor hear, nor know. And the Elohim in whose hand your breath is, and whose are all your ways, you have not glorified:

Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; Elohim has numbered your kingdom, and finished it.

TEKEL; You are weighed in the balances, and are found deficient.

PERES; Your kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold around his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans killed.

And Darius the Median took the kingdom, [being] about 62 years old.

Chapter 6

It pleased Darius to set over the kingdom 120 princes that should be over the whole kingdom;

And over these three presidents; of whom Daniel was first: that the princes might give accounts to them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent mind was in him; and the king thought to set him over the whole realm.

Then the presidents and princes desired to find occasion against Daniel concerning the kingdom; but they could find no matter or fault; inasmuch as he was faithful, neither was there any error or fault found in him.

Then these men said, we will not find any occasion against this Daniel, except we find it against him concerning the law of his Elohim.

Then these presidents and princes assembled together to the king, and said to him, King Darius, live for antiquity.

All the presidents of the kingdom, the governors, princes, counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever will ask a

petition of any elohim or man for 30 days, except of you O king, he will be cast into the den of lions.

Now O king, establish the decree and sign the writing, that it be not altered, according to the law of the Medes and Persians that does not alter. Then king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house;

and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his Elohim, as he had done before.

Then these men assembled, and found Daniel praying and making supplication before his Elohim.

Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that everyone that will ask a petition of any elohim or man within 30 days, except of you O king, will be cast into the den of lions? The king answered and said, the thing is true, according to the law of the Medes and Persians that does not alter.

Then they answered and said before the king, that Daniel which is of the children of the captivity of Judah, regards you not O king, nor the decree that you have signed, but makes his petition three times a day.

Then the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him: and he labored until the going down of the sun to deliver him.

Then these men assembled to the king and said to the king, know O king, what the law of the Medes and Persians is, that no decree or statute that the king establishes may be altered.

Then the king commanded, and they brought Daniel and cast him into the den of lions. Now the king spoke and said to Daniel, your Elohim whom you serve continually, he will deliver you.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his nobles; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in quickly to the den of lions.

And when he came to the den, he cried with a grieving voice to Daniel: and the king spoke and said to Daniel, O Daniel, slave of the living Elohim, is your Elohim, whom you serve continually, able to deliver you from the lions? Then Daniel replied to the king, O king, live for antiquity.

My Elohim has sent his Angel, and has shut the lions' mouths, that they have not hurt me:

inasmuch as before him innocence was found in me; and also before you O king, have I done no harm.

Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up

out of the den, and no manner of injury was found on him, because he believed in his Elohim. Then the king commanded,

and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives. And the lions had the mastery of them, and broke all their bones in pieces or whenever they came to the bottom of the den.

Then king Darius wrote to all people, nations, and languages that live in the entire world; peace be multiplied to you.

I make a decree, that in every dominion of my kingdom men tremble and fear before the Elohim of Daniel: because he is the living Elohim, and steadfast for the ages, and his kingdom which will not be destroyed, and his dominion will be even to the end.

He delivers and rescues, and he works signs and wonders in the cosmos and in earth, who has delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 7

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matter.

Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the sky strove upon the great sea.

And four great beasts came up from the sea, diverse one from

another.

The first was like a lion, and had eagle's wings: I watched until the wings of it were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it.

And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between its teeth: and they said to it, Arise, devour much flesh.

After this I observed, and lo another, like a leopard that had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet. And it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by its roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire.

A fiery river issued and came forth from before him: thousand

thousands ministered to him, and 10,000 X 10,000 stood before him: the Judgment was set, and the Books were opened.

I was seeing, then, because of the voice of the great words that the horn is speaking, I was seeing until that the beast was slain, and his body has been destroyed, and given to the burning fire;

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and behold, one like the Son of man came with the cloud-mass of the skies, and came to the Ancient of days, and they brought Him near before HIM.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an Age-Lasting Dominion that will not pass away, and his kingdom that which will not be destroyed.

I Daniel was grieved in my mind in the midst of my body, and the visions of my head troubled me.

I came near to one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings that will arise out of the earth.

But the saints of the Most High will take the kingdom, and possess the kingdom for the ages, even for the ages of the ages.

Then I would know the truth of the fourth beast that was altered

from all the others, exceedingly terrible, whose teeth were of iron, and his nails of bronze; that devoured, broke in pieces and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other that came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was greater than his companions. I observed, and the same horn made war with the saints and prevailed against them;

Until the Ancient of days came, and Judgment was given to the saints of the Most High;

and the time came that the saints took possession of the Kingdom.

So he said, The fourth beast will be the fourth kingdom on earth that will be altered from all kingdoms, and will devour the whole earth, and will trample it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that will arise: and another will rise after them;

and he will be altered from the first, and he will subdue three kings. And he will speak great words against the Most High, and will wear out (harass constantly) the saints of the Most High, and think to alter times and laws. And they will be given into his hand until about a year, two years, and a half-year [3 1/2 years].

But the judgment will sit, and they will take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole cosmos, will be given to the people of the saints of

the Most High, whose Kingdom is an Age-Lasting Kingdom, and all dominions will serve and obey him.

Here is the conclusion of the matter. As for me Daniel, my thoughts much troubled me and my splendor inside me changed: but I kept the matter in my heart.

Chapter 8

In the third year of the reign of king Belshazzar a vision appeared to me, even to me Daniel, after what appeared to me at the first.

And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace that is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Then I lifted up my eyes, and saw, and behold, there stood before the river a ram that had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, look, a he-goat came from the West on the surface of the whole earth, but touched not the ground: and the goat had a notable horn between his eyes.

And he came to the ram that had two horns that I had seen standing before the river, and ran to him in the fury of his power.

And I saw him come close unto the ram, and he was moved with

bitterness against him, and struck the ram, and broke his two horns. And there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none that could deliver the ram out of his hand.

And the young he-goat has exerted itself very much, and when it is strong, broken has been the great horn; and come up does a vision of four in its place, at the four winds of the sky.

And out of one of them came forth a little horn, which waxed exceedingly great, toward the South, and toward the East, and toward the glorious land.

And it grew great, even to the Army of the Cosmos; and it cast down some of the Army and of the stars to the ground, and trampled upon them.

Yes, he magnified himself even to the Captain of the Army, and by him the daily sacrifice was taken away, and the Established Place of his Sanctuary was cast down.

And an army was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it produced and prospered.

Then I heard one saint speaking, and another saint said to that certain saint that spoke, how long will be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the army to be trampled underfoot?

And he replied to me, unto 2,300 days; then will the Sanctuary be cleansed.

And it came to pass, when I, even I Daniel, had seen the vision, and desired to know its meaning, then behold, there stood before me as the appearance of a man.

And I heard a man's voice between the banks of Ulai that called and said, Gabriel, make this man to understand the vision.

So he came near where I stood: and when he came, I was afraid, and fell on my face: but he said to me, understand O son of man: because at the time of the end will be the vision.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

And he said, Look, I will make you know what will be in the afterpart of the indignation: because at the time appointed is the end.

The ram that you saw having two horns are the kings of Media and Persia.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

And that being broken, standup do four in its place, four kingdoms from the nation do stand up, and not in its power.

And in the Latter Time of their kingdom, when the transgressors are come to the full, a king of fierce presence and understanding dark sentences, will stand up.

And his power will be mighty, but not by his own power: and he will destroy wonderfully, and will advance and acquire, and will

destroy the mighty and the Holy people.

And through his policy also he will cause craft to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the Prince of princes; but he will be broken without hand.

And the vision of the sunset and the sunrise that was told is true: therefore shut up the vision; because it will be for many days.

And I Daniel fainted, and was sick for certain days; afterward I got up, and did the king's business; and I was appalled at the vision, but no one understood it.

Chapter 9

In the first year of Darius the son of Ahasuerus, of the posterity of the Medes that became king over the realm of the Chaldeans;

In the first year of his reign I Daniel understood by books the number of the years in which the Word of YHWH came to Jeremiah the prophet, that he would accomplish 70 years in the desolation of Jerusalem.

And I set my face to Adonai Elohim, to seek by prayer and supplications, with fasting, sackcloth, and ashes:

And I prayed to YHWH Elohim, and made my confession and said, O Adonai, the great and dreadful Elohim, observing the Covenant and goodness to them that love him, and to them that observe his commandments;

We have sinned, and have committed wrong, and have done

wickedly, and have rebelled, even by departing from your precepts and from your judgments:

Neither have we listened to your slaves the prophets that spoke in your Name to our kings, our princes, and our forefathers, and to all the people of the land.

O Adonai, righteousness belongs to you, but to us confusion of faces, as it is this day. To the men of Judah, and to the inhabitants of Jerusalem and to all Israel, that are near, and that are far off, through all the countries where you have driven them, because of their trespass that they have trespassed against you.

O Adonai, to us belongs confusion of face, to our kings, to our princes, and to our forefathers, because we have sinned against you.

To Adonai Elohim belongs compassion and forgiveness, though we have rebelled against him;

Neither have we obeyed the Voice of YHWH Elohim, to walk in his laws that he set before us by his slaves the prophets.

Yes, all Israel has transgressed your law, even by departing, that they might not obey your Voice; therefore the curse is poured upon us, and the oath that is written in the Torah of Moses the slave of Elohim, because we have sinned against him.

And he has confirmed his Words that he spoke against us, and against our judges that judged us, by bringing upon us a great calamity: because under the whole cosmos has not been done as has been done upon Jerusalem.

As it is written in the Torah of Moses, this entire calamity has come

upon us: yet entreated we not our prayers before YHWH our Elohim so that we might turn from our depravities, and understand your Truth.

Therefore has YHWH watched upon the calamity, and brought it upon us: because YHWH Elohim is righteous in all his works that he does: because we obeyed not his Voice.

And now, O Adonai Elohim, that has brought your people out of the land of Egypt with a mighty hand, and has obtained yourself renown, as at this day; we have sinned, we have done wickedly.

O Adonai, according to all your righteousness I beseech you, let your anger and your fury be turned away from your city Jerusalem, your Holy Mountain: because for our sins and for the depravities of our forefathers, Jerusalem and your people are become a scorn to all that are around us.

Now therefore, O our Elohim, hear the prayer of your slave and his supplications, and cause your presence to shine upon your Sanctuary that is desolate, for Adonai's sake.

O my Elohim, incline your ear and hear; open your eyes and see our desolation, and the city that is called by your Name: because we do not present our supplications before you for our righteousness, but for your compassion which is great.

O Adonai, hear; O Adonai, forgive; O Adonai, listen and do; defer not, for your own sake, O my Elohim:

because your city and your people are called by your Name.

And while I am speaking, and praying, and confessing my sin, and

the sin of my people Israel, and causing my supplication to fall before YHWH Elohim, for the Holy Mount of my Elohim, Yes, while I was speaking in prayer, even the male Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me around the time of the evening offering.

And he informed me and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding.

At the beginning of your supplications the commandment came forth, and I am come to show you; because you are greatly beloved:

therefore understand the matter, and consider the vision. Now 70 weeks are determined upon your people and upon your Holy City, to finish the transgression, and to make an end of sins, and to make a covering for depravity, and to bring in Age-Lasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince will be seven weeks, and 62 weeks: the street will be rebuilt again, and the wall, even in distressful times.

And after 62 weeks will Messiah be cut off, but not for himself: and the people of the prince that will come will destroy the city and the Sanctuary; and the end will be with a flood, and to the end of the war desolation is determined.

And he has strengthened a Covenant with many - one week, and in the middle of the week he causes sacrifice and offering to cease, and by the wing of abominations he is making desolate, even until

the consummation, and what is determined is poured on the desolate one.

Chapter 10

In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning three full weeks.

I ate no pleasant food, neither came flesh or wine in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.

And in the 24th day of the first month, as I was by the side of the great river, that is Hiddekel;

Then I lifted up my eyes and looked, and behold a certain man clothed in linen, whose hips were girded with fine gold of Uphaz:

His body also was like the semi-precious gem, and his face as the appearance of lightning, and his eyes as lamps of supernatural fire, and his arms and his feet like in color to polished bronze, and the Voice of his Words like the sound of a multitude.

And I Daniel alone saw the vision: because the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: because my splendor was turned inside

me into ruin, and I retained no strength.

Yet I heard the Voice of his Words: and when I heard the Voice of his Words, then was I in a deep sleep on my face, and my face toward the ground.

And see, a hand touched me that set me on my knees and on the palms of my hands.

And he said to me, O Daniel, a man greatly beloved, understand the Words that I speak to you, and stand upright: because to you I am now sent. And when he had spoken this Word to me, I stood trembling. Then he said to me, Fear not Daniel:

because from the first day that you did set your heart to understand, and to afflict yourself before your Elohim, your words were heard, and I am come because of your words.

But the prince of the kingdom of Persia withstood me 21 days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Now I am come to make you understand what will befall your people in the Last Days: because yet the vision is for many days. `

And when he speaks with me about these things, I have set my face toward the earth, and have been silent;

And behold, one like in the likeness of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him that stood before me, O my master, by the vision my sorrows are turned upon me, and I have retained no strength.

And how is the slave of this my lord able to speak with this my lord? As for me, now there remains in me no power, yes, breath has not been left in me.

Then there came again and touched me one like the appearance of a man, and he strengthened me,

and said, O man greatly beloved, fear not: peace be with you, be strong, yes, be strong. And when he had spoken to me, I was strengthened and said, let my lord speak; because you have strengthened me.

Then he said, Do you know why I come to you? And now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia will come.

But I declare to you what is noted down in the Writing of Truth, and there is not one strengthening himself with me, concerning these, except Michael your head.

Chapter 11

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

And now I will show you the Truth. Behold, there will stand up yet three kings in Persia; and the fourth will be far richer than they all: and by his strength through his riches he will stir up all against the realm of Grecia.

And a mighty king will stand up, that will rule with great dominion, and do according to his will.

And when he will stand up, his kingdom will be broken, and will be divided toward the four winds of the sky; and not to his posterity, nor according to his dominion that he ruled: because his kingdom will be plucked up, even for others beside those.

And the king of the South will be strong, and one of his princes; and he will be strong above him, and have dominion; his dominion will be a great dominion.

And in the end of years they will join themselves together; because the king's daughter of the South will come to the king of the North to make an agreement. But she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and they that brought her, and he that engendered her, and he that strengthened her in these times.

But out of a branch of her roots will one stand up in his estate that will come with an army, and will enter into the fortress of the king of the North, and will deal against them, and will prevail:

And will also carry captives into Egypt their elohim, with their princes, and with their precious vessels of silver and of gold; and he will continue more years than the king of the North.

So the king of the South will come into his kingdom, and will return into his own land.

But his sons will be stirred up, and will assemble a multitude of great forces: and one will certainly come, and overflow, and pass through: then will he return, and be stirred up, even to his fortress.

And the king of the South will be moved with bitterness, and will

come out and fight with him, even with the king of the North: and he will set forth a great multitude; but the multitude will be given into his hand.

And when he has taken away the multitude, his heart will be lifted up; and he will cast down many ten thousands: but he will not be strengthened by it.

Because the king of the North will return, and will set forth a multitude greater than the former, and at the end of the times a second time he does certainly come with a great army and with much riches.

And in those times there will many stand up against the king of the South: also the robbers of your people will exalt themselves to establish the vision; but they will fall.

So the king of the North will come, and cast up a siege-mound, and capture a place of strongholds: and the arms of the South [China Sea islands] will not withstand, neither his chosen people, neither will there be any strength to withstand.

But he that comes against him will do according to his own will, and none will stand before him: and he will stand in the glorious land, which by his hand will be consumed.

He will also set his face to enter with the strength of his whole kingdom, and upright ones with him; so will he do: and he will give him the daughter of women, corrupting her: but she will not stand on his side, nor is for him.

Then will he turn his face to the isles, and will capture many [of

them]: but a commander [on behalf of the chief] will cause the scorn he gives to stop; and will cause [the scorn he gives] to revert back upon himself.

Then he will turn his face toward the stronghold of his own land:

but he will stumble and fall, and not be found. Then will stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he will be destroyed, neither in anger, nor in battle.

And in his estate will stand up a vile person, to whom they will not give the honor of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries.

And with the arms of a flood will they be swept away from before him, and will be broken; yes, also the prince of the covenant.

And after they join themselves unto him, he works deceit, and has increased, and has been strong by a few of the nation.

He will enter peaceably even upon the fattest places of the province;

and he will do what his ancestors have not done, nor his fathers' fathers; he will scatter among them the booty, and plunder, and riches. Yes, and he will forecast his devices against the strongholds, even for a time. And he will stir up his power and his courage against the king of the South with a great army. And the king of the South will be stirred up to battle with a very great and mighty army; but he will not stand: because they will forecast devices against him.

Yes, they that feed of the portion of his food will destroy him, and

his army will overflow: and many will fall down killed.

And both these kings' hearts will be to do mischief, and they will speak lies at one table; but it will not prosper: for yet the end is at a time appointed.

Then will he return into his land with great riches; and his heart will be against the Holy Covenant; and he will do exploits, and return to his own land.

At the time appointed he will return, and come toward the South; but it will not be as the former, or as the latter.

Because the ships of Chittim will come against him: therefore he will be grieved and return, and have indignation against the Holy Covenant: so will he do; he will even return, and have intelligence with them that forsake the Holy Covenant.

And arms will stand on his part, and they will desecrate the Sacred Place of Refuge, and will take away the daily sacrifice, and they will ascribe the abomination that makes desolate.

And such as do wickedly against the Covenant will he corrupt by flatteries: but the people that do know their Elohim will be strong, and do exploits.

And they that understand among the people will instruct many: yet they will fall by the sword, and by flame, by captivity, and by plunder, many days.

Now when they will fall, they will be helped with a little help: but many will cleave to them with flatteries.

And some of them of understanding will fall, to refine them, and to purify, and to make them white, even to the time of the end: because it is still for a time appointed.

And the king will do according to his will; and he will exalt himself, and magnify himself above every elohim, and will speak marvelous things against the Elohim of elohim, and will prosper until the indignation is accomplished: for what is determined will be done.

Neither will he regard the deity of his fathers, nor the desire of women, nor regard any elohim: because he will magnify himself above all.

And to the elohim of strongholds, on his station, he gives honor; yes, to a deity whom his father's knew not he gives honor, with gold, and with silver, and with precious stone, and with desirable things.

So will he do in the most strongholds with a strange elohim, whom he will acknowledge and increase with glory: and he will cause them to rule over many, and will divide the land for gain.

And at the time of the end will the king of the South push at him: and the king of the North will come against him like a whirlwind, with chariots, and with horsemen, and with many ships.

And he will enter into the countries, and will overflow and pass over. He will enter also into the glorious land, and many countries will be overthrown: but these will escape out of his hand, even Edom, Moab, and the chief of the children of Ammon.

He will stretch out his hand also upon the countries: and the land of

Egypt will not escape.

But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians will be at his steps.

But tidings out of the East and out of the North will trouble him: therefore he will go out with great fury to destroy, and to Devote to Destruction many.

And he will plant the tents of his palace between the seas in the glorious Holy Mountain; yet he will come to his end, and none will help him.

Chapter 12

And at that time will Michael stand up, the great prince that stands for the children of your people: and there will be a time of trouble, such as never was since there was a nation even to that same time. And at that time your people will be delivered, everyone that will be found written in the Book.

And many of them that sleep in the dust of the earth will awake, some to Age-Lasting Life, and some to shame and Age-Lasting aversion.

And they that are wise will shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the ages of the ages.

But you O Daniel, shut up the words, and seal the book, even to the time of the end: many will run to and fro, and knowledge will be increased.

Then I Daniel looked, and behold, there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen that was upon the waters of the river, how long will it be to the end of these wonders?

And I heard the man clothed in linen that was upon the waters of the river, when he held up his right hand and his left hand to the cosmos, and adjured by him that lives for the ages that it will be for a time, times, and an half [3 1/2 years]; and when he will have accomplished to scatter the power of the Holy people, all these things will be finished.

And I heard, but I understood not: then I said, O my master, what will be the end of these things?

And he replied, Go your way Daniel:

because the Words are closed up and sealed until the time of the end. Many will be purified and made white, and refined; but the wicked will do wickedly: and none of the wicked will understand; but the wise will understand.

And from the time that the daily sacrifice will be taken away, and the abomination that makes desolate set up, there will be 1,290 days.

Blessed is he that waits, and comes to 1,335 days.

But you go your way until the end: because you will rest, and stand in your lot at the End of Days. Book of The Twelve

Book of The Twelve

Chapter 1

The Word of YHWH that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The beginning of the Word of YHWH by Hosea. And YHWH said to Hosea, Go, take to yourself a woman of prostitution and children of prostitution: because the land has committed great prostitution in departing from YHWH.

So he went and took Gomer the daughter of Diblaim; who conceived and gendered him a son.

Then YHWH said to him, Call his name Jezreel; for still a little while and I will avenge the blood of Jezreel on the house of Jehu, and will cause to cease the kingdom of the House of Israel.

And it will come to pass at that day that I will break the bow of Israel in the Valley of Jezreel.

Then she conceived again and gendered a daughter. And Elohim said to him, Call her name Loruhamah: because I will no more have mercy on the House of Israel, but I will carry them away.

But I will have mercy on the House of Judah and will save them by YHWH their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Now when she had weaned Loruhamah, she conceived and

gendered a son.

Then Elohim declared, Call his name Loammi: because you are not my people, and I will not be your Elohim.

Still the number of the children of Israel will be as the sand of the sea that cannot be measured nor numbered. And it will come to pass that in the place where it was said to them, You are not my people, there it will be said to them, You are the children of the living Elohim.

Then will the children of Judah and the children of Israel be gathered together, and appoint themselves one Chief, and they will come up out of the land:

Chapter 2

because great will be the day of Jezreel. Say to your brothers, Ammi; and to your sisters, Ruhamah.

Plead with your mother, plead: because she is not my woman, neither am I her husband, let her put away her prostitution out of her sight and her adulteries from between her breasts;

Unless I strip her naked and set her as in the day that she was born, and make her as a wilderness, and set her like a land of drought, and kill her with thirst.

And I will not have mercy on her children;

because they are the children of prostitution. Because their mother has played the prostitute: she that became pregnant has withered: because she said, I will go after my lovers, that give me my bread

and my water, my wool and my flax, my oil and my drink.

Therefore observe, I will hedge up your way with thorns, and make a wall so that she will not find her paths. Then she will follow after her lovers, but she will not overtake them;

and she will seek them, but will not find them: then will she say, I will go and return to my first husband;

for then was it better with me than now. Because she did not know that I gave her grain, wine, oil and increased her silver and gold that they prepared for Baal.

Therefore I will return, and remove my grain in its time, and my wine in its season, and will recover my wool and flax given to cover her nakedness.

And now I will uncover her immodesty in the sight of her lovers, and none will deliver her out of my hand.

I will also cause all her rejoicing to cease, her festival days, her new moons and her Sabbaths, and all her Appointed Place festivals.

And I will destroy her vines and her fig trees where she has said, these are my rewards that my lovers have given me:

and I will make them a forest and the animals of the field will eat them. And I have charged on her the days of the Baalim, to whom she makes perfume and puts on her ring and her ornament. And goes after her lovers but me she forgot, an affirmation of YHWH.

Therefore, lo, I am enticing her and have caused her to go to the wilderness, and I have spoken to her heart,

and I will give her vineyards from there, and the Valley of Achor for a door of hope: and she will sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt.

Then it will happen in that day declares YHWH, that you will call me Husband;

and will call me no more Baali (pagan deity). Because I will remove the names of Baalim out of her mouth, and they will no more be remembered by their name.

And in that day I will cut out a covenant for them with the animals of the field, and with the flying creatures of the sky, and with the creeping things of the ground.

And I will break the bow and the sword and the battle out of the earth, and will make them to lie down in security. And I will engage you to me for the ages; yes, I will engage you to me in righteousness and in judgment, and in loving kindness and mercies.

I will even engage you to me in faithfulness: and you will know YHWH.

And it has come to pass in that day, I answer, an affirmation of YHWH, I will answer from the cosmos,

and they answer from the earth. Then the earth will respond with grain, wine, and oil; and they will testify Jezreel (Elohim sows).

And I will sow her to me in the earth; and I will have mercy on her that had not obtained mercy; and I will say to them that were not my people, You are my people;

Chapter 3

and they will say, You are my Elohim. Then YHWH said to me, Go again and love a woman that is loved by her husband but is still an adulteress, even as YHWH loves the children of Israel, though they turn to other elohim and love raisin cakes.

So I bought her for myself for 15 pieces of silver, and for an homer of barley and 1/2 homer [10 bushels] of barley:

And I said to her, you will live with me for many days;

you will not play the prostitute, and you will not be for another man: so I will also be for you. Because the children of Israel will live many days without a king, and without a chief, and without a sacrifice, and without a pillar, and without an ephod (priestly garment)

, and teraphim [Urim-Thummim]. Afterward the children of Israel will return, and seek YHWH their Elohim, and David their king; and will fear YHWH and his goodness in the Latter Days.

Chapter 4

Hear the Word of YHWH, you children of Israel: because YHWH has a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of Elohim in the land.

By swearing, lying, killing, stealing, and committing adultery, they break out, and blood follows bloodshed.

Therefore the land will mourn and everyone that lives in it will languish, with the animals of the field, and with the flying creatures

of the sky;

yes, the fish of the sea also will be removed.

Still let no man contend, nor correct another: because your people are as they that contend with the priest. Therefore you will stagger in the day, and the prophet also will stagger with you in the night, and I will cut off your mother.

My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you will be no minister to me: seeing you have forgotten the Law of your Elohim, I will also forget your children.

As they were increased, so they sinned against me: therefore I will change their glory into shame.

They eat up the sin of my people, and they set their heart on their depravity.

And there will be, like people, like minister:

and I will punish them for their ways, and reward them their doings. Because they will eat and not have enough:

they will commit prostitution and will not increase: because they have stopped taking heed to YHWH. Prostitution and wine, and new wine remove the heart.

My people at its staff inquire and its rod declares to it, because a spirit of prostitution has caused to err, and they go a whoring from under their Elohim.

They sacrifice on the tops of the mountains and burn incense on the

hills, under oaks and poplars and elms, because the shade is good: therefore your daughters will commit prostitution, and your spouses will commit adultery.

I will not punish your daughters when they are guilty of prostitution, nor your spouse's when they commit adultery:

for they themselves are separated with prostitutes, and they sacrifice with whores: therefore the people that do not understand will fall.

Though a prostitute you are, O Israel, let not Judah become guilty, and come not to Gilgal, nor go up to Beth-Aven, nor adjure, YHWH exists. Because Israel slides back as a backsliding heifer: now YHWH will feed them as a lamb in a large place.

Ephraim is joined to idols, leave him alone. Sour is

their drink, they have gone diligently a whoring, her protectors have loved shame thoroughly.

The wind has bound her up in her wings, and they will be ashamed because of their sacrifices.

Chapter 5

Now hear this O priests; and listen, you House of Israel; and give ear O house of the king; for judgment is toward you, because you have been a snare on Mizpah, and a net spread upon Tabor.

And the revolters are profound to make slaughter, though I have been a corrector of them all.

I know Ephraim, and Israel is not hidden from me: because now O Ephraim, you commit prostitution and Israel becomes unclean.

They will not frame their doings to turn to their Elohim: because the spirit of whoring is in the midst of them and they have not known YHWH.

And the pride of Israel does testify to his face:

therefore will Israel and Ephraim fall in their depravity; Judah also will fall with them. They will go with their flocks and with their herds to seek YHWH; but they will not find him; he has withdrawn himself from them.

They have dealt treacherously against YHWH; because they have engendered loathsome children: now will the new moon devour them, with their allotted possessions.

Blow you the ram's horn in Gibeah, and the trumpet in Ramah:

cry aloud at Bethaven, after you, O Benjamin. Ephraim will be desolate in the day of correction: among the tribes of Israel I have made known what will certainly be.

The princes of Judah were like them that remove the boundary: so I will pour out my anger upon them like water.

Ephraim is oppressed and broken in judgment, because he willingly walked after the ordinance.

Therefore I will be to Ephraim as a moth, and to the House of Judah as rottenness.

When Ephraim saw his sickness, and Judah saw his wound, then

went Ephraim to the Assyrian, and sent to king Jareb:

still he could not heal you, nor cure you of your wound. Because I will be to Ephraim as a lion, and as a young lion to the House of Judah: I, even I, will tear and go away; I will take away, and none will rescue him.

I will go and return to my Standing Place until they acknowledge their offense and seek my face: in their straits they will seek me early.

Chapter 6

Come, and let us return to YHWH: because he has torn, but he will heal us; he has struck but he will govern us.

After two days will he restore us:

in the third day he will raise us up, and we will live in his sight. Then will we know, if we follow on to know YHWH: his going out is prepared as the morning; and he will come to us as the rain, as the latter and former rain to the earth.

O Ephraim, what will I do to you?

O Judah, what will I do to you? For your goodness is as a morning cloud, and as the early dew it goes away.

Therefore I have quarried them by the prophets; I have killed them by the Words of my mouth: and your judgments are as the light that goes forth. Because I desired mercy, and not sacrifice; and the knowledge of Elohim more than whole Burnt-Offerings.

But they like men have transgressed the Covenant-Pledge: there they have dealt treacherously against me.

Gilead is a city of them that work wickedness, and is polluted with blood.

And as troops of robbers wait for a man, so the company of ministers murder in the way by consent, because they commit evil plans.

I have seen a horrible thing in the House of Israel: there is the prostitution of Ephraim, Israel has become unclean.

Also, O Judah, he has set a harvest for you, when I returned the captivity of my people.

Chapter 7

When I would have healed Israel then the depravity of Ephraim was discovered, and the wickedness of Samaria: because they practice deception; and the thief comes in and the troop of robbers plunder without.

And they consider not in their hearts that I remember all their wickedness: now their own practices have beset them all around; they are before my face.

They make the king glad with their badness, and the princes with their lies.

They are all adulterers, as an oven heated by the baker, who ceases from stirring up after he has kneaded the dough, until it is leavened.

In the day of our king the princes have made him sick with bottles of wine;

he stretched out his hand with arrogant talk. Because they have made ready their heart like an oven, while they lie in wait: their baker sleeps all the night; in the morning it burns as a flaming fire.

They are all hot as an oven, and have devoured their judges;

all their kings are fallen:

there is none among them that calls to me. Ephraim, he has mixed himself among the people; Ephraim is a cake not turned. Foreigners have devoured his strength, and he knows it not: yes, gray hairs are here and there upon him, yet he is not aware.

And the pride of Israel testifies to his face:

and they do not return to YHWH their Elohim nor seek him for all this. Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

When they will go I will spread my net upon them;

I will bring them down as the birds of the sky; I will correct them as their congregation has heard. Woe to them! Because they have fled from me: destruction with them! Because they have rebelled against me: though I have ransomed them, still they have spoken lies against me.

And they have not cried to me with their heart, when they howled upon their beds:

they assemble themselves for grain and wine, and they rebel against

me. Though I have bound and strengthened their arms, still do they imagine mischief against me.

They return, but not to the Most High: they are like a deceitful bow: their princes will fall by the sword for the rage of their tongue: this will be their derision in the land of Egypt.

Chapter 8

Set the trumpet to your mouth.

He will come as an eagle against the Temple of YHWH, because they have transgressed my Covenant and revolted against my Law.

Israel will cry to me, my Elohim, we know you. Israel has cast off the thing that is good: the enemy will pursue him.

They have set up kings, but not by me: they have made princes and I knew it not: of their silver and gold they have fashioned themselves idols, that they may be cut off.

Your calf, O Samaria, has cast you off;

my anger is kindled against them:

how long will they be incapable to attain innocency? Because from Israel was it also: the workman fashioned it; therefore it is not Elohim:

but the calf of Samaria will be broken in pieces. Because they have sown the wind and they will reap the whirlwind:

it has no stalk: the bud will yield no meal:

if so be it yields, the foreigners will swallow it up. Israel is swallowed up, now will they be among the Gentiles as a vessel where there is no delight.

Because they are gone up to Assyria, a wild donkey alone by himself: Ephraim has hired lovers.

Yes, though they have hired among the nations, now will I gather them and they will sorrow a little for the burden of the king of princes. Because Ephraim has fashioned many altars to sin, altars will be to him for sin. I have written to him the great things of my Law, but they were counted as an alien thing.

They sacrifice flesh for the sacrifices of my offerings and eat it;

but YHWH does not accept them; now he will remember their depravity and visit their sins: they will return to Egypt. Because Israel has forgotten his Maker, and builds sanctuaries; and Judah has increased the fenced cities: but I will send a fire upon his cities, and it will devour the fortresses.

Chapter 9

Rejoice not O Israel, for joy as other people:

because you have gone a whoring from your Elohim, you have loved a reward upon every threshing-floor.

The threshing-floor and the wine-press will not feed them, and the new wine will fail in her.

They will not reside in YHWH's land; but Ephraim will return to Egypt and they will eat unclean things in Assyria.

They will not offer wine-offerings to YHWH, neither will they be pleasing to him: their sacrifices will be to them as the bread of mourners. All that eat will be polluted: because their bread for their lives will not come into the Temple of YHWH. What will you do in the time of the Appointed Place, and in the day of the festival-gathering of YHWH?

For lo, they are gone because of destruction: Egypt will gather them up, Memphis will bury them: the pleasant places for their silver, nettles will possess them: thorns will be in their tents.

The days of visitation are come, the days of retribution are come; Israel will know it: the minister is a fool, the spiritual man is mad, for the multitude of your depravities and the great enmity.

The watchman of Ephraim was with my Elohim:

but the minister is a snare of a fowler in all his ways, and hatred in the Temple of his Elohim. They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their depravity, he will visit their sins.

I found Israel like grapes in the wilderness;

I saw your ancestors as the first-fruits in the fig tree at her beginning: but they went to Baalpeor and separated themselves to that shame; and their detestable things were according as they loved. As for Ephraim, their glory will fly away like a bird, from the birth and from the womb, and from the conception.

Though they bring up their children, still I will bereave them, that there will not be a man left:

yes, woe also to them when I leave from them!

Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim will bring forth his children to the murderer. Give them, O YHWH: what will you give? Give them a miscarrying womb and dry breasts.

All their badness is in Gilgal: for there I hated them because of the badness from their practices, I will drive them out of my Temple, I will love them no more: all their leaders are revolters.

Ephraim is stricken, their root is dried up, and they will bear no fruit:

yes, though they bring forth, still I will kill even the beloved fruit of their womb. My Elohim will cast them away, because they did not listen to him: and they will be wanderers among the nations.

Chapter 10

Israel is an empty vine, he sprouts fruit to himself:

according to the increase of his fruit he has increased the altars;

according to the goodness of his land

they have fashioned pleasing images. Their heart is divided; now will they be found faulty: he will break down their altars, he will plunder their images. Because now they will say, we have no king because we feared not YHWH; and what could, a king, do to us? They have spoken words, adjuring falsely in cutting out a covenant: then judgment springs up as hemlock in the furrows of the field.

The inhabitants of Samaria will fear because of the calves of

Bethaven:

because the people will mourn over it, and the ministers that rejoiced on it for its glory, because it has departed from it.

It will also be carried to Assyria for a present to king Jareb.

Ephraim will receive shame and Israel will be ashamed of his own counsel. As for Samaria, her king is cut off as the wrath upon the water. The worship places also of Aven, the sin of Israel will be destroyed: the thorn and the thistle will come up on their altars; and they will say to the mountains, cover us; and to the hills, Fall on us.

O Israel, you have sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of injustice did not overtake them.

It is in my desire that I should correct them; and the people will be gathered against them, when they will bind themselves in their two habitations.

And Ephraim is as an heifer that is taught, and loves to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah will plow, and Jacob will break his clods.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: because it is time to inquire of YHWH, until he come and rains righteousness on you.

You have plowed wickedness, you have reaped injustice;

you have eaten the fruit of lies:

because you did trust in your own ways, in the multitude of your mighty men.

Chapter 11

Therefore will an uproar arise among your people, and all your fortresses will be plundered, as Shalman spoiled Betharbel in the day of battle:

the mother was dashed in pieces upon her children.

So will Bethel do to you because of your great wickedness: in a morning will the king of Israel be utterly cut off.

Early in the morning they have been rejected! the king of Israel is cast off! When Israel was young I loved him, and I called his children out of Egypt.

As they called them, so they went from them: they sacrificed to Baalim and burnt incense to graven images.

I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws and I spread out meat for them.

He will not return into the land of Egypt, but the Assyrian will be his king because they refused to return. And the sword will remain on his cities, and will consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the Most High,

none at all would exalt Him. How will I give you up Ephraim? How will I deliver you Israel? How will I make you as Admah? How will I set you as Zeboim? my heart is turned within me, my compassion is kindled together.

I will not execute the fierceness of my anger, I will not return to destroy Ephraim:

because I am Elohim and not man;

the Holy One in the center of you:

and I will not enter into the city. They will walk after YHWH:

Chapter 12

he will roar like a lion: when he will roar, then the children will tremble from the West. They will tremble as a bird out of Egypt, and as a dove out of the land of Assyria:

and I will place them in their houses declares YHWH. Ephraim encircles me around with lies, and the House of Israel with deceit:

but Judah still rules with Elohim, and is faithful with the Holy One. Ephraim feeds on wind and follows after the East wind:

he daily increases lies and desolation; and they cut out a treaty with the Assyrians and oil is carried into Egypt.

YHWH has also a controversy with Judah and will punish Jacob according to his ways;

according to his practices will he repay him.

He took his brother by the heel in the womb, and by his strength he had power with Elohim.

Yes, he prevailed over the angel and overcame: he wept, and made supplication to him: he found him in Bethel and there he spoke with us;

Even YHWH Elohim of Hosts; YHWH is his memorial. Therefore turn you to your Elohim: observe mercy and judgment, and wait on Elohim continually. He is a merchant, the balances of deceit are in his hand: he loves to oppress. Then Ephraim said,

I have become rich, I have found out substance:

in all my labors they will find no depravity in me or sin.

And I that am YHWH Elohim that from the land of Egypt will still make you to live in tents, as in the days of the Appointed Place.

I have also spoken by the prophets, and I have increased visions, and used comparisons by the hand of the prophets.

Is there trouble in Gilead? Certainly they are vanity: they sacrifice oxen in Gilgal; yea, their altars are as heaps in the furrows of the fields.

Chapter 13

And Jacob fled into the country of Syria, and Israel served for a woman, and for a woman he kept sheep. And by a prophet YHWH brought Israel out of Egypt and by a prophet was he preserved. Ephraim provoked him to anger most bitterly: therefore he will leave his blood upon him, and his reproach will his YHWH return to

him. When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died.

And now they sin more and more, and have made themselves cast images from their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, let the men that sacrifice kiss the calves.

Therefore they will be as the morning cloud, and as the early dew that passes away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney.

Still I am YHWH Elohim from the land of Egypt, and you will know no elohim but me:

because there is no Savior beside me.

I did know you in the wilderness, in the land of great drought.

According to their pasture, so were they filled; they were filled and their heart was exalted; therefore they have forgotten me. Therefore

I will be to them as a lion:

as a leopard by the way will I observe them:

I will meet them as a bear that is bereaved of her cubs, and will tear the caul of their heart, and there I will devour them like a lion:

the wild animal will tear them.

O Israel, you have destroyed yourself;

but in me is your help.

I will be your king: where is any other that may save you in all your cities? and your judges of whom you said, give me a king and princes? I gave you a king in my anger, and took him away in my wrath. The depravity of Ephraim is bound up; his sin is hidden. The pain of a woman in labor will come upon him: he is an unwise son; because he should not stay long in the place of breach (from the womb) of children. I will ransom them from the power of Sheol; I will ransom them from dying: O death, I will be your plagues; O Sheol, I will be your destruction: repentance will be hidden from my eyes.

Though he is fruitful among his kinship, an East wind will come, the wind of YHWH will come up from the uninhabited land, and his spring will become dry, and his fountain will be dried up:

he will plunder the treasure of all precious vessels.

Chapter 14

Samaria will become desolate;

because she has rebelled against her Elohim:

they will fall by the sword: their infants will be dashed in pieces, and their pregnant women will be ripped up. O Israel, return to YHWH Elohim;

because you have fallen by your depravity. Take with you words and turn to YHWH:

say to him, remove all depravity and receive us graciously: so will we offer the fruit of our lips.

Asshur will not deliver us; we will not ride upon horses: neither will we say anymore to the work of our hands, you are our elohim:

because in you the fatherless find mercy. I will heal their backsliding, I will love them freely: for my nostrils are turned away from him.

I will be as the dew to Israel: he will grow as the lily, and cast forth his roots as Lebanon. His branches will spread and his beauty will be as the olive tree, and his aroma as Lebanon. They that live under his shadow will return; they will be restored as the grain, and grow as the vine: the memorial will be as the wine of Lebanon. Ephraim will say, what have I to do anymore with idols? I have heard him and observed him: I am like a fresh cypress tree, from me is your fruit found.

Who is wise, and he will understand these things?

Chapter 1

Discerning and he will know them?

Because the ways of YHWH are correct, and the righteous will walk in them:

but the rebels will stagger.

The Word of YHWH that came to Joel the son of Pethuel. Hear this, you old men and give ear all you inhabitants of the land.

Has this been in your days, or even in the days of your ancestors? Tell your children of it, and let your children tell their children, and their children another generation.

What the palmerworm has left has the locust eaten; and what the locust has left has the cankerworm eaten;

and what the cankerworm has left has the caterpillar eaten. Awake, you drunkards and weep; and howl, all you drinkers of wine, because of the new wine;

because it is cut off from your mouth.

Because a nation has come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he has the cheek teeth of a great lion.

He has laid my vine waste, and barked my fig tree: he has made it clean bare and cast it away;

its branches are barked to the white. Lament like a virgin girded with sackcloth for the husband of her youth. The Meat-Offering and the Drink-Offering are cut off from the Temple of YHWH; the priests, YHWH's ministers, mourn. The field is wasted, the land mourns; because the corn is wasted: the new wine is dried up, the oil is exhausted. Be ashamed, O you farmers; howl, O you vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig tree droops; the pomegranate tree, the palm tree also and the apple tree, even all the trees of the field are withered: because joy is withered away from the sons of men.

Gird yourselves and lament, you priests:

howl, you ministers of the Altar:

come, lie all night in sackcloth, you ministers of my Elohim:

because the Meat-Offering and the Drink-Offering is withheld from the Temple of your Elohim.

Consecrate yourselves a fast, call a solemn assembly, gather the Elders and all the inhabitants of the land into the Temple of YHWH Elohim, and cry to YHWH, Alas for the day!

For the day of YHWH is at hand, and as a destruction from the Almighty will it come.

Is not the meat cut off before our eyes, yes, joy and gladness from the Temple of our Elohim?

The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the animals groan! The herds of cattle are perplexed, because they have no pasture;

Chapter 2

yes, the flocks of sheep are made desolate. O YHWH, to you will I cry: because the supernatural fire has devoured the pastures of the wilderness, and the flame has burnt all the trees of the field. The animals of the field cry also to you: because the rivers of waters are dried up, and the fire has devoured the pastures of the wilderness. Blow you the ram's horn in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: because the day of YHWH comes, for it is close at hand;

A day of darkness and of gloominess, a day of the cloud-mass and of thick darkness, as the dawn spread upon the mountains.

A great people and a strong;

there has not ever been the like, neither will be anymore after it, even to the years of many generations.

A supernatural fire devours before them; and behind them a flame burns:

the land is as the Garden of Eden before them, and behind them a desolate wilderness;

yes, and nothing will escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains will they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

Before their face the people will be much pained: all faces will gather blackness. They will run like mighty men; they will climb the wall like men of war;

and they will march everyone on his ways,

and they will not break their ranks: Neither will one thrust another; they will walk everyone in its path: and when they fall upon the sword, they will not be wounded. They will run to and fro in the city; they will run upon the wall, they will climb up upon the houses;

they will enter in at the windows like a thief. The earth will quake before them; the skies will tremble:

the sun and the moon will be dark, and the stars will withdraw

their shining. Then YHWH will utter his voice before his army: because his camp is very great: for he is strong that executes his Word:

because the Day of YHWH is great and very terrible; and who can endure it? Therefore now also declares YHWH, turn you even to me with all your heart, and with fasting and with weeping, and with mourning:

And tear your heart and not your garments, and turn to YHWH Elohim: because he is gracious and merciful, slow to anger and of great kindness, and regrets himself of the bad. Who knows if he will return and feel sorry, and leave a blessing behind him; even a Meat-Offering and a Drink-Offering to YHWH your Elohim? Blow the ram's horn in Zion, consecrate a fast, and call a solemn assembly:

Gather the people, consecrate the congregation, assemble the Elders, gather the children and those that suckle the breasts: let the bridegroom leave his chamber, and the bride out of her closet.

Let the priests, the ministers of YHWH weep between the porch and the Altar, and let them say, spare your people, O YHWH, and give not your heritage to reproach so that the heathen should rule over them:

wherefore should they say among the people, where is their Elohim?

Then will YHWH be jealous for his land and pity his people. Yes, YHWH will answer and say to his people, Look, I will send you corn, wine, and oil, and you will be satisfied, and I will no more make you a reproach among the heathen.

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the East Sea.

And his rear part toward the Western Sea, and his stench will come up, and his foul odor will come up, because he has done great things.

Fear not O land; be glad and rejoice: because YHWH will do great things. Be not afraid, you animals of the field: for the pastures of the wilderness will sprout, for the tree bears her fruit, the fig tree and the vine will yield their strength.

Be glad then, you children of Zion and rejoice in YHWH Elohim:

because he has given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the threshing-floors will be full of wheat, and the wine vats will overflow with wine and oil.

And I will restore to you the years that the locust has eaten, the cankerworm and the caterpillar, and the palmerworm, my great army that I sent among you.

And you will eat in plenty and be satisfied, and praise the Name of YHWH Elohim, that has dealt wondrously with you:

and my people will never be ashamed.

And you will know that I am in the center of Israel, and that I am YHWH your Elohim, and none else:

and my people will never be ashamed.

Then it will come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions: And also on the servants and the handmaids in those days I will pour out my spirit. And I will show portents in the cosmos and in the earth, blood, and fire, and pillars of smoke. The sun will be turned into darkness, and the moon into blood, BEFORE the great and the terrible Day of YHWH comes.

And it will come to pass, that whoever will call on the Name of YHWH will be delivered:

Chapter 3

because in Mount Zion and in Jerusalem will be deliverance, as YHWH has said, and the publishers of glad tidings whom YHWH has called. Now observe, in those days and in that time, when I will re-gather the captives of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

And they have cast lots for my people;

and have given a boy for a whore, and sold a girl for wine, that they might drink.

Yes, and what have you to do with me, O Tyre, and Zidon, and all the coasts of Palestine?

Will you render me a repayment?

and if you repay me swiftly and speedily I will return your repayment on your own head;

Because you have taken my silver and my gold, and have carried into your temples my goodly precious things: The children also of Judah and the children of Jerusalem have you sold to the Grecians, that you might remove them far from their border.

Look, I will raise them out of the place where you have sold them, and will return your repayment upon your own head:

And I will sell your sons and your daughters into the hand of the children of Judah, and they will sell them to the Sabeans, to a people far off:

because YHWH has spoken it. Proclaim this among the Gentiles; Prepare for war, wake up the mighty men, let all the men of war draw near;

let them come up:

Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

Assemble yourselves, and come all you heathen, and gather yourselves together all around and cause your mighty ones to come down, O YHWH.

Let the heathen be awakened and come up to the Valley of Jehoshaphat: because there I will sit to judge all the heathen.

Put in the sickle, for the harvest is ripe: come, get you down; for the

press is full, the wine vats overflow; for their wickedness is great. Multitudes, multitudes in the Valley of Decision:

because the Day of YHWH is near in the Valley of Decision. The sun and the moon will be darkened, and the stars will withdraw their shining. YHWH will also roar out of Zion, and utter his Voice from Jerusalem; and the cosmos and the earth will shake: but YHWH will be the hope of his people, and the strength of the children of Israel. So will you know that I am YHWH your Elohim living in Zion, my Holy Mountain: then will Jerusalem be Sacred, and there will no foreigners pass through her anymore.

And it will come to pass in that day, that the mountains will drop down new wine, and the hills will flow with milk.

And all the rivers of Judah will flow with waters, and a fountain will spring forth from the Sanctuary of YHWH, and will water the Valley of Shittim.

Egypt will be a desolation and Edom will be a desolate wilderness, because of the violence against the children of Judah, because they have shed innocent blood in their land.

But Judah will live for the ages, and Jerusalem from generation to generation. Because I will cleanse their blood that I have not cleansed: for YHWH lives in Zion.

Chapter 1

The words of Amos, who was among the herdsmen of Tekoa that he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years

before the earthquake.

And he said, YHWH will roar from Zion and utter his Voice from Jerusalem;

and the habitations of the shepherds will mourn and the top of Carmel will wither.

This is what YHWH declares; For three transgressions of Damascus, and for four, I will not turn away the punishment; because they have threshed Gilead with threshing instruments of iron: But I will send a fire into the house of Hazael that will devour the palaces of Benhadad.

I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the scepter from Beth-Eden:

and the people of Syria will go into captivity to Kir, declares YHWH.

This is what YHWH declares; For three transgressions of Gaza, and for four, I will not turn away the punishment; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a fire on the wall of Gaza that will devour the palaces:

And I will cut off the inhabitant from Ashdod, and him that holds the scepter from Ashkelon, and I will turn my hand against Ekron:

and the remnant of the Philistines will perish declares Adonai YHWH.

This is what YHWH declares;

For three transgressions of Tyrus, and for four, I will not turn away the punishment; because they delivered up the whole captivity to Edom, and remembered not the brotherly treaty:

But I will send a fire on the wall of Tyrus that will devour the palaces. This is what YHWH declares;

For three transgressions of Edom, and for four, I will not turn away the punishment; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his anger at all times: But I will send a fire on Teman that will devour the palaces of Bozrah. This is what YHWH declares; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment; because they have ripped up the women with infant from Gilead, that they might enlarge their border:

But I will kindle a fire in the wall of Rabbah, and it will devour the palaces, with shouting in the day of battle, with a storm in the day of the whirlwind:

And their king will go into captivity, he and his rulers together declares YHWH.

Chapter 2

This is what YHWH declares; For three transgressions of Moab, and for four, I will not turn away the punishment; because he burnt the bones of the king of Edom into lime:

But I will send a fire on Moab,

and it will devour the palaces of Kerioth:

and Moab will die with tumult, with shouting, and with the sound of the ram's horn. And I will cut off the judge from its center, and will kill all the rulers with him declares YHWH.

This is what YHWH declares;

For three transgressions of Judah, and for four, I will not turn away the punishment; because they have despised the Law of YHWH, and have not observed his commandments, and their lies caused them to err, after which their fathers have walked:

But I will send a fire on Judah, and it will devour the palaces of Jerusalem. This is what YHWH declares; For three transgressions of Israel, and for four, I will not turn away the punishment;

because they sold the righteous for silver, and the poor for a pair of shoes; Who are panting for the dust of the earth on the head of the poor.

And the way of the humble they turn aside, and a man and his dad go to the same girl, so as to desecrate my Holy Name.

And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the Temple of their Elohim.

Still I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; still I destroyed his fruit from above, and his roots from beneath.

Also I brought you up from the land of Egypt, and led you 40 years through the uninhabited land, to possess the land of the Amorite.

And I raised up of your sons for prophets, and of your young men for Nazarites.

Is it not even so, O you children of Israel? Declares YHWH.

But you gave the Nazarites wine to drink; and commanded the prophets saying, prophesy not. Look, I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the flight will perish from the swift, and the strong will not strengthen his force, neither will the mighty deliver himself: Neither will he stand that handles the bow;

and he that is swift of foot will not deliver himself:

Chapter 3

neither will he that rides the horse deliver himself.

And he that is courageous among the mighty will flee away naked in that day declares YHWH.

Hear this Word that YHWH has spoken against you, O children of Israel, against the whole family that I brought up from the land of Egypt saying, You only I have known of all the families of the earth:

therefore I will punish you for all your depravities.

Can two walk together except they be agreed?

Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den if he has taken nothing?

Can a bird fall in a snare on the earth where no snare is for him?

Will one take up a snare from the earth and have taken nothing at all?

Will a ram's horn be blown in the city and the people not be afraid? Will there be bad in a city and YHWH has not done it? Certainly Adonai YHWH will do nothing, but he reveals his secret to his slaves the prophets. The lion has roared, who will not fear?

Adonai YHWH has spoken, who can but prophesy? Sound to palaces in Ashdod, and to palaces in the land of Egypt and say:

Be you gathered on the mountains of Samaria, and see many troubles within her, and oppressed ones in her midst.

Because they know not to do right declares YHWH, who store up violence and robbery in their palaces. Therefore declares Adonai YHWH; An adversary there will be even around the land; and he will bring down your strength from you and your palaces will be plundered.

This is what YHWH declares; As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear; so will the children of Israel be taken out that live in Samaria in the corner of a bed, and in Damascus in a couch. Hear you, and testify in the House of Jacob declares Adonai YHWH, the Elohim of Hosts.

That in the day that I will visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar will be cut off and fall to the ground.

And I will strike the winter house with the summer house; and the houses of ivory will perish, and the great houses will have an end

declares YHWH.

Chapter 4

Hear this Word, you heifer of Bashan, that are in the mountain of Samaria that oppress the poor, which crush the needy, which say to their masters, bring, and let us drink.

Adonai YHWH has adjured by his Holiness, that lo, the days will come upon you that he will take you away with hooks,

and your posterity with fishhooks.

And you will go out at the breaches, every cow at what is before her;

and you will cast them into the palace declares YHWH. Enter Beth-El, and transgress, at Gilgal multiply transgression and bring in every morning your sacrifices, every third year your tithes. And perfume with leaven a Thank-Offering, And proclaim willing gifts, sound you! For so you have loved, O children of Israel, an affirmation of Adonai YHWH.

And I also have given you cleanness of teeth in all your cities and want of bread in all your places: still you have not returned to me, declares YHWH.

And also I have withheld the rain from you when there were still three months to the harvest: and I caused it to rain on one city, and caused it not to rain on another city: one piece was rained upon, and the piece where it rained not withered.

So two or three cities wandered to one city, to drink water; but they

were not satisfied: still you have not returned to me declares YHWH.

I have stricken you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the locusts devoured them: still you have not returned to me declares YHWH.

I have sent among you the pestilence after the manner of Egypt: your young men I have killed with the sword, and have taken away your horses. And I have made the stink of your camps to come up into your nostrils: still you have not returned to me, declares YHWH.

I have overthrown some of you, as Elohim overthrew Sodom and Gomorrah, and you were as a firebrand plucked out of the burning:

still you have not returned to me, declares YHWH.

Therefore this is what I will do to you, O Israel: and because I will do this to you, prepare to meet your Elohim O Israel.

Chapter 5

For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Messiah, forming the morning and the darkness, and mounting on the high places of the earth, YHWH Elohim, Almighty is his name.

Hear this Word that I take up against you, even a dirge, O House of Israel.

The virgin of Israel is fallen; she will no more rise:

she is forsaken upon her land; there is none to raise her up. Because this is what Adonai YHWH declares; The city that went out by 1000 will leave by 100, and what went out by 100 will leave by 10, to the House of Israel. Because this is what YHWH declares to the House of Israel, Inquire you of me and you will live:

But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba:

for Gilgal will certainly go into captivity, and Bethel will come to trouble.

Inquire of YHWH and you will live;

unless he devours like supernatural fire in the House of Joseph, and devours it, and there is none to extinguish it in Bethel.

You who turn judgment to wormwood and leave off righteousness in the land, inquire of him that fashioned the seven stars (Pleiades)

and Orion, and turned the shadow of darkness into the morning, and makes the day dark with night:

that calls for the waters of the sea, and pours them out upon the face of the earth: YHWH is his Name. Who is brightening up the ruined against the strong and the violent against a fortress comes. They hate him that judges in the gate and they abhor him that speaks soundly.

Therefore because you trample upon the poor, and you take from him burdens of wheat: you have built houses of quarried stone, but you will not live in them;

you have planted precious vineyards, but you will not drink wine from them.

Because I know your manifold rebellions and your numerous sins: they distress the righteous, they take a bribe, and they turn aside the poor in the gate from their rights. Therefore the prudent will be silent in that time, because it is an evil time. Inquire of good, and not bad, that you may live: and so YHWH, the Elohim of Hosts, will be with you as you have spoken.

Hate the bad and love the good, and establish judgment in the gate:

it may be that YHWH Elohim of Hosts will be gracious to the remnant of Joseph.

Therefore YHWH, the Elohim of Hosts, Adonai declares this;

Wailing will be in all streets; and they will say in all the highways, Alas! And they will call the farmers to mourning, and such as are talented of dirges to wailing. And in all vineyards will be wailing: because I will pass through you declares YHWH. Woe to you that desire the day of YHWH! To what end is it for you? The day of YHWH is darkness, and not light.

As if a man did flee from a lion and a bear met him;

or went into the house and leaned his hand on the wall, and a snake bit him.

Will not the day of YHWH be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your holidays, and I will not be refreshed in your solemn assemblies.

Though you offer me whole Burnt-Offerings and your Meat-Offerings, I will not accept them:

neither will I regard the Peace-Offerings of your fattened animals.

Take away from me the sounds of your songs;

because I will not hear the melody of your musical instruments.

But let judgment run down as waters and righteousness as a mighty stream.

Have you offered to me sacrifices and offerings in the uninhabited land 40 years, O House of Israel?

Chapter 6

But you have borne the tabernacle of your Moloch and Chiun your images, the star of your elohim that you made to yourselves. Therefore I will cause you to go into captivity beyond Damascus declares YHWH, whose Name is Elohim of Hosts. Woe to them that are at ease in Zion and trust in the mountain of Samaria, that are named chief of the nations, to whom the House of Israel came!

Pass you to Calneh, and see;

and from there go to Hamath the great: then go down to Gath of the Philistines: are they better than these kingdoms? Or their border greater than your border? You that put far away the bad day, and cause the seat of violence to come near;

That lie on beds of ivory and stretch themselves on their couches, and eat the lambs out of the flock, and the calves out of the midst of

the stall;

That chant to the sound of the guitar, and invent to themselves instruments of music like David;

That drink wine in bowls, and anoint themselves with the chief ointments:

but they are not grieved for the affliction of Joseph.

Therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be removed.

Adonai YHWH has adjured by himself declares YHWH, the Elohim of Hosts, I abhor the excellency of Jacob and hate his palaces: therefore I will deliver up the city with all that is in it. And it will come to pass, if there remain ten men in one house that they will die.

And a man's uncle will take him up and he that burns him, to bring out the bones out of the house, and will say to him that is by the sides of the house, Is there yet any with you?

And he will say, no.

Then will he say, hold your tongue: because we may not make mention of the Name of YHWH.

For lo, YHWH commands and he will strike the great house with breaches, and the little house with clefts.

Will horses run upon the rock? Will one plow there with oxen? For you have turned judgment into gall and the fruit of righteousness into hemlock: O you who are rejoicing at nothing, who are saying,

have we not by our strength taken to ourselves horns? But look, I will raise up against you a nation, O House of Israel, declares YHWH the Elohim of Hosts; and they will afflict you from the entering in of Hemath to the river of the wilderness.

Chapter 7

Thus has Adonai YHWH showed me, and lo, He is forming locusts at the beginning of the ascending of the latter growth, and lo, the latter growth is after the mows of the king.

And it came to pass that when they had made an end of eating the grass of the land, then I said, O Adonai YHWH, forgive I beseech you:

by whom will Jacob arise?

Because he is insignificant.

YHWH was sorry for this:

It will not be declares YHWH. This is what Adonai YHWH showed to me:

and see, Adonai YHWH called to contend by fire, and it devoured the great deep and was consuming up the land.

Then I said, O Adonai YHWH, cease I beseech you: by who will Jacob arise? Because he is insignificant. YHWH was sorry for this: This also will not be declares Adonai YHWH. This he showed me: and see, Adonai stood on a wall made by a plumb-line, with a plumb-line in his hand. And YHWH said to me, Amos, what do you see? And I replied, a plumb-line. Then declared Adonai, Look, I will

set a plumb-line in the center of my people Israel: I will not again pass by them anymore:

And the worship places of Isaac will be desolate, and the sanctuaries of Israel will be laid waste; and I will rise against the House of Jeroboam with the sword.

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel saying, Amos has conspired against you among the House of Israel:

the land is not able to bear all his words.

Because this is what Amos says, Jeroboam will die by the sword and Israel will certainly be led away captive out of their own land.

Also Amaziah said to Amos, O you seer, go, escape away to the land of Judah and there eat food and prophesy there:

But prophesy not again anymore at Bethel:

because it is the king's sanctuary and it is the king's court.

Then Amos answered and said to Amaziah, I was no prophet, neither was I a prophet's son;

but I was a herdsman, and a gatherer of sycamore fruit: And YHWH took me as I followed the flock, and YHWH said to me, Go, prophesy to my people Israel. Now therefore hear the Word of YHWH: You say, prophesy not against Israel and drop not your word against the House of Isaac.

Chapter 8

Therefore this is what YHWH declares; Your woman will be a

prostitute in the city, and your sons and daughters will fall by the sword, and your land will be divided by measuring line. And you will die in a polluted land: and Israel will certainly go into captivity out of his land. This is what Adonai YHWH has revealed to me: Now see, a basket of summer fruit.

And he said, Amos, what do you see? And I replied, a basket of summer fruit. Then YHWH declared to me, the end has come upon my people of Israel; I will not again pass by them anymore.

And the songs of the Temple will be wailing in that day declares Adonai YHWH:

there will be many dead bodies in every place; they will cast them out with silence. Hear this, O you that swallow up the poor, even to make the poor of the land to fail

saying, when will the new moon be gone so

that we may sell corn?

And the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit?

That we may buy the poor for silver and the poor for a pair of shoes; yes, and sell the refuse of the wheat? YHWH has adjured by the Excellency of Jacob, Certainly I will never forget any of their works. Will not the land tremble for this, and every one mourn that lives in it?

And it will rise up wholly as a flood; and it will be cast out and drowned, as by the flood of Egypt. And it will come to pass in that day declares Adonai YHWH, that I will cause the sun to go in at

noon and I will darken the earth in the clear day:

And I will turn your holidays into mourning, and all your songs into a dirge.

And I will bring up sackcloth on all loins, and baldness on every head; and I will make it as the mourning of an only son, and the end of it as a bitter day. Look, the days come declares Adonai YHWH, that I will send a famine in the land, not a famine of food, nor a thirst for water, but of hearing the Words of YHWH:

And they will wander from sea to sea, and from the North even to the East, they will run to and fro to seek the Word of YHWH, and will not find it.

In that day will the fair virgins and young men faint for thirst.

They that swear by the sin of Samaria and say, your elohim O Dan, lives;

Chapter 9

and the manner of Beersheba lives; even they will fall and never rise up again. I have seen Adonai standing by the Altar and he declares:

Strike the capital and the thresholds shake, and cut them off by the head, all of them. And their posterity with a sword I do kill, he that flees of them will not flee away, and he that escapes of them, shall not make good his escape. Though they hide themselves in the mansion of the dead, thence my hand will drag them up. And though they climb up to the cosmos, thence I will bring them down.

And though they hide themselves in the top of Carmel, I will search and take them out from there; and though they are hidden from my sight in the bottom of the sea, there will I command the serpent, and he will bite them:

And though they go into captivity before their enemies, there will I command the sword, and it will kill them:

and I will set my eyes on them for bad and not for good. And Adonai YHWH of Hosts is he that touches the land, and it will melt and all that live in it will mourn: and it will rise up wholly like a flood; and will be drowned, as by the flood of Egypt.

It is he that builds his stairs in the cosmos, and has founded his troop in the earth; he that calls for the waters of the sea, and pours them out upon the surface of the earth: YHWH is his Name.

Are you not as children of the Ethiopians to me O children of Israel?

Declares YHWH. Have I not brought up Israel from the land of Egypt? And the Philistines from Caphtor and the Syrians from Kir? Look, the eyes of Adonai YHWH are upon the sinful kingdom, and I will destroy it from off the surface of the earth; saving that I will not annihilate the House of Jacob declares YHWH.

For lo, I will command and I will sift the House of Israel among all nations, like as grain is sifted in a sieve, still a pouch [worth of grain] will not fall on the ground.

All the sinners of my people will die by the sword that say, The bad will not overtake nor prevent us.

In that day I will raise up the pavilion of David that is fallen, and

wall up the breaches;

and I will raise up his ruins, and I will rebuild it as in the days of old:

That they may possess the remnant of Edom, and of all the heathen that are called by my Name, declares YHWH that does this. Watch, the days come declares YHWH, that the plowman will overtake the reaper, and the treader of grapes him that sows seed; and the hill country will distill sweet wine, and all the hills will melt.

And I will restore the captivity of my people of Israel, and they will build the waste cities and inhabit them; and they will plant vineyards and drink its wine; they will also make gardens and eat its produce.

And I will plant them on their land, and they will no more be pulled up out of their land that I have given them declares YHWH Elohim.

Chapter 1

The vision of Obadiah.

This is what Adonai YHWH declares concerning Edom; We have heard a rumor from YHWH, and an ambassador is sent among the heathen, Arise, and let us rise up against her in battle. Look, I have made you small among the heathen: you are greatly despised.

The pride of your heart has deceived you, you that live in the clefts of the rock, whose habitation is high; that says in his heart, who will bring me down to the ground?

Though you exalt yourself as the eagle, and though you set your

nest among the stars, there I will bring you down declares YHWH.

If thieves came to you, if robbers by night, (

how are you cut off)! Would they not have stolen until they had enough? If the grape gatherers came to you, would they not leave some grapes? How are the things of Esau searched out! How are his hidden things sought up!

All the men of your confederacy have brought you even to the border:

the men that were at peace with you have deceived you, and prevailed against you; they that eat your food have laid a wound under you: there is no understanding in him. Will I not in that day declares YHWH, even destroy the wise ones out of Edom and understanding out of the Mount of Esau?

And your mighty men, O Teman will be dismayed, to the end that everyone from the Mount of Esau may be cut off by slaughter.

Because of your violence against your brother Jacob, shame will cover you, and you will be cut off for the ages.

In the day that you stood on the other side, in the day that the foreigners carried away captive his forces, and foreigners entered into his gates and cast lots upon Jerusalem, even you were as one of them.

But you should not have looked on the day of your brother in the day that he became a foreigner;

neither should you have rejoiced over the children of Judah in the

day of their destruction; neither should you have spoken proudly in the day of distress.

You should not have entered into the gate of my people in the day of their calamity; yes, you should not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

Neither should you have stood in the crossroads, to cut off those of his that did escape;

neither should you have delivered up those of his that did remain in the day of distress. Because the Day of YHWH is near upon all the heathen: as you have done, it will be done to you: your reward will return upon your own head. Because as you have drunk upon my Holy Mountain, so will all the heathen drink continually, yes, they will drink and they will swallow down, and they will be as though they had not existed.

But upon Mount Zion will be deliverance and there will be Holiness;

and the House of Jacob will possess their possessions. And the House of Jacob will be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they will kindle in them and devour them. And there will not be any remaining from the House of Esau; because YHWH has spoken it.

And they of the South will possess the Mount of Esau; and they of the plain the Philistines: and they will possess the fields of Ephraim, and the fields of Samaria: and Benjamin will possess Gilead.

And the captivity of this Host from the children of Israel will

possess that of the Canaanites, even to Zarephath;

and the captivity of Jerusalem that is in Sepharad, will possess the cities of the South.

And saviors will come up on Mount Zion to judge the Mount of Esau;

and the kingdom will be YHWH's. Now the Word of YHWH came to Jonah the son of Amittai saying, Get up, go to Nineveh, that great city and cry against it, because their badness has come up before me.

But Jonah got up to flee to Tarshish from the presence of YHWH and went down to Joppa.

And he found a ship going to Tarshish, so he paid the fare and went down into it, to go with them to Tarshish from the presence of YHWH. But YHWH sent out a great wind into the sea and there was a mighty storm in the sea, so that the ship was likely to be broken.

Then the mariners were afraid, and cried everyone to his elohim, and cast out the articles that were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said to him, how come you rest O sleeper? Get up and call on your elohim, if so be that elohim will think on us so that we do not perish.

And they said everyone to his mate, come, and let us cast lots so that we may know for whose cause this badness is upon us.

So they cast lots and the lot fell on Jonah. Then they said to him, tell us we ask you, for what cause has this badness come on us; what is your occupation? And where do you come from? What is your country? And of what people are you?

And he replied to them, I am a Hebrew; and I fear YHWH, the Elohim of the cosmos that has made the sea and the dry land.

Then were the men exceedingly afraid and said to him, why have you done this?

Because the men knew that he fled from the presence of YHWH, because he had told them. Then they said to him, what will we do for you so that the sea may be calm to us? Because the seas moved and were raging.

And he replied to them, take me up and cast me out into the sea; so will the sea be calm for you: because I know that for my sake this great storm is upon you.

Nevertheless the men rowed hard to bring it to the land;

but they could not: because the sea moved, and was raging against them. Therefore they cried to YHWH and said, we beseech you O YHWH, we beseech you, let us not perish for this man's life, and lay not upon us innocent blood: because you O YHWH, have done as it pleased you.

So they took up Jonah, and cast him out into the sea: and the sea ceased from her raging.

Then the men feared YHWH exceedingly and offered a sacrifice to YHWH, and made votive-offerings.

Now YHWH had prepared a large fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Chapter 2

Then Jonah prayed to YHWH his Elohim out of the fish's belly

and said, I cried by reason of my affliction to YHWH, and he heard me;

out of the belly of Sheol I cried, and you heard my voice. Because you had cast me into the deep sea, in the midst of the seas; and the floods compassed me all around: all your breakers and your waves passed over me.

Then I said, I am cast out of your sight; still I will look again toward your Holy Temple.

The waters surrounded me about, even to my breath: the depth closed around about me, the seaweed was wrapped around my head.

I went down to the bottoms of the mountains; the earth with her bars were around me for the ages: still you have brought up my life from the pit, O YHWH my Elohim.

When my life fainted within me I remembered YHWH:

and my prayer came to you, into your Holy Temple. They that observe lying vanities forsake their own mercy.

But I will sacrifice to you with the voice of thanksgiving;

I will pay what I have vowed. Deliverance is from YHWH. Then

YHWH spoke to the fish, and it vomited out Jonah on the dry land.

Chapter 3

And the Word of YHWH came to Jonah the second time saying, Get up, go to Nineveh, that great city and proclaim to it the proclamation that I command you.

So Jonah arose and went to Nineveh according to the Word of YHWH.

Now Nineveh was an exceedingly great city of three days' journey.

Then Jonah began to enter into the city a day's journey, and he cried and said, Yet in 40 days and Nineveh will be overthrown.

So the people of Nineveh believed Elohim, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them.

Because word came to the king of Nineveh, and he arose from his throne and he laid his robe from him, and covered himself with sackcloth and sat in ashes.

And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles saying, let neither man or animal, herd or flock taste anything: let them not feed nor drink water:

But let man and animal be covered with sackcloth, and cry mightily to Elohim: yes, let them turn everyone from his bad ways, and from the violence that is in their hands.

Who can tell if Elohim will turn and change his mind, and turn away from his fierce anger so that we do not perish?

And Elohim saw their works, that they turned from their bad ways;

Chapter 4

and Elohim changed his mind of the badness, that he had said that he would do to them, and he did it not. But it displeased Jonah exceedingly, and he was very angry.

And he prayed to YHWH and said, I pray you, O YHWH, was not this my saying when I was still in my country?

Therefore I fled before to Tarshish:

because I knew that you are a gracious Elohim and merciful, slow to anger and of great kindness, and you regret of the badness. Therefore now, O YHWH, take, I beseech you, my life from me; because it is better for me to die than to live. Then YHWH replied, Are you doing good to be angry?

So Jonah went out of the city, and sat on the east side of the city

and there made him a booth, and sat under it in the shadow, until he might see what would become of the city.

Then YHWH Elohim prepared a gourd, and made it to come up over Jonah so that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But Elohim prepared a worm when the morning dawned the next day and it attacked the gourd so that it withered.

And it came to pass when the sun did arise, that Elohim prepared a vehement East wind;

and the sun beat on the head of Jonah so that he fainted, and wished in himself to die and said, it is better for me to die than to live.

Then Elohim said to Jonah, Are you doing good to be angry for the gourd? And he replied, I do well to be angry, even to death. Then YHWH replied to him, You have had pity on the gourd for which you have not labored, neither made it grow; that came up in a night, and perished in a night:

And should I not spare Nineveh, that great city in which are more than 120,000 persons that cannot discern between their right hand and their left hand; and also much cattle?

Chapter 1

The Word of YHWH that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah that he saw concerning Samaria and Jerusalem.

Hear all you people;

listen O earth, and all that are in it: and let Adonai YHWH be witness against you, Adonai from his Holy Temple. For observe, YHWH comes out of his Standing Place and will come down, and march upon the worship places of the earth.

And the mountains will be liquefied under him and the valleys will be broken up, as wax before the fire, and as the waters that are poured down a steep place.

For the rebellion of Jacob is all this, and for the sins of the House of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the worship places of Judah? Are they not Jerusalem?

Therefore I will make Samaria as a ruined heap of the field, and as plantings of a vineyard: and I will pour down the stones into the valley, and I will uncover its foundations.

And all the graven images will be beaten to pieces, and all the hire of prostitutes will be burnt with the fire, and all the idols will I lay desolate. Because she gathered it of the hire of a prostitute, and they will return to the hire of a prostitute.

Therefore I will mourn and wail, I will go stripped and naked:

I will make a wailing like the sea serpent and mourning as the owls, because her wound is incurable;

for it is come to Judah; he is come to the gate of my people, even to Jerusalem. Declare it not at Gath, weep not at all: in the house of Aphrah roll yourself in the dust.

Pass you away, you inhabitant of Saphir, having your shame naked:

the inhabitant of Zaanan came not out in the mourning of Bethezel; he will receive of you his standing ground. Because the inhabitant of Maroth waited carefully for good: but badness came down from YHWH to the gate of Jerusalem.

O you inhabitant of Lachish, bind the chariot to the swift animal:

she is the beginning of the sin to the daughter of Zion:

because the rebellions of Israel were found in you.

Therefore you will give presents to Moreshethgath: the houses of Achzib will be a deception to the kings of Israel. Still I will bring an heir to you, O inhabitant of Mareshah: he will come to Adullam the glory of Israel. Shave your heads in mourning for the children in whom you fancy; make yourselves as bald as the eagle, for they will go from you into exile.

Chapter 2

Woe to them that legislate sorrow and work distress upon their beds! when the morning is light, they practice law, because it is in the power of their hand.

And they covet fields, and seize them by plunder;

and houses by taking them away: so they violate a man and his house, even a man and his possessions. Therefore this is what YHWH declares; Look, against these aristocrats I will devise bad, from which you will not remove your necks; neither will you go haughtily: because this time is evil.

In that day will one take up a parable against you, and wail with a mournful song and say, We are utterly plundered:

the portion of my people has been measured out on a [time]-line, and there was none to hinder him so as to turn him back;

your fields have been divided. Weep not bitterly, nor let tears be shed for theses things, for he will not remove the reproaches.

O you that are named the House of Jacob, is the spirit of YHWH vexed? Are these his practices? do not my Words do good to him that walks correctly?

Even of late my people are risen up as an enemy:

From the outer garment the honorable ornament [of service] you strip off, to remove hope in the conflict, you who are retreating from dispute.

The women of my people have you cast out from their comfortable houses;

from their children you have taken away my glory for the ages. Arise you and depart; because this is no place for you: because it has become the impurity of lustful and luxurious living, it will deal corruptly with you, even with a painful measured portion. If a man walking in the spirit and falsehood does lie saying,

I will prophesy to you of wine and of strong drink; he will even be the prophet of this people. I will certainly assemble, O Jacob, all of you; I will certainly gather the remnant of Israel; I will place them together as the sheep of Bozrah, as the flock in the midst of their fold: they will make a great murmuring by reason of the multitude of men. Gone up has

the breaker before them, they have broken through, yes, they pass through the gate, yes, they go out through it.

Chapter 3

And pass on does their king before them, and YHWH at their head!

And I said, hear I ask you, O heads of Jacob and you rulers of the House of Israel;

Is it not for you to know litigation?

Who hate the good and love the bad; who seize their hides from off them, and their food from off their bones;

Who also eat the food of my people and stripe their hides from off them; and they break up their substance, and chop them in pieces, as for the pot and as flesh within the caldron. Then will they cry to YHWH but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their practices. This is what YHWH declares concerning the speakers that make my people err, that bite with their teeth and cry, peace; and he that puts not into their mouths, they even prepare war against him.

Therefore night will be to you, that you will not have a vision;

and it will be dark to you so that you will not divine;

and the sun will go down over the speakers, and the day will be dark over them.

Then will the seers be ashamed and the diviners confounded:

yes, they will all cover their lips; because there is no answer of Elohim.

But truly I am full of power by the Spirit of YHWH, and of judgment and of might, to declare to Jacob his rebellion and to Israel his sin.

Hear this, I ask you, you chiefs of the House of Jacob, and rulers of the House of Israel that do abominable litigation, and pervert all equity. They build up Zion with blood, and Jerusalem with injustice. The chiefs govern for a bribe, and the ministers teach for

hire, and the prophets divine for money: yet will they lean upon YHWH and say, Is not YHWH among us? No bad can come upon us. Therefore will Zion for your sake be plowed as a field, and Jerusalem will become ruined heaps, and the Temple hill as the high places of the forest.

Chapter 4

But in the Last Days it will come to pass, that the hill of the Sanctuary of YHWH will be established in the top of the mountains, and it will be exalted above the hills; and people will flow to it.

And many nations will come and say, Come, and let us go up to the Mountain of YHWH, and to the Sanctuary of the Elohim of Jacob.

And he will teach us of his ways and we will walk in his paths:

because the Torah will go out from Zion, and the Word of YHWH from Jerusalem. And he will judge among many people, and rebuke strong nations afar off;

and they will beat their swords into plowshares, and their spears into pruning-hooks: nation will not lift up a sword against nation, neither will they learn war anymore.

But they will sit everyone under their vine and under their fig tree; and none will make them afraid: because the mouth of YHWH of Hosts has spoken it. Because all people will walk everyone in the name of his elohim, and we will walk in the Name of YHWH Elohim for the ages of ages. In that day declares YHWH, will I assemble her that is lame, and I will gather her that is driven out and her that I have afflicted;

And I will make her that is lame a remnant, and her that was cast far off a strong nation: and YHWH will reign over them in Mount Zion from now and even for the ages.

And you, O tower of the flock, the stronghold of the daughter of Zion, to you will it come, even the former dominion;

the kingdom will come to the daughter of Jerusalem. Now why do you cry out aloud? Is there no king in you? Is your counselor killed? Because pains have overtaken you as a woman in labor.

Be in pain, and in labor to bring forth, O daughter of Zion, like a woman in labor:

because now you will go out of the city, and you will live in the field and you will go to Babylon.

There you will be delivered; YHWH will ransom you from the hand of your enemies. Now also many nations are gathered against you that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of YHWH, neither understand they his counsel: because he will gather them as the sheaves into the threshing-floor.

Arise and thresh, O daughter of Zion:

Chapter 5

because I will make your horn iron and I will make your hoofs brass: and you will beat in pieces many people: and I will consecrate their gain to YHWH, and their substance to the Master of the whole earth. Now gather yourself in troops, O daughter of troops: he had laid siege against us: they will kill the Governor of

Israel with a club upon the jaw.

But you, Bethlehem Ephratah, though you are little among the thousands of Judah, out of you, shall Mine come forth, that is to be the chief of Israel; whose goings forth have been from of old, from the days of age-past time.

Therefore will he give them up until the time that she that labors has engendered.

Then the remnant of his brothers will return to the children of Israel. Then he will stand and feed in the strength of YHWH, in the majesty of the Name of YHWH his Elohim; and they will remain: for now will he be great unto the ends of the earth.

And this one will be the peace, when the Assyrian will come into our land: and when he will tread in our palaces, then will we raise against him seven shepherds, and eight principal men.

And they will waste the land of Assyria with the sword, and the land of Nimrod in its entrances: then will he deliver us from the Assyrian, when he comes into our land, and when he treads within our borders.

And the remnant of Jacob will be in the midst of many people as a dew from YHWH, as the showers upon the grass that lingers not for man, nor waits for the sons of men.

And the remnant of Jacob will be among the Gentiles in the midst of many people as a lion among the animals of the forest, as a young lion among the flocks of sheep.

Who, if he goes through, both treads down and tears in pieces, and

none can deliver.

Your hand will be lifted up upon your adversaries, and all your enemies will be cut off.

Then it will come to pass in that day declares YHWH, that I will cut off your horses out of the midst of you and I will destroy your chariots:

And I will cut off the cities of your land and throw down all your strongholds: And I will cut off sorcery out of your hand; and you will have no more soothsayers:

Your graven images will I also cut off, and your standing images, out of the middle of you;

and you will no more worship the work of your hands.

And I will pluck up your groves out of the middle of you:

Chapter 6

so I will destroy your cities. And I will execute vengeance in anger and fury on the heathen, such as they have not heard. Hear now what YHWH declares; arise, contend before the mountains and let the hills hear your voice.

Hear you O mountains, YHWH's controversy, and you strong foundations of the earth:

because YHWH has a controversy with his people and he will plead with Israel.

O my people what have I done to you? And where have I wearied

you? Testify against me. Because I brought you up out of the land of Egypt and ransomed you out of the house of slaves; and I sent before you Moses, Aaron, and Miriam.

O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim to Gilgal;

that you may know the righteousness of YHWH.

With what will I come before YHWH, and bow myself before the High Elohim? Will I come before him with whole Burnt-Offerings, with calves of a year old? Will YHWH be pleased with thousands of rams, or with 10,000 of rivers of oil? Will I give my firstborn for my transgression, the fruit of my body for the sin of my life?

He has shown you O man, what is good;

and what does YHWH require of you, but to do justly, and to love goodness, and to walk humbly with your Elohim?

YHWH's Voice cries to the city, and the man of wisdom will see your Name:

obey you the Branch, and who has appointed him?

Are there still the treasures of wickedness in the house of the wicked, and the wasting measure that is abominable?

Will I count them pure with the wicked balances, and with the bag of deceitful weights?

Because the rich men are full of violence and the inhabitants have spoken lies, and their tongue is deceitful in their mouth. Therefore I

will also make you sick in scourging you, in making you desolate because of your sins.

You will eat but not be satisfied; and your casting down will be in the middle of you; and you will take hold, but will not deliver;

and what you deliver will I give up to the sword. You will sow but you will not reap; you will tread the olives but you will not anoint yourself with oil; and sweet wine, but will not drink wine. because the statutes of Omri are observed, and all the works of the House of Ahab, and you walk in their counsels; that I should make you a desolation, and the inhabitants a hissing: therefore you will bear the reproach of my people.

Chapter 7

Woe is me!

because I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: I desired the first ripened fruit. The faithful are perished out of the land: and there is none upright among mankind: they all lie in wait for blood; they hunt everyone his brother with a [Inter] net.

That they may commit crimes with both hands earnestly, the ruler asks, and the judge asks for a bribe; and the distinguished, he utters his mischievous desire: so they weave together.

The best of them are as a brier:

the most upright are sharper than a thorn hedge: the day of your watchmen and your visitation comes; now will be their perplexity. Trust not in a friend, put not your confidence in a friend: guard the

doors of your mouth from her that lies in your bosom.

For the son dishonors the dad, the daughter rises up against her mother, the daughter in law against her mother in law;

a man's enemies are the people of his own house. In YHWH I do watch, I will wait for the Elohim of my deliverance: my Elohim will hear me.

Rejoice not against me, O my enemy: when I fall, I will arise; when I sit in darkness, YHWH will be a Light to me.

I will bear the indignation of YHWH because I have sinned against him, until he pleads my cause and executes judgment for me: he will bring me out to the Light, and I will see his righteousness.

Then she that is my enemy will see it, and shame will cover her that said to me, Where is YHWH your Elohim?

my eyes will see her: now will she be trampled down as the mire of the streets. In the day that your walls are to be rebuilt, in that day - removed is the limit.

In that day also he will come even to you from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea and from mountain to mountain.

Notwithstanding the earth will be desolate because of them that live in it, because of the fruit of their practices.

Shepherd your people with your Branch, the flock of your heritage that live solitarily in the forest, in the middle of Carmel:

let them feed in Bashan and Gilead, as in the days of old. According

to the days of your coming out of the land of Egypt I will reveal to him extraordinary things.

The nations will see and be confounded at all their might:

they will lay their hand on their mouth, their ears will be deaf. They will lick the dust like a snake, they will move out of their holes [tunnels] like worms from the ground: they will be trembling of YHWH Elohim, and will fear because of you.

Who is an Elohim like you, that pardons depravity and passes over the transgression of the remnant of his heritage? He has not retained for antiquity his anger, Because He, He delights in kindness.

He will turn again, he will have compassion on us;

he will subdue our depravities;

Chapter 1

and you will cast all their sins into the depths of the sea. You will perform the Truth to Jacob, and the mercy to Abraham that you have adjured to our ancestors from the days of old. The burden of Nineveh. The scroll of the vision of Nahum the Elkoshite.

Elohim is jealous and YHWH takes vengeance;

YHWH avenges and is dominate;

YHWH will take vengeance on his adversaries, and he reserves wrath for his enemies. YHWH is slow to anger and great in power, and will not at all clear the wicked: YHWH has his way in the

hurricane and in the storm, and the cloud-mass on the ground is his footing. He rebukes the sea and makes it dry, and dries up all the rivers: Bashan [Syria] withers and Carmel [Haifa], and the flourishing of Lebanon fails.

The mountains quake at him, and the hills liquefy, and the earth is burnt at his presence, yes, the world and all that live in it.

Who can stand before his indignation?

And who can abide in the heat of his anger?

His fury rages like supernatural fire, and the rocks are thrown down by him.

YHWH is good, a stronghold in the day of trouble; and he knows them that seek refuge in him.

And with a flood passing over, an end he makes of its place, and his enemies does the darkness pursue.

What do you imagine against YHWH? He will make a termination: affliction will not rise up the second time.

Because while rulers are perplexed, and with their drink are drunken, they have been consumed as stubble fully dried. There is one that comes out from you that plots bad against YHWH, a worthless counselor.

This is what YHWH declares; Though they are quiet, and likewise many, still will they be cut down, when he will pass through. Though I have afflicted you, I will afflict you no more. Because now I will break his yoke from off you and will burst your bonds apart.

And YHWH has given a commandment concerning you, that no more of your name is sown: out of the house of your elohim will I cut off the graven image

and the cast image:

I will make your grave, because you are vile. Watch upon the mountains the feet of him that brings Good News, that publishes peace! O Judah, observe your festival-gatherings, complete your vows: because the worthless [terrorist] will no more pass through you; he is dashed to pieces.

Chapter 2

He that dashes in pieces has come up before your face:

guard the stronghold, watch the way, make your loins strong, fortify your power mightily. Because YHWH has turned away the excellency of Jacob, as the excellency of Israel: because the wasters have emptied them out, and destroyed their branch.

The shield of his mighty men is made red, the valiant men are in scarlet:

the chariots will be with flaming torches in the day of his preparation, and the fir trees will be terribly shaken.

The chariots will rage in the streets, they will jostle one against another in the broad ways:

they will seem like torches, they will run like the lightnings. He will remember his Great One: they will stumble in their walk; they will hurry to the wall, yet the storming cover [Iron Dome] is prepared.

The gates of the rivers will be opened, and the palace will be dissolved.

And Huzzab will be led away captive, she will be brought up, and her maids will lead her as with the voice of doves, playing timbrel on their breasts.

But Nineveh is of old like a pool of water:

still they will flee away. Stand, stand, will they cry; but none will look back. Seize you silver, seize you gold, and there is no end to the prepared things, to the abundance of all desirable vessels.

She is empty and void, and waste: and the heart melts and the knees hit together, and much pain is in all loins, and the faces of them all gather heat.

Where is the living place of the lions, and the feeding place of the young lions, where the lion, even the old lion walked, and the lion's cubs, and none made them afraid?

The lion did tear in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with prey, and his dens with torn animals.

Look, I am against you declares YHWH of Hosts, and I will burn her chariots in the smoke, and the sword will devour your young lions:

Chapter 3

and I will cut off your prey from the land, and the voice of your messengers will no more be heard.

Woe to the bloody city! It is all full of lies and robbery; the prey departs not; The sound of a whip, and the noise of the rattling of the wheels, and of the rushing horses [motorized vehicles], and of the jumping chariots [aircraft].

The horseman lift up both the bright sword and the glittering spear: and there is an increase of killed, and a great number of corpses; and there is no end of their corpses; they stumble on their corpses:

Because of the increase of the prostitution from the well favored whore, the mistress of sorcery that sells nations through her prostitution, and families through her witchcraft.

See, I am against you declares YHWH of Hosts;

and I will discover your skirts upon your face, and I will show the nations your nakedness, and the kingdoms your shame.

And I will cast detestable things on you, and make you foolish and will set you as a spectacle.

Then it will come to pass that all they that look on you will flee from you, and say, Nineveh is laid waste:

who will bemoan her? Where will I find comforters for you?

Are you better than populous No, that was situated among the rivers, which had the waters around it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite;

Put and Lubim were your helpers. Still was she carried away, she went into captivity: her young children also were dashed in pieces

at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains. You also will be drunken: you will be hidden, you also will seek strength because of the enemy.

All your strongholds will be like fig trees with the first ripened figs:

if they are shaken, they will even fall into the mouth of the eater.

Look, your people in the middle of you are women:

the gates of your land will be set wide open to your enemies: the fire will devour your city gates. Draw waters for the siege, fortify your strongholds:

go into clay, and tread the mortar, make strong the brick kiln. There will the fire devour you; the sword will cut you off, it will eat you up like the cankerworm: make yourself many as the cankerworm, make yourself many as the locusts. You have increased your merchants above the stars of the cosmos: the cankerworm spoils, and flies away.

Your crowned are as the locusts, and your captains as the great grasshoppers that camp in the hedges in the cold day, but when the sun arises they flee away, and their place is not known where they are.

Your shepherds slumber, O king of Assyria: your nobles will live in the dust: your people are scattered upon the mountains, and no man gathers them.

There is no healing of your bruise;

Chapter 1

your wound is become diseased:

all that hear the report about you will clap the hands over you:

For over whom did not your wickedness pass continually? The burden that Habakkuk the prophet did see. O YHWH, how long will I cry, and you will not hear! Even cry out to you of violence, and you will not save! Why do you show me trouble and cause me to see mischief? Because plundering and violence are before me: And there is strife, and contention does lift itself up.

Therefore the law is feeble and litigation will never go out, because the wicked will surround the righteous, therefore twisted litigation comes out.

Observe you among the heathen and regard, and wonder marvelously: because I will work a work in your days that you will not believe, though it is told you.

For lo, I raise up the Chaldeans, that bitter and hasty nation that will march through the breadth of the land, to possess the living places that are not theirs.

They are terrible and dreadful: their judgment and their dignity will proceed from themselves.

Their horses also are swifter than the leopards, and are more fierce than the evening wolves:

and their horsemen will spread themselves, and their horsemen will come from far; they will fly as the eagle that hurries to eat. Wholly

for violence it will come in, their faces swallowing up the East wind, and it will gather as the sand a captivity.

And they will scoff at the kings, and the rulers will be a scorn to them:

they will mock every stronghold;

for they will pile up earth, and seize it.

Then will his mind change, and he will pass over and offend, imputing this his power to his elohim. Are you not from antiquity, O YHWH Elohim, my Holy One? We will not die. O YHWH, you have ordained them for judgment;

and, O mighty Rock, you have established them for correction. Purer of eyes than to behold evil, to look on perverseness you are not able, why do you see the treacherous? You keep silent when the wicked does swallow the more righteous than himself, and make men as the fish of the sea, as the creeping things that have no ruler over them?

They take up all of them with the angle, they catch them in their net and gather them in their drag: therefore they rejoice and are glad.

Therefore they sacrifice to their net and burn incense to their drag;

because by them their portion is fat, and their food plenteous. Will they therefore empty their net, and not spare continually to kill the nations?

Chapter 2

I will stand on my watch and station myself in the tower, and will watch to see what he will say to me, and what I will answer when I am corrected.

And YHWH answered me and said, Write the vision and make it plain on tablets so that he may swiftly read it.

Because the vision is still for an appointed time, but at the end it will speak and not lie:

though it lingers, wait for it;

because it will certainly come, it will not delay. Lo! (as for the conceited one) crooked is his life within him - but the righteous will live by his faith.

Furthermore, just as wine is treacherous, he is a proud man, neither lives at home, who enlarges his desire as Sheol, and is as death and cannot be satisfied, but gathers to himself all nations, and assembles to himself all people:

Will not all these take up a taunt against him, and in mocking derision against him and say, Woe to him that increases what is not his! How long? and him that makes himself wealthy by loans! Will not your creditors rise up suddenly? And they who shall violently shake you - all at once become active?

Because you have plundered many nations, all the residue of the people will spoil you; because of men's blood and for the violence of the land, of the city and of all that reside there.

Woe to him that covets an unjust profit to his house so that he may set his nest on high, that he may be delivered from the hand of evil!

You have consulted shame to your house by cutting off many people, and have sinned against yourself.

Because the stone will cry out from the wall, and the beam out of the timber will answer it.

Woe to him that builds a town with blood and establishes a city by injustice!

Look, is it not of YHWH of Hosts that the people have been exhausted in the fires [or] [will labor for fuel to burn], and will weary themselves in vain?

Because the earth will be filled with the knowledge of the glory of YHWH as the waters cover the sea.

Woe to him that gives his neighbor drink, that puts your bottle to him, and makes him drunk also, that you may look on their nakedness!

You are filled with shame for glory: drink you also and let your foreskin be uncovered: the cup of YHWH's right hand will be turned to you, and shameful spewing will be on your glory. Because the violence of Lebanon will cover you, and the spoil of beasts that made them afraid, because of men's blood, and

for the violence of the land, of the city, and of all that live in it.

What profits the graven image that the maker that has engraved it;

the cast image and a teacher of lies, that the maker of his work trusts in it, to make dumb idols?

Woe to him that say to the wood, awake; to the dumb stone, arise,

it will teach!

Chapter 3

[artificial intelligence] See, it is laid over with gold and silver and there is no breath at all among it.

But YHWH is in his Holy Temple: let all the earth keep silent before him. A prayer of Habakkuk the prophet concerning erring ones: O YHWH, I have heard your speech, and was afraid: O YHWH, restore your work in the midst of the years, in the midst of the years will you make known? In trouble will you remember, compassion?

Elohim came from Teman, and the Holy One from Mount Paran.

His glory covered the skies and the earth was full of his praise.

And his brightness was as the light; he had rays of light coming out of his hand: and there was the covering of his power. Before him went the plague, and fire-bolts went out at his feet.

He stood and measured the earth:

he looked, and shook up the nations;

and the ancient mountains were scattered, the Age-Lasting hills were reduced: his ways are Age-Lasting. I saw the tents of Ethiopia in affliction:

and the curtains of the land of Midian did tremble. Against the rivers, is YHWH wroth? Against the rivers, is your anger? Against the sea, is your indignation? For you will ride on your horses, Your chariots, [shall be] salvation! To nakedness, is bared your bow,

oaths of chastisement—song! With rivers, you do cleave open the land.

The mountains, have seen you—they tremble, a downpour of waters, has passed along,—the roaring deep, has given forth, His Voice, on high—His hand, has he uplifted.

Sun, moon, have stood still, on high,—like light, your arrows, speed along, like brightness, is the flash of your spear.

You did march through the land in indignation, you did thresh the heathen in anger.

You have come forth to the salvation of your people, to salvation, with your Anointed One,—You have crushed the Head out of the house of the lawless one, baring the foundation up to the neck, Selah.

You have pierced, with his own staves, the head of his chiefs, they storm along, to scatter me,—their exultant thought, is, in very deed, to devour the oppressed one, in a secret place!

You did walk through the sea with your horses, through the swelling of great waters.

When I heard, my belly trembled; my lips quivered at the Voice: rottenness entered into my bones, and I trembled in myself so that I might wait quietly in the day of trouble: when he comes up to the people, he will invade them with his troops.

Although the fig tree will not blossom, neither will fruit be in its vines;

the labor of the olive will fail, and the fields will yield no produce;

the flock will be cut off from the fold, and there will be no herd in the stalls. Still I will rejoice in YHWH, I will joy in the Elohim of my salvation. YHWH Elohim is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my High Place. To the chief singer on my stringed instruments.

Chapter 1

The Word of YHWH that came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

I will utterly consume all things from off the land declares YHWH.

I will consume man and animal; I will consume the flying creatures of the sky and the fish from the sea, and the stumbling-blocks with the wicked; and I will cut off mankind from off the land declares YHWH.

I will also stretch out my hand on Judah and on all the inhabitants of Jerusalem;

and I will cut off the remnant of Baal from this place, and the name of the Chemarims (idolatrous priests)

with the chief rulers;

And those that worship the host of the cosmos on their housetops; and those that worship and that adjure by YHWH and that adjure by Malcham; And those that are turned back from YHWH; and those that have not sought YHWH, nor inquired [by Urim-

Thummim] for him. Hold your peace at the presence of Adonai YHWH: because the day of YHWH is at hand: Because YHWH has prepared a sacrifice, he has consecrated his chosen.

And it will come to pass

in the day of YHWH's sacrifice, that I will punish the rulers and the king's children, and all such as are clothed with foreign vestments. In the same day I will also punish all those that leap on the threshold that fill their masters' houses with violence and treachery.

And it will come to pass in that day declares YHWH that there will be the sound of a cry from the Fish Gate, and a howling from the Second Quarter, and a great fracturing from the hills.

Wail, you inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

And it will come to pass at that time, that I will search out Jerusalem with lamp, and punish the men that are settled on their lees: that say in their heart, YHWH will not do good, neither will he do bad.

Therefore their goods will become a plunder, and their houses a desolation:

they will also rebuild houses, but not inhabit them; and they will plant vineyards, but not drink its wine. The great day of YHWH is near, it is near, and comes swiftly, even the Voice of the day of YHWH: the mighty man will cry there bitterly.

That day is

a day of anger, a day of trouble and distress, a day of wastes and desolation, a day of darkness and calamity, a day of the cloud-mass and thick clouds, A day of the ram's horn and alarm against the fortified cities, and against the high towers.

And I will bring distress on men so that they will walk like blind men, because they have sinned against YHWH: and their blood will be poured out as dust and their flesh as the dung.

Neither their silver nor their gold will be able to deliver them in the day of YHWH's anger;

Chapter 2

but the whole land will be devoured by the supernatural fire of his jealousy: because he will make even a speedy riddance of all them that reside in the land. Gather yourselves together, yes, gather together O nation not desired;

Before the bringing forth of a statute, as chaff has the day passed on, while yet not come in upon you does the heat of the anger of YHWH, while yet not come in upon you does a day of the anger of YHWH.

Seek YHWH, all you poor of the earth that have done his judgment;

seek righteousness, seek humility:

it may be you will be hidden in the day of YHWH's anger.

Because Gaza will be forsaken, and Ashkelon a desolation: they will drive out Ashdod at the noon day, and Ekron will be rooted up. Woe to the inhabitants of the seacoast, the nation of the

Cherethites! The Word of YHWH is against you; O Canaan, the land of the Philistines, I will even destroy you, that there will be no inhabitant. And in the seacoast there will be dwellings and cottages for shepherds, and folds for flocks.

And the coast will be for the remnant of the House of Judah;

they will feed there: in the houses of Ashkelon will they lie down at sunset: because YHWH their Elohim will visit them, and remove their captivity. I have heard the reproach of Moab, and the reviling words of the children of Ammon, whereby they have blasphemed my people and magnified themselves against their border.

Therefore as I live declares YHWH of Hosts, the Elohim of Israel, Certainly Moab will be as Sodom, and the children of Ammon as Gomorrah.

Even the breeding of nettles, and salt-pits and a far lasting desolation:

the residue of my people will plunder them, and the remnant of my people will possess them.

This will they have for their pride, because they have reproached and magnified themselves against the people of YHWH of Hosts.

YHWH will be terrible to them: because he will make lean all the elohim of the earth; and human beings will worship him, everyone from his locality, even all the isles of the heathen. You Ethiopians also, you will be killed by my sword. And he will stretch out his hand against the North and destroy Assyria; and will make Nineveh a desolation, dry as a desert!

And flocks will lie down in the midst of her, all the animals of the nations. Both the pelican and the hedgehog will lodge in the upper lintels of it; their voice will sing in the windows; drought will be in the thresholds: because he will uncover the cedar-work.

This is the rejoicing city that lived carelessly, that said in its heart, I am, and there is none beside me:

Chapter 3

how has she become a desolation, a place for beasts to lie down in!

Everyone that passes by her will hiss, and wag his hand.

Woe to her that is filthy and polluted, to the oppressing city!

She obeyed not the Voice;

she received not correction; she trusted not in YHWH; she drew not near to her Elohim. Her leaders within her are roaring lions; her judges are evening wolves; they have not gnawed the bone in the morning. Her speakers are wanton and treacherous people: her ministers have desecrated sacredness, they have done violence to the Torah. YHWH, the Righteous One, is in her midst, he will not do injustice: every morning he brings his judgment to light, he fails not; but the unjust know no shame.

I have cut off the nations: their towers are desolate; I made their streets waste so that none pass by: their cities are destroyed, so that there is no one, that there are no inhabitants.

I said, certainly you will fear me, you will receive instruction; so their dwelling should not be cut off, however I punished them, but

they rose early, and corrupted all their practices.

Therefore wait on me declares YHWH, until the day that I rise up to the prey.

Because my determination is to gather the nations so that I may assemble the kingdoms, to pour on them my indignation, even all my fierce anger:

because all the earth will be devoured with the supernatural fire of my jealousy. Because then I will turn to the people a purified language so that they may all call upon the Name of YHWH, to serve him with one consent. From beyond the rivers of Ethiopia [shall come] my worshipers, even the daughter of my dispersed, will bring my offerings.

In that day will you not be ashamed for all your practices, where you have rebelled against me:

because then I will remove from the midst of you those that rejoice in your pride, and you will no more be haughty because of my Holy Mountain.

I will also leave in among you an afflicted and poor people, and they will trust in the Name of YHWH.

The remnant of Israel will not do injustice, nor speak lies;

neither will a deceitful tongue be found in their mouth:

because they will feed and lie down, and none will make them afraid.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with

all the heart O daughter of Jerusalem. YHWH has removed your judgments, he has cast out your enemy:

the king of Israel, even YHWH is in the center of you: you will not see badness anymore.

In that day it will be said to Jerusalem, Fear not: and to Zion, let not your hands be slack. YHWH Elohim in the midst of you is mighty; he will save, he will rejoice over you with joy; he will rest in his Love, he will joy over you with singing. I will gather them that are afflicted to the Appointed Place, from you they have been, bearing for her sake reproach. Behold me! dealing with all your oppressors,

at that time,--and I will save her that is lame, and, her that has been , will I carry, and I will make them to be a Praise and a Name, in the whole earth that has witnessed their shame. At that time I will bring you again, even in the time that I re-gather you: because I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes declares YHWH.

Chapter 1

In the sec

ond year o

f Darius the king, in the sixth month

, in the first day of the month, came the Word of YHWH by Haggai the prophet to Ze

rubbabel the son of Shealtiel, governor of Judah, and to Joshua the

son of Josedech, the High Priest saying, Then YHWH of Hosts declared saying, This people say, the time has not come, the time that YHWH's Temple should be rebuilt. Then came the Word of YHWH by Haggai the prophet saying, Is it time for you, O you, to live in your wainscoted houses and this Temple lies waste? Now therefore YHWH of Hosts declares; Consider your ways,

you have sown much and bring in little;

you eat, but you have not enough;

you drink, but you are not filled with drink; you clothe yourself, but there is none warmed; and he that earns wages earns wages to put it into a bag with holes. This is what YHWH of Hosts declares; Consider your ways, go up to the mountain and gather timber, and rebuild the Temple; and I will take pleasure in it and I will be glorified declares YHWH.

You looked for much, and lo, it came to little;

and when you brought it home, I did blow upon it.

Says YHWH of Hosts. Because of my Temple that is waste, and you run everyone to his own house. Therefore the skies over you are restrained from dew, and the land is restrained from her produce. Then I called for a drought on the land and on the mountains, and on the corn and on the new wine, oil, and on what the ground produces, and on men and cattle, and on all the labor of the hands.

Then Zerub

babel the son of Shealtiel, and Joshua the son of Josedech, the High Priest, with all the remnant of the people obeyed the Voice of

YHWH their Elohim,

and the words of Haggai the prophet, as YHWH Elohim had sent him and the people did fear before YHWH.

Then spoke Haggai, YHWH's messenger in YHWH's message to the people saying, I am with you declares YHWH. And YHWH stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the High Priest, and the spirit of all the remnant of the people. And they came and did work

Chapter 2

in the Temple of YHWH of Hosts, their Elohim. On the 24th day of the sixth month, in the second year of Darius the king. In the seventh month, in the 21st day of the month, came the Word of YHWH by the prophet Haggai saying,

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the High Priest, and to the residue of the people saying, Who is left among you that saw this Temple in her first glory?

And how do you see it now? is it not in your eyes in comparison of it as nothing?

Yet now be strong O Zerubbabel, says YHWH;

and be strong O Joshua, son of Josedech, the High Priest;

and be strong all you people of the land, declares YHWH, and work: because I am with you declares YHWH of Hosts: According to the

Word that I cut out with you when you came out of Egypt, so my spirit remains among you: fear not. Because this is what YHWH of Hosts declares; Still once, it is a little while,

and I will shake the cosmos and the earth and the sea, and the dry land.

And I will shake all nations, and the desire of all nations will come:

and I will fill this Temple with glory declares YHWH of Hosts.

The silver is mine and the gold is mine, declares YHWH of Hosts.

The glory of this Latter Temple will be greater than of the former declares YHWH of Hosts: and in this Standing Place I will bestow peace declares YHWH of Hosts. In the 24th day of the ninth month, in the second year of Darius, came the Word of YHWH by Haggai the prophet saying, This is what YHWH of Hosts declares; Inquire [by Urim-Thummim] now of the High Priest concerning the Law saying,

If one carries consecrated flesh in the skirt of his garment, and with his skirt does touch bread, or pottage, or wine, or oil, or any meat, will it become holy?

And the High Priest answered and said, no.

Then Haggai said, if one that is unclean by a dead body touch any of these, will it be unclean?

And the High Priest answered and said, It will be unclean. Then answered Haggai and said, so is this people and so is this nation before me, declares YHWH; and so is every work of their hands; and

what they offer there is unclean. And now I ask you, consider from this day forward, from before a stone was laid upon a stone in the Temple of YHWH:

Since those days were, when one came to a heap of 20 measures, there were but 10:

when one came to the wine-vat for to draw out 50 vessels out from the press, there were but 20. I struck you with blasting and with mildew and with hail in all the labors of your hands; still you turned not to me declares YHWH.

Consider now from this day forward, from the 24th day of the ninth month, even from the day that the foundation of YHWH's Temple was laid, consider.

Is the seed still in the barn?

And hitherto the vine and the fig, and the pomegranate, and the olive tree, have not borne - from this day I bless.

And again the Word of YHWH came to Haggai in the 24th day of the month saying, Speak to Zerubbabel, governor of Judah saying, I will shake the cosmos and the earth;

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders will come down, everyone by the sword of his brother.

In that day declares YHWH of Hosts, I will take you O Zerubbabel, my slave, the son of Shealtiel, says YHWH, and will make you as a signet: because I have chosen you declares YHWH of Hosts.

Chapter 1

In the eighth month, in the second year of Darius, came the Word of YHWH to Zechariah, the son of Berechiah, the son of Iddo the prophet saying, YHWH has been sore displeased with your forefathers.

Therefore tell them, This is what YHWH of Hosts declares;

Turn to me, declares YHWH of Hosts and I will turn to you, declares YHWH of Hosts.

Do not be as your forefathers, to whom the former prophets have cried saying, This is what YHWH of Hosts declares;

Turn now from your bad ways and from your unkind practices: but they did not hear or listen to me says YHWH. Your forefathers, where are they? And the prophets, do they live for the ages?

But my Words and my statutes that I commanded my slaves the prophets, did they not overtake your forefathers?

And they returned and said, like as YHWH of Hosts thought to do to us, according to our ways, and according to our practices, so has he dealt with us. On the 24th day of the 11th month that is the month Sebat, in the second year of Darius, came the Word of YHWH to Zechariah, the son of Berechiah, the son of Iddo the prophet saying,

I saw by night and behold a man riding on a red horse, and he stood among the myrtle trees that were in the bottom;

and behind him there were red horses, speckled, and white. Then I asked, O YHWH what are these? And the angel that talked with me

replied to me, I will show you what these are.

And the man that stood among the myrtle trees answered and said, these are they who YHWH has sent to walk to and fro through the earth.

And they answered the Angel of YHWH that stood among the myrtle trees, and said, we have walked to and fro through the earth, and note, all the earth sits still and is at rest.

Then the Angel of YHWH answered and said, O YHWH of Hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these 70 years?

And YHWH answered the Angel that talked with me with good words and compassionate words.

So the Angel that communed with me said to me, cry saying, This is what YHWH of Hosts declares; I am jealous for Jerusalem and for Zion with a great zeal.

And I am very angry with the heathen that are at ease:

because I was but a little displeased, and they supported the affliction.

Therefore this is what YHWH declares; I am returned to Jerusalem with mercies: my Temple will be rebuilt in it, declares YHWH of Hosts, and a measuring line will be stretched out on Jerusalem.

Further, proclaim you, saying, Thus, says YHWH of Hosts, Yet, shall my cities overflow with blessing! So will YHWH yet, have compassion, upon Zion, and yet make choice of Jerusalem. Then I

lifted up my eyes, and looked, and saw four horns.

And I said to the Angel that talked with me, What are these?

And he answered me, these are the horns that have scattered Judah, Israel, and Jerusalem.

And YHWH showed me four engravers. Then I said, What do these come to do?

Chapter 2

And he spoke saying, these are the horns that have scattered Judah, so that no man did lift up his head:

but these are come to terrify them, to cast out the horns of the Gentiles that lifted up their horn over the land of Judah to scatter it.

I lifted up my eyes again and looked, and saw a man with a measuring line in his hand. Then I asked, where are you going? and he replied to me, to measure Jerusalem, to see what is the width and what is the length of it. And look, the Angel that talked with me went out, and another angel went out to meet him

and said to him, run, speak to this young man saying, Jerusalem will be inhabited as towns without walls for the increase of men and cattle in it:

Because I, declare YHWH, will be to her a wall of supernatural fire surrounding it, and will be the glory in the midst of her.

Come, come out, and flee from the land of the North declares

YHWH:

because I have spread you abroad as the four winds of the sky declares YHWH.

Deliver yourself O Zion, that live with the daughter of Babylon.

Because this is what YHWH of Hosts declares; After the glorious [Messiah], has He sent me [His Angel] to the nations that plundered you: for he that touches you touches the apple of his eye. Because note, I will shake my hand on them and they will be plunder to their slaves: and you will know that YHWH of Hosts has sent me.

Sing and rejoice, O daughter of Zion: for lo, I come and I will live in the midst of you declares YHWH.

And many nations will be joined to YHWH in that day, and will be my people:

and I will live in the midst of you, and you will know that YHWH of Hosts has sent me to you. And YHWH will inherit Judah his portion in the Holy Land, and will choose Jerusalem again.

Be silent, O all flesh before YHWH: because he is raised up out of his Sacred habitation.

Chapter 3

And he showed me Joshua the High Priest standing before the Angel of YHWH, and Satan standing at his right hand to resist him.

And YHWH said to Satan, YHWH rebuke you O Satan; even YHWH that has chosen Jerusalem rebuke you: is not this a brand plucked

out of the fire?

Now Joshua was clothed with filthy garments and stood before the Angel.

And he answered and spoke to those that stood before him saying, Take away the filthy garments from him. And to him he said, Look, I have caused your depravity to pass from you, and I will clothe you with a Robe of State.

And I said, let them set a clean turban on his head. So they set a clean turban on his head, and clothed him with garments.

And the Angel of YHWH stood by.

Then the Angel of YHWH admonished Joshua saying, This is what YHWH of Hosts declares;

If you will walk in my ways, and if you will observe my charge, then you will also govern my house, and will also guard my courts, and I will give you places to walk among these that stand by.

Hear, I pray you, Joshua, the High Priest, you and your companions sitting before you, (For men of type they are,) For lo, I am bringing in my slave the Branch. For observe the (Urim-Thummim) stone that I have put before Joshua; upon this one (Urim-Thummim) stone will be (engraved) seven eyes: behold, I will engrave the engraving of it, declares YHWH of Hosts, and I will remove the depravity of that land in one day.

In that day, declares YHWH of Hosts, you will call every man his neighbor under the vine and under the fig tree.

Chapter 4

Then the Angel that talked with me came again and woke me, as a man that is wakened out of his sleep,

and said to me, what do you see? And I replied, I have looked, and see a candlestick all of gold, with a bowl on the top of it, and its seven lamps thereon, and seven pipes to the seven lamps that are on the top of it.

And two olive trees by it, one on the right side of the bowl, and the other on the left side of it.

So I answered and spoke to the Angel that talked with me saying, what are these my master?

Then the Angel that talked with me answered and said to me, Do you not know what these are? And I replied, No, my master.

Then he answered and spoke to me saying, This is the Word of YHWH to Zerubbabel saying, Not by might, nor by power, but by my Spirit declares YHWH of Hosts.

Who are you, O great mountain? Before Zerubbabel you will become the Level Place: and he will bring out the (Urim-Thummim) stone with clamoring, shouting, grace, grace unto it.

Moreover the Word of YHWH came to me saying,

The hands of Zerubbabel have laid the foundation of this Temple;

his hands will also finish it; and you will know that YHWH of Hosts has sent me to you. Because who has despised the day of small

things?

Because they will rejoice, and will see the (Urim-Thummim) stone in the hand of Zerubbabel with those seven eyes; they are the eyes of YHWH that run to and fro throughout the whole earth. Then I answered and said to him, what are these two olive trees on the right side of the candlestick and on the left side of it?

And I answered again, and said to him, what are these two olive branches that through the two golden pipes empty the golden oil out of themselves?

And he answered me and said, do not you know what these are?

And I said, No my master.

Chapter 5

Then he replied, these are the two anointed ones, that stand by the Master of the whole earth. Then I turned, and lifted up my eyes and looked and saw a flying roll.

And he said to me, what do you see?

And I answered, I see a flying roll; the length of it is 20 cubits [30 feet], and the width is ten cubits [15 feet]. Then he said to me, this is the curse that goes out over the face of the whole earth. Because everyone that steals will be cut off as on this side according to it; and every one that swears will be cut off as on that side according to it.

I will bring it out, declares YHWH of Hosts, and it will enter into the house of the thief, and into the house of him that swears falsely

by my Name. And it will remain in the middle of his house, and will consume it with its timber and its stones.

Then the Angel that talked with me went out and said to me, Lift up now your eyes and see what this that goes out is.

And I said, what is it?

And he replied, this is an ephah that goes out. He also said, this is their resemblance throughout all the earth. And see, there was lifted up a talent of lead: and this is a woman that sits in the middle of the ephah.

And he said, This is wickedness.

And he cast it into the middle of the ephah; and he cast the weight of lead upon its mouth. Then I lifted up my eyes and looked, and observed, there came out two women, and the wind was in their wings;

because they had wings like the wings of a stork: and they lifted up the ephah between the earth and the cosmos. Then I said to the Angel that talked with me, where will these bear the ephah?

And he replied to me, To build it a house in the land of Shinar: and it will be established, and set there on her own base.

Chapter 6

And I turned, and lifted up my eyes and looked, and lo, there came four chariots out from between two mountains; and the mountains were mountains of bronze.

In the first chariot were red horses; and in the second chariot black horses;

And in the third chariot white horses; and in the fourth chariot spotted and bay horses.

Then I answered and said to the Angel that talked with me, what are these, my master?

And the Angel answered and said to me, these are the four spirits of the cosmos that go out from standing before the Master of all the earth.

The black horses that are there go out into the North Country; and the white go out after them; and the spotted go out to the South country.

And the bay went out, and sought to go that they might walk to and fro through the earth:

and he said, Go, walk to and fro through the earth. So they walked to and fro through the earth. Then he cried upon me and spoke to me saying, See, these that go toward the North country have alighted my spirit in the North country.

And the Word of YHWH came to me saying,

Take of them from the captivity, even of Heldai, of Tobijah, and of Jedaiah that are come from Babylon, and come this same day, and go into the house of Josiah the son of Zephaniah;

Then take silver and gold, and fashion crowns, and set them on the head of Joshua the son of Josedech, the High Priest;

And speak to him saying, This is what YHWH of Hosts speaks, saying, Behold the man whose name is The BRANCH; and he will grow up out of his place, and he will rebuild the Temple of YHWH:

Even he will rebuild the Temple of YHWH; and he will bear the glory, and shall sit and rule upon his throne. And [he] shall become a priest on his throne: and the counsel of peace will be between them both.

And the crowns (plural) will be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of YHWH.

And they that are far off will come and rebuild in the Temple of YHWH, and you will know that YHWH of Hosts has sent me to you. And this will come to pass, if you will diligently obey the Voice of YHWH Elohim.

Chapter 7

And it came about in the fourth year of king Darius that the Word of YHWH came to Zechariah in the fourth day of the ninth month, even in Chisleu;

When they had sent to the Temple of Elohim Sherezer and Regemmelech, and their men to pray before YHWH,

And to speak to the priests that were in the Temple of YHWH of Hosts, and to the prophets saying, should I weep in the fifth month, separating myself, as I have done these so many years?

Then came the Word of YHWH of Hosts to me saying, Speak to all the people of the land and to the priests saying, When you fasted

and mourned in the fifth and seventh month, even those 70 years, did you at all fast to me, even to me?

And when you did eat,

and when you did drink, did not you eat for yourselves, and drink for yourselves?

Should you not hear the Words that YHWH has cried by the former prophets, when Jerusalem was inhabited and in prosperity,

and the cities surrounding her, when men inhabited the south and the plain?

Then the Word of YHWH came to Zechariah saying, This is what YHWH of Hosts speaks, saying, Execute true judgment, and show mercy and compassion everyone to his brother:

And oppress not the widow, nor the fatherless, foreigner, nor the poor; and let none of you imagine bad against his brother in your heart.

But they refused to listen and pulled away the shoulder and stopped their ears so that they should not hear.

Yes, they made their hearts as a flint stone, unless they should hear the Law, and the Words that YHWH of Hosts has sent in his spirit by the former prophets: therefore there came a great anger from YHWH of Hosts.

Therefore it has come to pass that as he cried, and they would not hear; so they cried and I would not hear, declares YHWH of Hosts:

But I scattered them with a whirlwind among all the nations who

they knew not. Then the land was desolate after them so that none passed through nor returned: because they laid the precious land desolate.

Chapter 8

Again the Word of YHWH of Hosts came to me saying, This is what YHWH of Hosts declares;

I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

This is what YHWH declares; I am returned to Zion and will live in the center of Jerusalem: and Jerusalem will be called a City of Truth;

and the Mountain of YHWH of Hosts the Holy Mountain. This is what YHWH of Hosts declares; There will yet old men and old women live in the streets of Jerusalem, and everyone with his staff in his hand for great age.

And the streets of the city will be full of boys and girls playing in the streets of it.

This is what YHWH of Hosts declares; If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in my eyes?

Declares YHWH of Hosts. This is what YHWH of Hosts declares; Look, I will save my people from the East country, and from the West country;

And I will gather them, and they will live in the center of

Jerusalem:

and they will be my people, and I will be their Elohim, in Truth and in righteousness. This is what YHWH of Hosts declares; Let your hands be strong, you that hear in these days these Words by the mouth of the prophets that were in the day that the foundation of the Temple of YHWH of Hosts was laid, that the Temple might be rebuilt.

Because before these days there was no hire for man, nor any hire for animal; neither was there any peace to him that went out or came in because of the adversary: because I set all men everyone against his neighbor.

But now I will not be to the residue of this people as in the former days declares YHWH of Hosts.

Because the seed will be prosperous; the vine will give its fruit, and the ground will give its increase, and the skies will give their dew; and I will cause the remnant of this people to possess all these things.

And it will come to pass that as you were a curse among the heathen, O House of Judah and House of Israel;

so will I save you and you will be a blessing: fear not, but let your hands be strong. Because this is what YHWH of Hosts declares; As I thought to punish you, when your ancestors provoked me to anger, declares YHWH of Hosts and I regretted it not:

So again have I thought in these days to do well to Jerusalem and to the House of Judah: fear you not.

These are the things that you will do; Speak every man the Truth to his neighbor; execute the judgment of Truth and peace in your gates.

And let none of you imagine bad in your hearts against his neighbor;

and love no false oath:

for all these are things that I hate says YHWH. Then the Word of YHWH of Hosts came to me saying, This is what YHWH of Hosts declares, The fast of the 4th month, and the fast of the 5th, and the fast of the 7th, and the fast of the 10th, will be to the House of Judah joy and gladness, and cheerful sacred seasons;

therefore love Truth and Peace. This is what YHWH of Hosts declares; It will yet come to pass, that there will come people and the inhabitants of many cities:

And the inhabitants of one city will go to another saying, let us go speedily to pray before YHWH, and to seek YHWH of Hosts:

I will go also.

Yes, many people and strong nations will come to seek YHWH of Hosts in Jerusalem, and to pray before YHWH. This is what YHWH of Hosts declares; In those days it will come to pass that ten men will take hold out of all languages of the nations, even will take hold of the skirt of him that is a Jew saying, we will go with you because we have heard that Elohim is with you.

Chapter 9

The burden of the Word of YHWH against the land of Hadrach, and Damascus, his place of rest:

(When to YHWH is the eye of man, and of all the tribes of Israel). And also Hamath does border thereon, Tyre and Zidon, for; very wise!

And Tyrus did build herself a stronghold, and heaped up silver as the dust and fine gold as the mire of the streets.

Look, YHWH will cast her out and he will attack her power in the sea;

and she will be devoured with fire. Ashkelon will see it and fear, Gaza, also, which shall writhe in great anguish, and Ekron; because her expectation will be withered; and the king will perish from Gaza, and Ashkelon will not be inhabited.

And a bastard will live in Ashdod, and I will cut off the pride of the Philistines.

And I will take away his blood out of his mouth and his abominations from between his teeth: but he that remains, even he, will be for our Elohim, and he will be as a governor in Judah, and Ekron as a Jebusite.

And I will encamp around my Temple because of the army, because of him that passes by, and because of him that returns: and no oppressor will pass through them anymore: because now have I seen with my eyes.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: look, your King comes to you: he is righteous and having

salvation; lowly, and riding upon a donkey, and upon a he-donkey, the foal of a she-donkey.

And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle bow will be cut off, and he will speak peace to the heathen. And his dominion will be from sea even to sea, and from the river even to the ends of the earth.

As for you also, by the blood of your covenant I have sent out your prisoners out of the pit where no water is.

Turn to the stronghold you prisoners of hope: even today do I declare that I will render double to you;

When I have bent Judah for me, filled the bow with Ephraim, and raised up your sons O Zion, against your sons O Greece, and made you as the sword of a mighty man. And YHWH will be seen over them and his arrow will go out as the lightning: and Adonai YHWH will blow the ram's horn and will go with whirlwinds of the south. YHWH of Hosts will defend them;

and they will devour and subdue with sling stones;

and they will drink and make a noise as through wine;

and they will be filled like bowls, and as the corners of the Altar. And YHWH their Elohim will save them in that day as the flock of his people: because they will be as the stones of a crown, lifted up as an ensign upon his land.

For how great is his goodness, and how great is his beauty!

Chapter 10

Corn will make the young men cheerful, and new wine the virgin. Ask of YHWH rain in the time of the latter rain; so YHWH will make bright clouds, and give them showers of rain, to everyone grass in the field.

Because the idols have spoken vanity and the diviners have seen a lie, and have told false dreams; they comfort in vain, therefore they went their way as a flock and they were troubled, because there was no shepherd.

My nostrils flared against the shepherds and I punished the goats: because YHWH of Hosts has visited his flock the House of Judah, and has made them as his goodly horse in the battle.

From him is a Cornerstone (Urim-Thummim), From him a nail (tent peg), from him a battle bow, from him goes out every oppressor together.

And they will be as mighty men that tread down their enemies in the mire of the streets in the battle: and they will fight, because YHWH is with them and the riders on horses will be confounded.

And I will strengthen the House of Judah and I will save the House of Joseph, and I will bring them again to place them. Because I will have mercy upon them, and they will be as though I had not cast them off: because I am YHWH their Elohim, and will hear them.

And they of Ephraim will be like a mighty man, and their heart will rejoice as through wine: yes, their children will see it and be glad; their heart will rejoice in YHWH.

I will whistle for them and gather them; because I have ransomed

them, and they will increase as they have increased.

And I will sow them among the people: and they will remember me in far countries; and they will live with their children and return.

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; And there is not found for them space.

And he will pass through the sea with affliction, and will strike the waves in the sea, and all the depths of the river will dry up: and the pride of Assyria will be brought down and the scepter of Egypt will depart away.

And I will strengthen them in YHWH; and they will walk up and down in his Name, declares YHWH.

Chapter 11

Open your doors O Lebanon, that the fire may devour your cedars.

Howl, fir tree; because the cedar is fallen; because the mighty are plundered: howl, O you oaks of Bashan; because the forest of the vintage has been brought down.

There is a voice of the howling of the shepherds; because their glory is spoiled:

a voice of the roaring of young lions; because the pride of Jordan is spoiled. This is what YHWH Elohim declares; Feed the flock of the slaughter;

Whose possessors kill them and hold themselves not guilty:

and they that sell them say, blessed is YHWH; because I am rich: and their own shepherds pity them not. Because I will no more pity the inhabitants of the land declares YHWH: but lo, I will deliver the people everyone into his neighbor's hand, and into the hand of his king: and they will attack the land and out of their hand I will not deliver them.

And I will feed the flock of slaughter, even you, O poor of the flock. And I took to myself two staffs; the one I called Beauty, and the other I called Bands; and I fed the flock.

Three shepherds also I cut off in one month;

and I vexed them, and their lives also abhorred me. And I say, I do not feed you, the dying, let die; and the cut off, let be cut off; and the remaining ones, let each eat the flesh of its neighbor.

And I took my staff, even Beauty, and cut it asunder, that I might break my Covenant that I had made with all the people.

And it was broken in that day: and so the poor of the flock that waited on me knew that it was the Word of YHWH.

And I said to them, If you think good, give me my price;

and if not, forbear. So they weighed for my price 30 pieces of silver. And YHWH said to me, Cast it to the potter; the goodly price that I have been prized at by them, and I take the 30 pieces of sliver and cast them to the Temple of YHWH, unto the potter.

Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel.

And YHWH said to me, Take to yourself yet the instruments of a foolish shepherd.

For lo, I will raise up a ruler in the land that will not visit those that are cut off, neither will seek the young one, nor heal what is broken, nor feed what stands still. But he will eat the flesh of the fat, and tear their claws in pieces.

Woe to the worthless shepherd that leaves the flock! The sword will be upon his arm, and upon his right eye: his arm will be clean dried up, and his right eye will be utterly darkened.

Chapter 12

The burden of the Word of YHWH for Israel, declares YHWH that stretches out the cosmos, and lays the foundation of the earth, and frames the breath of man within him.

Watch, I will make Jerusalem a cup of reeling to all the people around it, when they will be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone [Urim-Thummim] for all people: all that burden themselves with it will be cut in pieces, though all the people of the earth be gathered together against it.

In that day declares YHWH, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes on the House of Judah, and will strike every chariot-horse of the people with blindness.

And the Governor of Judah will say in his heart, the inhabitants of

Jerusalem will be my strength in YHWH of Hosts their Elohim. In that day I will make the governors of Judah like an caldron of supernatural fire among the timbers, and like a torch of fire in a sheaf. And they will devour all the surrounding people, on the right hand and on the left: and Jerusalem will be inhabited again in her own place, even in Jerusalem. YHWH also will save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

In that day will YHWH defend the inhabitants of Jerusalem;

and he that is feeble among them at that day will be as David; and the House of David will be as Elohim, as the Angel of YHWH before them. And it will come to pass

in that day that I will seek to destroy all the nations that come against Jerusalem.

And I will pour on the House of David, and on the inhabitants of Jerusalem, the spirit of Grace and of supplications.

And they will look upon me whom they have pierced, and they will mourn for him, as one mourns for his only son and will be in bitterness for him, as one that is in bitterness for his firstborn.

In that day will there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the Valley of Megiddon.

And the land will mourn, every family apart;

the family of the House of David apart and their women apart; the family of the House of Nathan apart and their women apart; The

family of the House of Levi apart and their women apart; the family of Shimei apart and their women apart;

All the families that remain, every family apart and their women apart. On that day there will be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it will come to pass

Chapter 13

in that day declares YHWH of Hosts, that I will cut off the names of the idols out of the land and they will no more be remembered. And also I will cause the ministers and the unclean spirit to pass out of the land.

And it shall come about that when any will yet prophesy, then his dad and his mother that gendered him will say to him, you will not live; because you speak lies in the Name of YHWH. And his dad and his mother that gendered him will thrust him through when he prophesies.

And it will come to pass in that day, that the ministers will be ashamed every one of his vision, when he has prophesied;

neither will they wear a garment of hair to deceive:

But he will say, I am no minister, I am a servant; for man taught me to keep cattle from my youth.

And one will say to him, what are these wounds in your hands? Then he will answer, those with which I was wounded in the house of my friends.

Awake, O sword against my ruler, and against the man that is my relation declares YHWH of Hosts: strike the ruler, and the sheep will be scattered:

and I have put my back hand upon the little ones. Then it will come to pass that in all the land, declares YHWH, 2/3rd part of them will be cut off and die; but 1/3rd will be left therein.

And I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried: they will call on my Name and I will hear them. I will say, it is my people, and they will say, YHWH is my Elohim.

Chapter 14

Watch, the Day of YHWH comes and your plunder will be divided in the midst of you.

Because I will gather all nations against Jerusalem to battle; and the city will be taken, and the houses plundered, and the women raped; and half of the city will go out into captivity, but the residue of the people will not be cut off from the city.

Then will YHWH go out, and fight against those nations, as when he fought in the day of battle.

And His feet will stand in that day on the Mount of Olives that is before Jerusalem on the East, and the Mount of Olives will split in its center toward the East and toward the West. And there will be a very great valley; and half of the mountain will remove toward the North, and half of it toward the South.

And you will flee to the valley of the mountains; because the valley

of the mountains will reach to Azal. Yes, you will flee like you fled from before the earthquake in the days of Uzziah king of Judah: and YHWH Elohim will come, and all the saints with you.

And it will come to pass in that day, that the light will not be clear, nor dark:

But it will be one day that will be known to YHWH, not day, nor night: but it will come to pass, that at evening time it will be light.

And it will be in that day that living waters will go out from Jerusalem; half of them toward the former sea, and half of them toward the later sea: in summer and in winter will it be. And YHWH will be King over all the earth:

in that day will there be one YHWH, and his Name one.

All the land will be turned as a plain from Geba to Rimmon south of Jerusalem. And it will be lifted up, and inhabited in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananeel to the king's wine-presses.

And people will live in it, and there will be no more utter destruction; but Jerusalem will be safely inhabited.

Now this will be the plague with which YHWH will strike all the people that have fought against Jerusalem; Their flesh will consume away while they stand on their feet, and their eyes will consume away in their sockets, and their tongue will consume away in their mouth.

And it will come to pass in that day, that a great vexation from YHWH will be among them; and they will lay hold everyone on the

hand of his neighbor, and his hand will rise up against the hand of his neighbor.

And Judah also will fight at Jerusalem; and the wealth of all the heathen around there will be gathered together, gold and silver, and apparel in great abundance.

And so will be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the beasts that will be in these tents, as this plague.

And it will come about that everyone that is left of all the nations that came against Jerusalem will even go up from year to year to worship the King, YHWH of Hosts, and to observe the Feast of Tabernacles.

And it will be that whoever will not come up of all the families of the earth to Jerusalem to worship the King, YHWH of Hosts, even upon them will be no rain.

And if the family of Egypt goes not up, and comes not, that have no rain; there will be the plague wherewith YHWH will strike the heathen that come not up to observe the Feast of Tabernacles.

This will be the punishment of Egypt and the punishment of all nations that come not up to observe the Feast of Tabernacles.

In that day there will be upon the bells of the horses, HOLINESS TO YHWH; and the pots in YHWH's Temple will be like the basin before the Altar. Yes, every pot in Jerusalem and in Judah will be holiness to YHWH of Hosts:

and all they that sacrifice will come and take from them and boils

in it: and in that day there will be no more the Canaanite in the House of YHWH, of Hosts.

Chapter 1

The burden of the Word of YHWH to Israel by Malachi (my messenger).

I have loved you declares YHWH. Still you say, how have you loved us? Was not Esau Jacob's brother? says YHWH: still I loved Jacob,

and I hated Esau, and laid his mountains and his heritage waste for the jackals of the wilderness.

Whereas Edom says, we are shattered but we will return and rebuild the ruins; this is what YHWH of Hosts declares, They will rebuild, but I will throw down; and they will call them, "the border of wickedness", and, the people against whom YHWH has indignation for the ages.

And your eyes will see and you will say, YHWH will be magnified from the territory of Israel.

A son honors his dad and a slave his master: if I then am a dad, where is my honor? And if I am a master, where is my fear? Declares YHWH of Hosts to you, O ministers that despise my Name. And you ask, how have we despised your Name?

You offer desecrated food on my Altar; and you ask, how have we desecrated you? In that you say, the table of YHWH is despised.

And if you bring the blind for sacrifice, is it not bad? And if you bring the lame and sick, is it not bad? Bring it now to your

governor; will he be pleased with you or accept your person? Declares YHWH of Hosts.

And now I ask you, beseech Elohim that he will be gracious to us: this has been by your hand: will he regard your face? Declares YHWH of Hosts.

Who is there even among you that would shut the doors for nothing? Neither do you kindle fire on my Altar for nothing. I have no pleasure in you declares YHWH of Hosts, neither will I accept an offering from your hand. Because from the rising of the sun even to the going down of the same my Name will be great among the Gentiles.

And in every place incense will be offered to my Name, and a pure offering: because my Name will be great among the heathen, declares YHWH of Hosts.

But you have desecrated it, in that you say, the table of YHWH is polluted; and its fruit, even his meat are despised. You also said, look, what a hardship is it! And you have snuffed at it declares YHWH of Hosts;

and you brought what was torn, and the lame, and the sick; this you brought for an offering: should I accept this from your hand asks YHWH?

But cursed is the deceiver that has in his flock a male, and makes a vow and sacrifices to YHWH a corrupt thing: because I am a great King declares YHWH of Hosts, and my Name is dreadful among the heathen.

Chapter 2

And now, O you ministers, this commandment is for you.

If you will not hear and if you will not lay it to heart, to give glory to my Name declares YHWH of Hosts, I will even send a curse on you, and I will curse your blessings. Yes, I have cursed them already because you do not lay it to heart. Behold me! threatening, on your account, the descendants, and I will scatter feces upon your faces, the feces of your festival-gatherings,—and one shall carry you away unto it.

Then you will know that I have sent this commandment to you, that my Covenant [of Life and Peace] might be with Levi, declares YHWH of Hosts.

My Covenant was with him of Life and Peace;

and I gave them to him for the fear in which he feared me, and was afraid before my Name.

The Law of Truth was in his mouth, and injustice was not found in his lips: he walked with me in a peaceful and Level Place, and did turn many away from depravity.

Because the Levitical priest's lips should guard the discernment, and they should seek the Torah from his mouth: because he is the messenger of YHWH of Hosts.

But you are departed out of the way; you have caused many to stumble at the Torah; you have corrupted the Covenant of Levi, declares YHWH of Hosts.

Therefore I have also made you hated and base before all the people, according as you have not observed my ways, but have been partial in the Torah.

Have we not all one Father? Has not one Elohim created us? why do we deal treacherously everyone against his brother, by desecrating the Covenant of our ancestors?

Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; because Judah has desecrated the Holiness of YHWH that he loved, and has married the daughter of a foreign elohim.

YHWH will cut off the man that does this, the master and the scholar, out of the tabernacles of Jacob, and him that offers an offering to YHWH of Hosts.

And this have you done again, covering the Altar of YHWH with tears, with weeping, and with crying out, in that he regarded not the offering anymore, or received it with good will from your hand. Still you ask, why?

Because YHWH has been witness between you and the woman of your youth, against whom you have dealt treacherously: yet is she your companion and the woman of your Covenant.

And he did not make one only, and he has the remnant of the Spirit. And what is the one alone! He is seeking a divine seed. And you have been watchful over your spirit, and with the woman of your youth, none do deal treacherously.

Because YHWH, the Elohim of Israel, declares that he hates divorce:

because one covers violence with his garment declares YHWH of Hosts: therefore take heed to your spirit so that you deal not treacherously.

You have wearied YHWH with your words. Still you say, how have we wearied him? When you say, everyone that does bad is good in the sight of YHWH, and he delights in them; or, where is the Elohim of Judgment?

Chapter 3

Watch, I will send my messenger, and he will prepare the way before me: and Adonai, whom you seek, will suddenly light upon his Temple, even the Angel of the Covenant, whom you delight in: see, he will come, declares YHWH of Hosts.

But who may endure the day of his coming? And who will stand when he watches? because he is like a refiner's fire, and like fullers' soap:

And he will sit as a refiner and purifier of silver: and he will purify the sons of Levi, and purge them as gold and silver so that they may approach YHWH with an offering in righteousness.

Then will the offering of Judah and Jerusalem be pleasant to YHWH, as in the days of old, and as in former years.

And I will approach to you in Judgment; and I will be a swift witness against the sorcerers, adulterers, false swearers, and against those that oppress the hired laborer in his wages, the widow, fatherless, and that turn aside the foreigner and fear not me, declares YHWH of Hosts. Because I am YHWH, I change not;

therefore you sons of Jacob are not consumed.

Even from the days of your ancestors you are gone away from my ordinances, and have not observed them.

Return to me and I will return to you declares YHWH of Hosts. But you asked, how will we return?

Will a man rob Elohim? Yet you have robbed me. But you ask, how have we robbed you? In tithes and offerings.

You are cursed with a curse: because you have robbed me, even this whole nation.

Bring you all the tithes into the storehouse so that there may be food in my house. And prove me now herewith declares YHWH of Hosts, if I will not open you the windows of the cosmos, and pour you out a blessing, that there will not be room enough to receive it.

And I will rebuke the destroyer for your sakes, and he will not destroy the fruits of your ground; neither will your vine cast its fruit before the time in the field, declares YHWH of Hosts.

And all nations will call you blessed: because you will be a delightful land, declares YHWH of Hosts.

Your words have been stout against me declares YHWH. Still you say, what have we spoken so much against you?

You have said, it is vain to serve Elohim: and what profit is it that we have observed his ordinance, and that we have walked mournfully before YHWH of Hosts?

And now we call the proud happy; yes, they that work wickedness

are set up; yes, they that test Elohim are even delivered.

Then they that feared YHWH spoke often one to another: and YHWH listened, and heard it, and a Book of Memorial was written before him for them that feared YHWH, and that thought upon his Name.

And they will be mine declares YHWH of Hosts, in that day when I ordain my jewels; and I will spare them, as a man spares his own son that serves him.

Then will you return and discern between the righteous and the wicked, between him that serves Elohim and him that serves him not.

Chapter 4

For behold, the Day comes, that will burn as an oven; and all the proud, yes, and all that do wickedly, will be stubble: and the Day that comes will burn them up declares YHWH of Hosts, that it will leave them neither root nor branch. But to you that fear my Name will the sun-rising of righteous acts break forth with healing in his wings;

and you will go out and grow up as calves of the stall.

And you will tread down the wicked; because they will be ashes under the soles of your feet in the Day that I will do this, declares YHWH of Hosts.

Remember the Torah of Moses my slave that I commanded to him in Horeb for all Israel, with the statutes and judgments. Watch, I will send you Elijah the prophet before the coming of the great and

dreadful Day of YHWH:

And he will turn the understanding of the ancestors to the children, and the heart of the children to their ancestors, unless I come and strike the earth with a curse.

[The End of the Latter Prophets] Matthew

Matthew

Chapter 1

The scroll of the pedigree of Joshua (YHWH is salvation) Messiah (Anointed)

, the son of David, the son of Abraham. Abraham gendered Isaac; and Isaac gendered Jacob;

and Jacob gendered Judah and his brothers. Judah gendered Perez and Zerah of Tamar;

and Perez gendered Hezrom; and Hezrom gendered Ram. Ram gendered Amminadab;

and Amminadab gendered Nahshon; and Nahshon gendered Salmon. Salmon gendered Boaz of Rahab;

and Boaz gendered Obed of Ruth; and Obed gendered Jesse. Jesse gendered David the king;

and David the king gendered Solomon, whose mother had been Uriah's woman. Solomon gendered Rehoboam;

and Rehoboam gendered Abia; and Abia gendered Asa.

Asa gendered Jehoshaphat; and Jehoshaphat gendered Joram; and Joram gendered Uzziah.

Uzziah gendered Jotham; and Jotham gendered Ahaz; and Ahaz gendered Hezekiah.

Hezekiah gendered Manasseh; and Manasseh gendered Amon; and Amon gendered Josiah.

Josiah gendered Jeconiah and his brothers, at the time of the deportation to Babylon.

Then after the deportation to Babylon, Jeconiah gendered Shealtiel; and Shealtiel gendered Zerubbabel.

Zerubbabel gendered Abihud; and Abihud gendered Eliakim;

and Eliakim gendered Azor. Azor gendered Zadok; and Zadok gendered Achim; and Achim gendered Elihud.

Elihud gendered Eleazar; and Eleazar gendered Mattan; and Mattan gendered Jacob.

Jacob gendered Joseph the husband of Mary, of whom was regenerated Joshua, who is called Messiah (Anointed). All the genealogies from Abraham to David are 14 genealogies, and from David to the Babylonian deportation 14 genealogies, and from the Babylonian deportation to Joshua, 14 genealogies.

Now the birth of Joshua occurred this way: When his mother Mary was engaged to Joseph, before their coming together, she was recognized to be with child of the Sacred Spirit.

Then Joseph her husband, being virtuous, and not desiring to make of her a public example, was minded to set her free secretly.

But while he thought on these things, behold, YHWH's Angel appeared to him in a dream saying, Joseph, son of David, fear not to take to yourself Mary as your woman: because what is in her is

generated of the Sacred Spirit.

And she shall bear a son, and you will call his Name Joshua:

because he will save his nation from their sins.

And all this has come to pass, that it may be fulfilled that was spoken by YHWH through the prophet saying, Behold, the virgin will be with child, and will bear a son, and they shall call his name Imman u-EL, which being translated is “With Us is El”.

Then Joseph being awakened from sleep did as the Angel of YHWH had commanded him, and took to himself his woman.

And refrained from sexual relations until she had brought forth a son: and he called his Name Joshua.

Chapter 2

Now when Joshua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came magi from the East to Jerusalem

saying, where is he that is born King of the Jews? For we have seen his star rising, and are come to do homage to him.

When Herod the king had heard these things he was disturbed, and all Jerusalem with him.

And when he had gathered all the high priests and scribes of the people together, he demanded of them where Messiah should be born.

Then they said to him, in Bethlehem of Judaea, because it is written

by the prophet,

And you Bethlehem, in the land of Judah, are not the least among the chiefs of Judah: because out of you will come a Governor that will rule my people Israel.

Then Herod, when he had secretly called the magi, inquired of them to know accurately what time the star appeared.

And he sent them to Bethlehem saying, go and search diligently for the young child; and when you have found him, bring me word again so that I may come and do homage to him also. After they had heard the king they departed; and behold, the star that they saw rising went before them, until it came and stood over where the young child was.

When they saw the star, they rejoiced with exceedingly great joy. And

when they were come into the house, they saw the young child with Mary his mother, and fell down and did homage to him:

and when they had opened their treasures, they presented to him gifts;

gold and frankincense, and myrrh. Then being warned of Elohim in a dream that they should not return to Herod, they departed into their own country by another road.

And when they had departed, behold, YHWH's Angel appeared to Joseph in a dream saying, Arise, and take the young child with his mother and flee into Egypt, and reside there until I bring you word: for Herod will seek the young child to destroy him.

When he got up, he took the young child with his mother by night, and departed into Egypt.

And was there until the death of Herod: for that it might be fulfilled which was spoken by YHWH through his prophet saying, Out of Egypt have I called my Son.

Then Herod, when he saw that he was mocked of the magi, was exceedingly angry. Then he dispatched [troops] and slew all the children that were in Bethlehem, and in all the surrounding regions, from two years old and under according to the time that he had diligently inquired of the magi.

Then was fulfilled what was spoken by Jeremiah the prophet saying,

In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold YHWH's Angel appeared in a dream to Joseph in Egypt

saying, Arise, and take the young child and his mother and go into the land of Israel:

because they are now dead that sought the young child's life. So he got up and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judaea in the place of his father Herod, he was afraid to go there: notwithstanding, being warned of Elohim in a dream, he turned aside into the land of

Gilgal.

And he came and settled in a city called Nazareth: that it might be fulfilled that was spoken by the prophets, He will be called a Nazarene.

Chapter 3

In those days appeared John the Baptist, heralding in the uninhabited places of Judaea and teaching, Transform one's mind:

because the Kingdom of the Cosmos draws near.

For this is he that was spoken of by the prophet Isaiah saying, The voice of one crying in the uninhabited places, Make ready the journey for the LORD, make his paths straight.

This same John had his garment of camel's hair, and a leather girdle about his loins; and his food consisted of locusts and wild honey.

Then went out to him [those of] Jerusalem and all Judaea, and all the kingdom around Jordan,

And were immersed of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his immersion, he said to them, O progeny of vipers, who has forewarned you to flee from the Anger to come?

Bear forth fruits befitting a change of mind, and do not think to say to yourselves, our father is Abraham, for I say to you that Elohim is able out of these stones to raise children to Abraham.

And now also the ax is laid to the root of the tree:

therefore every tree that bears not choice fruit is cut down, and cast into the fire.

I indeed immerse you with water towards a change of mind: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he will immerse you with the Fire of the Sacred Spirit.

Whose fan is in his hand and he will thoroughly cleanse his threshing floor, and gather his wheat into the storehouse;

but he will burn up the stalk of grain with unquenchable fire. Then approached Joshua from Galilee to Jordan unto John, to be immersed of him.

But John prevented him saying, I have need to be immersed of you, and you come to me?

Joshua answered saying to him, Permit it to be so at this time because in this way it is fitting for us to accomplish all righteousness.

Then he permitted him. Then Joshua, when he was immersed, ascended straight up out of the water:

and lo, the skies were opened to him, and he saw the Spirit of Elohim descending like a dove, and coming upon him. And behold, a voice from the skies saying, This is my beloved Son in whom I am well pleased.

Chapter 4

Then was Joshua taken of the Spirit into the uninhabited places to be tested of the Devil.

And when he had fasted 40 days and 40 nights, afterwards he did hunger.

Then the Tester came to him and said, if you are the Son of Elohim, command that these stones be made bread.

But he answered and said, It is written, Man will not live by bread alone, but by every Word that proceeds out of the mouth of YHWH.

Then the Devil took him up into the Holy City and caused him to stand on the top of the Temple [at Jerusalem] and said to him, if you are the Son of Elohim cast yourself down because it is written, He will give his angels orders concerning you.

In their hands they will bear you up, unless at any time you dash your foot against a stone.

Joshua replied to him, It is written again, You will not test the LORD your Elohim.

Again, the Devil takes him up into an exceedingly high mountain and shows him all the kingdoms of the world, and the splendor of them;

And said to him, all these things will I give you if you will fall down and do homage to me.

Then replied Joshua to him, Withdraw away Satan because it is written, You will do homage to the LORD your Elohim, and Him only will you serve.

Then the Devil departed from him, and behold, angels came and attended to him.

Now when Joshua had heard that John was cast into prison, he departed into Galilee;

And leaving Nazareth he came and settled in Capernaum, which is upon the seacoast, in the regions of Zebulun and Naphtali:

That it might be fulfilled that was spoken by Isaiah the prophet saying,

the land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the nations,

the people that sat in darkness saw Great Light. And to them that sat in the region and shadow of death, Light is sprung up.

From that time Joshua began to herald and to teach, Change one's mind: for the Kingdom of the Cosmos approaches.

And Joshua, walking by the Sea of Galilee, saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea:

for they were fishermen. He said to them, Follow me, and I will make you fishers of men.

And they immediately left their nets and followed him.

Then going on from there he saw the other two brothers, James the son of Zebedee and John his brother, in a ship with Zebedee their dad, mending their nets;

and he called them. Then they immediately left the ship and their

dad and followed Him.

And Joshua went about all Galilee, teaching in their synagogues and heralding the Good News of the kingdom, and healing all types of sickness and all types of disease among the people.

And the reports of him spread throughout all Syria: and they brought to him all sick people that were taken with various diseases and acute pains, and those that were possessed with demons, and those that were epileptic, and those that were paralytic; and he healed them.

And there followed him great crowds of people from Galilee, Decapolis, Jerusalem, and from Judaea, and from beyond Jordan.

Chapter 5

Then seeing the crowds he went up into a mountain: and when he was seated his disciples came to him:

And he opened his mouth and taught them saying,

Blessed are the destitute in spirit: for theirs is the Kingdom of the Cosmos.

Blessed are they that mourn for they will be comforted.

Blessed are the meek for they will inherit the earth.

Blessed are they that do hunger and thirst after righteousness: for they will be filled.

Blessed are the merciful: for they will obtain mercy.

Blessed are the pure in heart: for they will see Elohim.

Blessed are the peacemakers: for they will be called the children of Elohim.

Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of the Cosmos.

Blessed are you, when people will revile you, and persecute you, and will say all bad things of evil against you in falsehoods for my sake.

Rejoice, and be exceedingly glad: for great is your reward in the cosmos: for so persecuted they the prophets that were before you.

You are the salt of the earth: but if the salt has lost its flavor, how then can it be salted? It is therefore good for nothing except to be cast out, and to be trampled underfoot by men.

You are the light of the world. A city that is set on a mountain cannot be concealed.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it shines light to all that are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father that is in the cosmos.

Do not think that I am come to annul the Law, or the Prophets:

I am not come to annul, but to complete to the full.

For of a Truth I say to you, Until the cosmos and earth perish, not even one iota or one tittle may be omitted from the Law, until all

things are accomplished. Whoever therefore will break one of these least commandments, and will teach men so, he will be called the least in the Kingdom of the Cosmos:

but whoever will constitute and teach them, the same will be called great in the Kingdom of the Cosmos. Because I say to you, that except your righteousness will exceed the righteousness of the scribes and Pharisees, you will never enter into the Kingdom of the Cosmos.

You have heard that it was said by them in the old times, You will not murder; and whoever will murder will be in danger of the Judgment:

But I say to you, whoever is angry with his brother without a cause will be in danger of the Judgment. And whoever will say to his brother, “You empty-headed man”, will be subject to the judges: but whoever will say, “You foolish”, will be subject to Gehenna fire.

Therefore if you bring your gift to the Altar, and there remember that your brother has something against you;

leave there your gift before the Altar, and go your way; first be reconciled to your brother, and then come and offer your gift.

Agree with your enemy quickly, while you are in the way with him;

unless at any time the enemy deliver you to the judge, and the judge delivers you to the officer, and you are cast into prison. Of a Truth I say to you that you will by no means come out from there until you have paid the last cent.

You have heard that it was said by them in the old times, You will

not commit adultery:

But I say to you, That whoever looks on a woman to lust after her has committed adultery with her already in his heart.

And if your right eye offends you, pluck it out and cast it from you: for it is profitable for you that one of your bodily parts should perish, and not that your whole body should be cast into Gehenna fire.

And if your right hand offends you, cut it off, and cast it from you: for it is profitable for you that one of your bodily parts should perish, and not that your whole body should be cast into Gehenna fire.

It has been said, whoever will put away his woman, let him give her a writing of divorcement, that is libela repudio:

But I say to you, That whoever will put away his woman, give her a writing of divorcement.: But regarding adultery the one that commits it is the one who takes her in adultery.

Again, you heard that it was said to the ancients: You will not take false oaths, but you will pay to the LORD your oaths.

But I say to you, Do not make any oaths vainly by anything; neither by the cosmos; for it is Elohim's throne:

nor by the earth;

for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither will you make an oath by your head, because you cannot make one hair white or black.

But let your communication be, Yes, yes; No, no: for whatever is more than these comes of bad.

You have heard that it has been said, an eye for an eye, and a tooth for a tooth:

But I say to you, That you resist not wrong but whoever will hit you on your right cheek, turn to him the left.

And if anyone will sue you at the law, and take away your tunic, let him have your coat also.

And whoever will compel you to go a mile, go with him two miles.

Give to him that asks you, and from him that would borrow from you turn not yourself away.

You have heard that it has been said, you will love your neighbor, and hate your enemy.

But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that insult you, and persecute you;

That you may be the children of your Father that is in the cosmos:

for He makes his Light of the day to rise on the bad and on the good, and sends rain on the just and on the unjust. Because if you love them that love you, what reward have you? Do not even the publicans do the same?

And if you salute your brothers only, what are you accomplishing more than others?

Do not even the publicans do the same? Become you therefore perfect, even as your Father that is in the cosmos is perfect.

Chapter 6

Take heed not to do your kindness before men, to be seen by them, otherwise you have no reward from your Father that is in the cosmos.

Therefore when you do your kindness, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Of a Truth I say to you, they have their reward.

but when you do kindness, let not your left hand know what your right hand does:

that your kindness may be in secret: and your Father that sees in secret himself will reward you openly.

And when you pray, you will not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Of a Truth I say to you, they have their reward.

But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father that is in secret; and your Father that sees in secret will reward you openly.

but when you pray, use not vain repetitions as the foreigners do: for they think that they will be heard for their much speaking.

be not like they are: for your Father knows what things you have

need of, before you ask him. But

after this manner therefore offer prayers: Our Father in the cosmos, Consecrated be your Name.

Your kingdom come. Your will be done in earth, as it is in the cosmos.

give us this day our daily bread.

and forgive us our debts, as we forgive our debtors.

And lead us not into trial, but rescue us from hardships.

[Amen.] because if you forgive men their trespasses, your cosmic Father will also forgive you:

but if you forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when you fast, be not as the hypocrites are, of a gloomy countenance: for they disfigure their faces that they may appear to men to fast. Of a Truth I say to you, they have already obtained their reward.

But you, when you fast, anoint your head and wash your face;

that you appear not to men to fast, but to your Father that is in secret: and your Father (that sees in secret) will reward you openly.

Lay not up for yourselves treasures on earth, where moth and rust does corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in the cosmos, where neither

moth nor rust does corrupt, and where thieves do not break through nor steal.

Because where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore your eye is single, your whole body will be full of light.

But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve Elohim and riches.

Therefore I say to you, Take no thought for your life, what you will eat, or what you will drink; nor yet for your body, what you will put on.

Is not the life more than food, and the body than clothing? Consider the flying creatures of the sky: for they sow not, neither do they reap, nor gather into storehouses;

yet your cosmic Father feeds them.

Are you not much better than they are? And who of you, being anxious, is able to add to his age one cubit? Why take you thoughts for clothing?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Yet I say to you that even Solomon in all his glory was not arrayed

like one of these. Therefore, if Elohim so clothes the grass of the field, that today is, and tomorrow is cast into the oven, will he not much more clothe you, O you of little faith?

Therefore take no thought saying, what will we eat?

Or, what will we drink? Or, by what means will we be clothed?

For all these things do the nations seek after, but your cosmic Father does know that you have need of all these; Rather seek you first the Kingdom of Elohim, and His righteousness;

and all these things will be added unto you. Therefore take no thought for the next day: for it will take thought for the things of itself. Sufficient unto the [present] day is the depravity thereof.

Chapter 7

Judge not, that you be not judged.

For with what judgment you judge, you will be judged and with what measure you measure, it will be measured to you again.

And why discern you the twig that is in your brother's eye, but consider not the beam that is in your own eye?

Or how will you say to your brother, let me pull the twig out of your eye; and lo, a beam is in your own eye?

You hypocrite, first cast out the beam out of your own eye; and then you will see clearly to cast out the twig from your brother's eye.

Give not what is holy to the dogs, neither cast your pearls before

swine, unless they trample them under their feet, and turn again and break out on you.

Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

For everyone that asks receives and he that seeks finds, and to him that knocks it will be opened.

Or what man is there of you, whom if his son asks bread, will he give him a stone?

Or if he asks for a fish, will he give him a snake?

If you then being bad, know how to give good gifts to your children, how much more will your Father that is in the cosmos give good things to them that ask Him?

Therefore all things whatever you would that men should do to you, do you even so to them: for this is the Law and the Prophets.

Enter you in at the narrow gate: for wide is the gate, and broad is the road, that leads to destruction, and many there are that go in by that way:

Because narrow is the gate, and compressed is the way, that leads unto Life, and few there are that come upon it.

But take heed of the false prophets, who come to you in sheep's clothing, and inwardly are ravening wolves.

You will know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit.

A good tree cannot bring forth bad fruit, neither can a corrupt tree bring forth good fruit.

Every tree that brings not forth good fruit is cut down and cast into the fire.

So then, by their fruits you will know them.

Not everyone that says to me, LORD, LORD, will enter into the Kingdom of the Cosmos; but he that does the will of my Father that is in the cosmos.

Many will say to me in that day, LORD, LORD, have we not prophesied in your Name? And in your Name have cast out demons? And in your Name done many wonderful works?

And then will I profess to them, I never knew you:

depart from me, you that work lawlessness. Therefore whoever hears these sayings of mine, and does them, I will liken him to a wise man, that built his house upon a rock:

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it did not fall because it was founded upon a rock (petra).

And everyone that hears these sayings of mine, and does not do them, will be likened to a foolish man that built his house upon the sand:

And the rain descended and the floods came, and the winds blew

and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Joshua had ended these sayings, the people were astonished at his Doctrine:

Because he taught them as one having Authority, and not as the scribes.

Chapter 8

When he was come down from the mountain, large crowds followed him.

And behold, there came a leper and did homage to him saying, LORD, if you will, you can make me clean. Then Joshua stretched out his hand and touched him saying, I will; be you clean. And instantly his leprosy was cleansed.

And Joshua said to him, See that you tell no man;

but go your way and show yourself to the priest, and bring the offering that Moses commanded from your law.

Later when Joshua had entered into Capernaum, there came to him a centurion, entreating him

and saying, LORD, my servant lies at home sick of the palsy, terribly distressed.

Joshua replied to him, I will come and heal him.

The centurion answered and said, LORD, I am not worthy that you should come by my house: but speak the Word only, and my servant will be healed.

For I am a man under authority, having soldiers under me: and I say to this man, go, and he goes; and to another, come, and he comes; and to my servant, do this, and he does it.

When Joshua heard it, he marveled and said to them that followed, Of a Truth I say to you, I have not found so great faith, no, not in Israel.

And I say to you, That many will come from the east and west, and will sit down with Abraham, and Isaac, and Jacob, in the Kingdom of the Cosmos.

But the children of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth.

Joshua said to the centurion, Go your way; and as you have believed, so be it done to you. And his servant was healed in that hour.

And when Joshua had come into Peter's house, he saw his woman's mother cast down and sick with a fever.

And he touched her hand, and the fever left her: and she got up and attended to them.

When the nightfall had come, they brought to him many that were under the power of a demon: and he cast out the spirits with his Word, and healed all that were miserable:

That it might be fulfilled that was spoken by Isaiah the prophet saying, Himself took our infirmities, and bore our sicknesses.

Now when Joshua saw large crowds around him, he gave orders to

depart to the other side.

And a certain scribe came and said to him, Teacher, I will follow you wherever you go.

Joshua replied to him, The foxes have holes, and the birds of the sky places of rest, but the Son of Man has nowhere he may lay his head.

And one of his disciples said to him, LORD, give me leave first to go and bury my dad.

But Joshua replied to him, Follow me; and let the spiritually dead bury their dead.

Later when he was entered into a ship, his disciples followed him.

And behold, there arose a great storm in the sea, so that the ship was being covered with the waves: but he was asleep.

Then his disciples came and awoke him saying, LORD, rescue us: we are perishing!

He replied to them, Why are you fearful, O you of little faith? Then he got up and rebuked the winds and the sea, and there was a great calmness.

And the men wondered, saying what kind of person is this, that even the wind and the sea do obey him?

After he had come to the other side into the region of the Gergesenes, there met him two under the power of demons, coming out of the tombs, exceedingly savage, so that no man might pass by that road.

And lo, they cried out saying, what have we to do with you Joshua, Son of Elohim? Are you coming here to torment us before the fixed time?

And there was a good ways off from them a herd of many swine feeding.

So the demons begged him saying, if you cast us out then transfer us to depart into that herd of swine.

And he replied to them, Go. And when they were departed, they went into the herd of swine: and look, the whole herd of swine rushed down a precipice into the sea, and died violently in the waters.

Then those feeding did flee, and having gone to the city, they reported everything, including the matter of the demoniac. Then the whole city came out to meet Joshua:

and when they saw him, they begged him that he would depart out of their region.

Chapter 9

And he entered into a ship and passed over and came into his own city. Then they brought to him a man sick of the palsy, lying on a bed:

and Joshua seeing their faith said to the sick of the palsy; Son, be of good cheer; your sins are departed you. But some of the scribes said within themselves, this man blasphemes.

And Joshua knowing their thoughts said, How come are you

thinking bad in your hearts?

What is easier to say, Your sins are departed you; or to say, Arise, and walk?

But so that you may know that the Son of Man has power on earth to send away sins, (then he says to the sick of the palsy,)

Arise, take up your bed, and go to your house. Then he got up and departed to his house. But when the crowds saw it they wondered, and glorified Elohim that had given such power to men. And Joshua passing by there, saw a man sitting at the tax-office, named Matthew, and said to him, Be following me,

and he having got up, did follow him.

And it came about that as Joshua sat to dine in the house, lo, many publicans and sinners came and sat down with him and his disciples.

But when the Pharisees saw it, they said to his disciples, why does your Teacher eat with publicans and sinners?

But when Joshua heard that he replied to them, They that are healthy need not a physician, but they that are sick.

But you go now and learn what that means, I will have mercy and not sacrifice:

because I am not come to call the righteous, but sinners to a change of mind (repentance)

. Then came to him the disciples of John saying, why do we and the Pharisees fast often, but your disciples do not fast?

Joshua replied to them, Can the children of the bridal chamber mourn, as long as the bridegroom is with them?

But the days will come, when the bridegroom will be taken from them, and then they will fast.

No man puts a piece of new cloth to an old garment, because what is put in to fill it up will pull away from the garment, and the tear is made worse.

Neither do men put new wine into old bottles: otherwise the bottles break, and the wine runs out, and the bottles are ruined: but they put new wine into new bottles, and both are preserved.

While he spoke these things to them there came a certain ruler, and did homage to him saying, my daughter just now died: but come and lay your hand upon her, and she will live. Joshua got up and followed him, and so did his disciples.

And behold, a woman that was diseased with an issue of blood for twelve years came behind him, and touched the hem of his garment:

Because she thought within herself, if I may but touch his garment, I will be healed.

But Joshua turned around and when he saw her he said, Daughter, be of good comfort; your faith has made you restored.

And the woman was healed from that hour. Then when Joshua came into the ruler's house, and saw the flute player and the people wailing, he said to them, Withdraw, because the girl is not dead but sleeps.

And they derided him to scorn.

But when the people were sent home, he went in and took her by the hand, and the girl got up.

And the report of this went abroad into all that region. After Joshua left from there, two blind men followed him, crying and saying, you Son of David, have mercy on us.

And when he had come into the house, the blind men came to him and Joshua said to them, Do you believe that I am able to do this?

They replied to him, yes LORD.

Then he touched their eyes saying, According to your faith be it unto you. Then their eyes were opened;

and Joshua sternly charged them saying, See that no man knows about this.

But they, when they were gone spread abroad his fame in all that region.

As they went out, lo, they brought to him a dumb man under the power of a demon. And when the demon was cast out, the dumb spoke:

and the crowds wondered saying, it was never so seen in Israel.

But the Pharisees said, he casts out evil spirits through the Prince of the demons.

Then Joshua went around all the cities and villages, teaching in their synagogues and preaching the Good News of the Kingdom,

and healing every sickness and every disease among the people.

But when he saw the crowds, he was moved with compassion on them, because they were imperfect and were cast out as sheep having no shepherd.

Then he said to his disciples, The harvest truly is large, but the laborers are few; Pray you therefore the LORD of the harvest will send out laborers into his harvest.

And when he had called to him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all types of sickness and all types of disease.

Now, the twelve apostles' names, are these:

Chapter 10

--first Simon, who is called Peter, and Andrew his brother,--and James, the son of Zebedee, and John, his brother;

Philip, and Bartholomew,--Thomas, and Matthew, the tax-collector; James, the son of Alphaeus, and Thaddaeus; Simon, the zealot, and Judas Iscariot, who also delivered him up.

These twelve Joshua dismissed and ordered them saying, Do not journey to the Gentiles and any cities of the Samaritans you are not to enter:

But go rather to the lost sheep of the House of Israel.

And as you go herald to them saying, the Kingdom of the Cosmos approaches. Heal the sick, cleanse the lepers, raise the deceased,

cast out demons:

freely you have received, freely give.

Acquire neither gold, silver, or brass in your girdle, nor a wallet for your journey, neither two coats, neither shoes, nor yet a staff:

because the workman is befitting of his food.

And into whatever city or town you will enter, inquire who in it is suitable;

and there abide until you leave. And when you come into a house, greet it.

And if the house is suitable, let your peace come upon it: but if it be not suitable, let your peace return to you.

And whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust from your feet.

Of a Truth I say to you, It will be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for that city.

See, I dismiss you as sheep among the wolves:

be you therefore wise as a snake, and innocent as doves. But be attentive of men:

for they will deliver you up to the judges, and they will scourge you in their synagogues. And you will be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what you

will speak:

for it will be given you in that same hour what you will speak.

Because it is not you that speaks, but the Spirit of your Father that speaks in you. And the brother will deliver up the brother to death, and the father the child:

and the children will rise up against their parents and cause them to be put to death.

You will be hated of all men for my Name's sake: but he that remains to the end will be rescued. But when they persecute you in this city, flee you into another:

for of a Truth I say to you, You will not have gone over the cities of Israel, until the Son of Man appears.

The disciple is not above his teacher, nor the slave above his master. It is sufficient to

the disciple that he may be as his teacher, and the slave as his master; if the master of the house they did call Beelzebub, how much more those of his household?

You may not therefore

fear them, for there is nothing covered that will not be revealed, and hidden that will not be known.

What I teach you in darkness that speak you in light: and what you hear in the ear that herald you upon the housetops.

And fear not them that kill the body, but are not able to kill the

psuche: but rather fear him that is able to destroy both the psuche and body in Gehenna.

Are not two sparrows sold for a cent? And one of them will not fall on the ground apart from your Father's will.

But the very hairs of your head are all numbered.

Fear you not therefore, you are of more value than many sparrows. Whoever therefore will confess me before men, him will I confess also before my Father that is in the cosmos. But whoever will deny me before men, him will I also deny before my Father which is in the cosmos.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his dad, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes will be they of his own household.

He that loves dad or mom more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me.

And he that takes not his stake, and follows after me, is not worthy of me.

He that comes upon his life will render it useless:

and he that destroys his life for my sake will find it.

He that receives you receives me, and

he that receives me receives him that sent me.

He that receives a prophet in the name of a prophet will receive a prophet's reward; and he that receives a righteous man in the name of a righteous man will receive a righteous man's reward. And whoever will give to drink to one of these little ones a cup of cold water only in the name of a disciple, of a Truth I say to you, he will never destroy his reward.

After Joshua had made an end of appointing his twelve disciples he departed from there to teach and to herald in their cities.

Chapter 11

Now when John had heard in the prison the works of Joshua, he sent two of his disciples and said to him, Are you he that should come, or do we look for another? Joshua answered and said to them, Go and show John again those things that you do hear and see.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the deceased are raised up, and the poor have the Good News heralded to them.

And blessed is he, whoever will not be offended in me.

And as they departed, Joshua began to teach the crowds concerning John, What did you go out into the uninhabited places to see?

A reed shaken with the wind?

But what did you go out to see? A man clothed in soft garments?

Look, they that wear soft clothing are in kings' houses.

But what did you go out to see? Yes, I say to you, and more than a prophet. Because this is he of whom it is written, Behold, I send my Messenger before your face that will prepare your journey before you.

Of a Truth I say to you, among them that are gendered of women there has not arisen a greater than John the Baptist.

Moreover he that is least in the Kingdom of the Cosmos is greater than he.

And from the days of John the Baptist until now the Kingdom of the Cosmos uses force, and the strong take it by force. For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is Elijah, the one destined to come.

He that has ears to hear, let him hear. And to what will I liken this generation?

It is like little children in the marketplaces, sitting and calling to their comrades and saying, we have played on the flute to you, and you have not danced;

we sang dirges to you, and you have not beat your breast for grief.

For John came neither eating nor drinking, and they say, he has an evil spirit.

The Son of man came eating and drinking, and they say, behold a man gluttonous, and a wino, a friend of tax collectors and sinners.

But Wisdom (Sophia)

is justified of her children.

Then he began to upbraid the cities where most of his mighty works were done, because they did not change their minds: Woe unto you, Chorazin! Woe unto you, Bethsaida!

For if the mighty works that were done in you, had been done in Tyre and Sidon, they would have changed their minds long ago in sackcloth and ashes.

But I say to you, It will be more tolerable for Tyre and Sidon at the Day of Judgment, than for you. And you Capernaum, which has been exalted to the cosmos, shall be brought down to the mansion of the dead; for if the miracles, which have been done in you, had been done in Sodom, it would have remained to this day.

But I say to you that it will be more tolerable for the land of Sodom in the Day of Judgment, than for you.

At that time Joshua answered and said, I thank you, O FATHER, LORD of the cosmos and earth, because you have hidden these things from the skilled and wise, and have disclosed them to the unskilled.

Even so, FATHER:

for so it seemed good in your sight. All things are delivered to me from my FATHER: and no man knows the Son, but the FATHER;

neither knows anyone the FATHER, except the Son, and He to whomever the Son will reveal Him.

Come to me, all you that labor and are heavy laden, and I will give

you rest. Take my yoke upon you, and learn of me; for I am gentle and humble in heart:

and you will find rest unto your psuche. Because my yoke is fit for use, and my burden is light in weight.

At that time Joshua went on the Sabbath day through the growing crops;

and his disciples were hungry, and began to pluck off the ears of corn and to eat.

Chapter 12

But when the Pharisees saw it they said to him, look, your disciples do what is not lawful to do on the Sabbath day.

But he replied to them, Have you not read what David did, when he was hungry, and they that were with him;

How he entered into the House of Elohim and did eat the consecrated loaves, that were not lawful for him to eat, neither for them that were with him, but only for the priests?

Or have you not read in the Law, how that on the Sabbath days the priests in the Sacred Place desecrate the Sabbath, and are guiltless?

But I say to you, That in this place is one greater than the Sacred Place. And if you had known what is:

Kindness I will, and not sacrifice, you would have not condemned the innocent, for the Son of man is LORD even of the Sabbath day.

And when he was departed from there, he went into their

synagogue.

Now there was a man that had his hand withered, and they asked him saying, is it lawful to heal on the Sabbath days?

So that they might accuse him.

He replied to them, What man will there be among you, that will have one sheep, and if it falls into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Therefore it is lawful to do well on the Sabbath days. Then he said to the man, Stretch out your hand.

And he stretched it out;

and it was restored whole, like as the other one.

Then the Pharisees went out and held a council against him, how they might destroy him. But when Joshua learned of it, he withdrew himself from there:

and large crowds followed him, and he healed them all; And charged them that they should not make him known:

That it might be fulfilled that was spoken by Isaiah the prophet saying, Behold my Servant, whom I have chosen;

my Beloved, in whom my psuche is well pleased:

I will put my Spirit upon him, and he will publish Judgment to the Gentiles.

He will not strive, nor cry out; neither will anyone hear his Voice in the streets. A broken reed shall he not break, and smoking flax shall

he not extinguish until he sends forth Judgment unto victory.

And in his Name will the Gentiles have hope.

Then was brought to him one under the power of a demon, blind, and dumb: and he healed him, so that the blind and dumb both spoke and gazed.

And all the people were amazed and said, is not this the Son of David?

But when the Pharisees heard it they said, this fellow does not cast out evil spirits, but by Beelzebub the Prince of the evil spirits.

And Joshua knew their thoughts and replied to them, Every kingdom divided against itself is brought to desolation;

and every city or house divided against itself will not stand:

And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand?

And if I by Beelzebub cast out evil spirits, by whom do your children cast them out? Therefore they will be your judges.

But if I cast out evil spirits by the Spirit of Elohim, then the Kingdom of Elohim has come to you.

Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? And then he will spoil his house.

He that does not unite with me denies me; and

he that gathers not with me scatters. Therefore I say to you, All types of sin and blasphemy will be forgiven unto human beings: but the blasphemy against the Sacred Spirit will not be forgiven unto human beings.

And whoever speaks a word against the Son of Man, it will be forgiven him: but whoever speaks against the Sacred Spirit, it will not be forgiven him, neither in this age, neither in the ages to come.

Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: because the tree is known by its fruit.

O offspring of vipers, how can you, being bad, speak good things? For out of the abundance of the heart, the mouth utters.

A good man out of the good treasure of the heart brings forth good things and a bad man out of the evil treasure sends out violence.

But I say to you, That every idle word that men will speak, they will give account of it in the Day of Judgment. Because by your words you will be rendered righteous, and by your words you will be condemned.

Then some of the scribes and of the Pharisees answered saying, Teacher, we want to see a sign from you.

But he answered and said to them, A bad and adulterous generation seeks after a sign;

and there will be no sign given to it, except the sign of the prophet Jonah:

For as Jonah was three days and three nights in the whale's belly;

so will the Son of Man be three days and three nights in the heart of the ground.

The men of Nineveh will rise in judgment with this generation, and will condemn it: because they changed their minds at the heralding of Jonah; and behold, a greater than Jonah is here.

The queen of the south will rise up in the Judgment with this generation, and will condemn it: for she came from the remotest lands of the earth to hear the Wisdom of Solomon;

and behold, a greater than Solomon is here.

When the unclean spirit has gone from a man, he walks through arid places seeking rest and finds none.

Then he says, I will return into my house from where I came out; and when he has come, he finds it empty, swept, and put in order. Then he goes, and takes with himself seven other spirits more evil than himself, and they enter in and inhabit there: and the last state of that man is worse than the first.

Even so will it also be for this bad generation.

While he still talked to the people, look, his mother and his brothers stood outside, desiring to speak with him.

Then one said to him, look, your mother and your brothers stand outside, desiring to speak with you.

But he answered and said to him that told him, Who is my mother? And who are my brothers?

And he stretched out his hand towards his disciples and said, See,

my mother and my brothers! For whoever shall do the will of my Father that is in the cosmos, the same is my brother, sister, and mother. The same day Joshua went out of the house and sat by the seaside.

And large crowds were gathered together to him, so that he went into a ship and sat; and the whole crowd stood on the shore.

Chapter 13

And he spoke many things to them in parables saying, See, a sower went out to sow;

And when he sowed, some seeds fell by the wayside, and the birds of the sky came and devoured them up: Moreover some fell on stony places, where they did not have much soil:

and immediately they sprung up, because they had no depth of soil:

And when the sun was up they were scorched; and because they had no root, they withered away. And

some fell among thorns; and the thorns sprung up and choked them:

Still others fell on the good soil, and were giving fruit, some indeed a hundred-fold,

and some 60, and some 30. Who has ears to hear, let him hear. And the disciples came and said to him, why do you speak to them in parables?

He answered and replied to them, Because it is given to you to know the hidden thing (Urim-Thummim)

of the Kingdom of the Cosmos, but to them it is not given.

For whoever has, to him will be given and he will have more abundance:

but whoever has not, from him will be taken away, even what he had. Therefore I speak to them in parables: because they seeing see not;

and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah that taught, By hearing you will hear, and will not understand;

and seeing you will see, and will not perceive: For this people's heart is made fat, and their ears are difficult of hearing, and their eyes they have closed.

Unless at any time they should see with their eyes, and hear with their ears, and should perceive with their heart, and should be turned to Elohim, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For of a Truth I say to you, That many prophets and righteous men have desired to see those things that you see, and have not seen them;

and to hear those things that you hear, and have not heard them.

So now hear the parable of the sower. When anyone hears the Word of the Kingdom, and understands it not, then come the hardships, and forces away what was sown in his heart. This is he that received seed by the traveled way.

But he that received the seed into stony places, the same is he that hears the Word, and immediately with joy receives it;

Yet he has not root in himself, but enduring for a while: for when pressure or persecution happen because of the Word, immediately he is offended. He also that received seed among the thorns is he that hears the Word; and the anxiety of this age, and the deceitfulness of wealth, choke the Word, and he becomes unfruitful.

But he that received seed into the good soil is he that hears the Word, and understands it;

that also bears fruit and produces, some an hundred-fold, some 60, some 30.

Another parable he put forth to them saying, The Kingdom of the Cosmos is compared to a man that sowed good seed in his field:

But while men slept, his enemy came and sowed darnel (black grains) among the wheat, and then departed.

But when the crops were sprouted and producing fruit, then appeared the darnel also. So the slaves of the master came and said to him, Sir, did you not sow good seed in your field?

How then has it darnel? He replied to them, an enemy has done this.

The slaves said to him, do you want us then to go and gather them up?

But he replied, No, unless while you gather up the darnel, you root up also the wheat with them. Let both grow together until the

harvest:

and in the time of harvest I will say to the reapers, gather up first the darnel and bind them in bundles to burn them: but gather the wheat into my storehouse.

Another parable he put forth to them saying, The Kingdom of the Cosmos is like a grain of mustard seed, that a man took and sowed in his field:

That is truly the smallest of all seeds: but when it is grown, it is the larger among herbs, and becomes a tree, so that the birds of the sky come and lodge in its branches.

Another parable he spoke to them; The Kingdom of the Cosmos is similar to leaven that a woman took, and concealed in three measures of meal, until the whole was leavened.

All these things spoke Joshua to the crowds in parables; and apart from a parable he did not speak to them:

That it might be fulfilled that was spoken by the prophet saying, I will open my mouth in parables; I will utter things that have been kept secret from the founding of the cosmos.

Then Joshua sent the crowds away, and went into the house: and his disciples came to him saying, declare to us the parable of the darnel of the field.

He answered and said to them, He that sows the good seed is the Son of Man; The field is the cosmos; the good seed are the children of the Kingdom;

but the darnel are the children of the bad. The enemy that sowed them is the Slanderer; the harvest is the end of the age; and the reapers are the angels.

As therefore the darnel are gathered and burned in the fire; so will it be in the end of this age.

The Son of Man will dispatch his angels, and they will gather out of his kingdom everyone that is snared, and them that produce lawlessness;

And will cast them into a furnace of fire: there will be weeping and gnashing of teeth.

Then will the righteous shine forth as the sun in the Kingdom of their Father.

Who has the ears to hear, let him hear. Again, the Kingdom of the Cosmos is similar to treasure hid in a field;

that when a man has found it, he conceals, and for joy goes and sells all that he has, and buys that field.

Again, the Kingdom of the Cosmos is similar to a merchant seeking excellent pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the Kingdom of the Cosmos is similar to a net, that was cast into the sea, and drew together every sort:

that when it was full, they drew it to shore and sat down, and gathered the good into vessels, but cast the bad without.

So will it be at the end of the age: the angels will come forth, and

separate the bad from the righteous, and will cast them into the furnace of fire:

there will be weeping and gnashing of teeth.

Joshua said to them, Have you understood all these things? They replied to him, yes LORD.

Then he said to them, Therefore every scribe that is instructed for the Kingdom of the Cosmos is similar to a man that is a homeowner, that brings forth out of his storehouse things new and old.

And it came to pass, when Joshua finished these parables, he left the area.

And when he had come into his own hometown, he taught them in their synagogue, so that they were astonished and were saying, where did he get this Wisdom and the works of power?

Is not this the carpenter's son? Is not his mother called Mary?

And his brothers, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?

Where then has this man acquired all these things? And they were offended in him. But Joshua said to them, A prophet

is not without honor, except in his own native land and in his own home. And he did not many works of power there because of their unbelief.

At that time Herod the Governor heard of the heralding of Joshua, he said to his slaves, this is John the Baptist, he did rise from the

dead, and because of this the mighty energies are working in him.

Because Herod having laid hold on John, did bind him and did put him in prison, because of Herodias his brother Philip's woman.

For John had said to him, It is not lawful for you to have her [as a wife].

Chapter 14

And when he would have put him to death, he feared the crowds, because they held him as a prophet.

But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.

Whereby he promised with an oath to give her whatever she would ask.

And she, instigated by her mother said, give me here the head of John the Baptist in a charger.

And the king was sorry:

nevertheless because of the oath that had been pledged, and them that sat with him at the feast, he commanded it to be given to her.

And he sent and beheaded John in the prison. And his head was brought in a charger, and given to the damsel:

and she brought it to her mother. And his disciples came and took up the body, and buried it and went and told Joshua. And Joshua having heard, withdrew from there in a ship to an uninhabited place by himself,

and the crowds having heard did follow him on land from the cities. And Joshua went out and saw a large crowd, and was moved with compassion towards them,

and he healed their sick.

And when it was sunset, his disciples came to him saying, this is a desert place, and the time is now past;

send the crowds away so that they may go into the villages and buy themselves food.

But Joshua replied to them, They need not leave;

you give them to eat. And they said to him, we have here but five loaves, and two fish.

He replied, Bring them here to Me. And he ordered the crowds to sit down on the grass, and took the five loaves, and the two fish, and looking up to the cosmos he blessed and broke, and gave the loaves to his disciples, and the disciples to the crowds.

And they all did eat and were filled:

and they took up of the remnants that remained twelve baskets full.

And they that had eaten were counted 5000 men, besides women and children.

And immediately Joshua compelled his disciples to get into a ship, and to go ahead of him to the other side, while he sent the crowds away.

And when he had sent the crowds away, he went up into a

mountain by himself to pray: and when the sunset had come, he was there alone.

But the ship was now in the middle of the sea, tossed with waves:

for the wind was against them. And in the fourth watch of the night Joshua went to them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled saying, it is an apparition! And they were terrorized. But immediately Joshua spoke to them saying, Be of good cheer;

it is I; be not afraid. And Peter answered him and said, LORD, if it is you, bid me come to you on the water.

He replied, Come.

And when Peter was come down out of the ship, he walked on the water to go to Joshua. But when he saw the wind become boisterous, he became afraid;

and beginning to sink, and he cried saying, LORD rescue me.

And immediately Joshua stretched out his hand and caught him and said to him, O you of little faith, why is it you doubted?

And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him saying, Of a Truth you are the Son of Elohim.

And when they were gone over, they came into the land of Gennesaret.

And when the men of that district had knowledge of him, they sent

out into all that surrounding region, bringing to him all that were diseased;

And begged him that they might only touch the hem of his garment:

and as many as touched were made perfectly whole.

Then came to Joshua scribes and Pharisees that were from Jerusalem saying, why do your disciples violate the ritual of the elders?

for they wash not their hands when they eat bread. But he answered and said to them, Why do you also violate the commandment of Elohim by your ritual?

Because Elohim commanded saying, Honor your father and mother:

Chapter 15

and he that curses father or mother, let him come to an end by death.

But you say, whoever will say to his father or his mother, that by which you might have had profit from me is given to Elohim.

And he may not honor his father or his mother, and you did set aside the command of Elohim because of your tradition.

You hypocrites, well did Isaiah prophesy of you saying, Thus YHWH says: This people draw close to me with their mouth, and honor me with their lips;

but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

And he called the crowds and said to them, Hear and understand: Not what goes into the mouth defiles a man, but what comes out of the mouth is what makes the human being unclean.

Then came his disciples and said to him, do you know that the Pharisees were offended after they heard this saying?

But he answered saying, Every plant that my cosmic Father has not planted will be rooted up.

Let them alone:

they are blind leaders of the blind.

And if the blind lead the blind, both will fall into the ditch. Then answered Peter and said to him, declare to us this parable.

Joshua replied, Are you also still without understanding? Do you not understand that all that is going into the mouth does pass into the belly, and into the toilet is cast out?

But those things that proceed out of the mouth come out from the heart;

and they defile the man. Because out of the heart proceed bad thoughts, murders, adulteries, pornography, thefts, false witness, slander:

These are the things that defile a man:

but to eat with unwashed hands defiles not a man.

Then Joshua left from there and departed to the coasts of Tyre and Sidon.

And lo, a Canaanite woman came out of the same coasts, and shouted to him saying, have mercy on me, O LORD, Son of David;

my daughter is miserably under the power of a demon. But he answered her not a word. And his disciples approached and questioned him saying, release this woman, for she cries after us.

He answered and said, I am not sent but to the lost sheep of the House of Israel.

Then she came and prostrated before him saying, LORD, help me.

But he answered and said, It is not suitable to take the children's bread, and to cast it to a little dog. And she replied, Truth, LORD:

still the little dog eats from the crumbs that fall from their masters' table. Then Joshua answered and said to her, O woman, great is your faith:

be it unto you even as you desire. And her daughter was made whole from that very hour.

Then Joshua departed from there and went along by the Sea of Galilee;

and went up into a mountain and sat down there.

And large crowds came to him, having with them those that were lame, blind, dumb, disabled, and many others, and cast them down at Joshua' feet; and he healed them. Therefore the crowd wondered, when they saw the dumb to speak, the disabled to be whole, the lame to walk, and the blind to see: and they glorified the Elohim of Israel.

Then Joshua called his disciples to him and said, I have compassion on the crowd, because they continue with me now these three days, and have nothing to eat:

and I will not send them away not having eaten, or else they will faint in the road.

His disciples said to him, how should we have so much food in the uninhabited place, as to feed so large a crowd?

Joshua replied to them, How many loaves do you have?

And they said, seven and a few little fish. Then he ordered the crowd to sit down on the ground. And He took the seven loaves and the fish and gave thanks and broke them, and gave to his disciples, and the disciples to the crowd.

And they all did eat and were filled: and they took up of the broken pieces that were left, making seven baskets full.

They that did eat were 4000 men, besides women and children.

Then he sent away the crowd, and boarded the ship and came into the coasts of Magdala.

And the Pharisees and Sadducees having come, testing, did question him, to show to them a sign from the cosmos, he answered and said to them, When it is sunset you say, It will be fair weather:

for the sky is red. And at sunrise, it will be foul weather today:

for the sky is red and covered with clouds.

O you hypocrites, you can discern the face of the sky, but the signs

of the times you are not able!

Chapter 16

A wicked and adulterous generation seeks after a sign; and there will no sign be given to it, but the sign of the prophet Jonah.

And he left them and departed. And when his disciples were come to the other side, they had neglected to take food.

Then Joshua said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves saying, it is because we have taken no food.

But when Joshua perceived, he said to them, O you of little faith, why reason you among yourselves, because you have brought no food?

Do you not yet understand, neither remember the five loaves of the 5000, and how many baskets you took up?

Or the seven loaves of the 4000, and how many baskets you took up? How do you not understand that I did not speak to you of bread;

to take heed of the leaven of the Pharisees and Sadducees?

Then they understood how he spoke not to beware of the leaven of food, but of the doctrine of the Pharisees and of the Sadducees.

When Joshua came into the coasts of Caesarea Philippi, he asked his disciples saying, Who do men say me to be, the Son of Man?

And they replied, some say that you are John the Baptist: some

Elijah;

and others, Jeremiah, or one of the prophets. He said to them, But who do you say that I am? And Simon Peter answered and said, you are Joshua, the Son of the living Elohim.

And Joshua answered and said to him, Blessed are you, Simon Barjona: for flesh and blood has not revealed it to you, but my Father that is in the cosmos.

And I say also to you, That you are Peter and upon this rock (petra) I will build my ekklesia;

and the gates of Hades (the grave) will not prevail against it. And I will give to you the opening instrument [Urim-Thummim] of the Kingdom of the Cosmos:

and whatever you will bind on earth will be bound in the cosmos:

and whatever you will loose on earth will be loosed in the cosmos.

Then he charged his disciples that they should tell no man that he was Joshua the Messiah (Anointed).

From that time on Joshua began to show to his disciples how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and then resurrected again the third day.

Then Peter took him and began to charge him sharply saying, far be it from you LORD: this will never happen to you. But he turned and said to Peter, Get you behind me adversary:

you are a snare to me:

because you understand not the things that are of Elohim, but those that are of men. Then Joshua said to his disciples, If anyone will come after me, let him deny himself, and take up his stake and follow me. For whoever will save his psuche will lose it:

and whoever will lose his psuche for my sake will find it. For what is a man profited, if he will gain the whole world and lose his own psuche?

Or what will a man give in exchange for his psuche? Because the Son of Man will come in the glory of his Father with his angels;

and then he will pay off everyone according to their transactions. Of a Truth I say to you, There will be some standing here that will not taste of death, until they see the Son of Man coming in His Kingdom.

And after six days Joshua takes Peter, James, and John his brother, and brings them up into a high mountain by themselves, then he was transformed before them:

and his face did shine as the sun, and his clothing was white as the light.

And behold, there appeared unto them Moses and Elijah talking with him.

Then answered Peter and said to Joshua, LORD, it is good for us to be here: if you desire, let us make here three tents;

Chapter 17

one for you, and one for Moses, and one for Elijah. While he still

spoke, behold, a bright cloud-mass overshadowed them:

and behold a Voice out of the cloud-mass that said, This is my beloved Son, in whom I am well pleased; hear him.

And when the disciples heard it, they fell on their face and were exceedingly terrified.

And Joshua came and touched them and said, Get up, and be not terrified. And when they had lifted up their eyes, they saw no man except Joshua only.

And as they came down from the mountain, Joshua charged them saying, Tell the vision to no man until the Son of Man is resurrected up again from the dead. And his disciples asked him saying, why then say the scribes that Elijah must first come?

And Joshua answered and said to them, Elijah certainly will first come and restore all things.

But I say to you, That Elijah has come already and they knew him not, but have done to him whatever they determined.

Likewise will also the Son of Man suffer of them.

Then the disciples understood that he spoke to them of John the Baptist.

And when they were come to the crowds, there came to him a certain man, kneeling down to him and saying, LORD, have mercy on my son:

for he is epileptic and miserably affected:

for frequently he falls into the fire, and often into the water. And I brought him to your disciples and they could not heal him. Then Joshua answered and said, O faithless and perverse generation, how long will I be with you?

How long will I sustain you?

Bring him here to me. Then Joshua rebuked the demon; and it departed out of him: and the child was healed from that very hour.

Then came the disciples to Joshua separately and asked, why could we not cast him out? Joshua replied to them, Because of your unbelief, for of a Truth I say to you, If you have faith as a grain of mustard, you will say to this mountain, Remove from this place to that place;

and it will remove;

and nothing will be impossible for you.

[Moreover this kind goes not out except by prayer and fasting.

] And while they were living in Galilee, Joshua said to them, The Son of Man will be betrayed into the hands of men:

and they will kill him, and on the third day he will be resurrected again. And they were exceedingly grieved. And when they were come to Capernaum, they that received tribute money came to Peter and said, does not your master pay tribute?

He replied, yes, and when he had come into the house, Joshua anticipated him saying, What do you think, Simon?

Of whom do the kings of the earth take custom or tribute?

Of their own children, or of foreigners? Peter replied to him, of foreigners. Joshua said to him, Then are the children freeborn. Moreover, unless we should offend them, go now to the sea, and cast a hook, and take up the fish that first comes up;

and when you have opened its mouth, you will find a piece of money:

take that, and give to them for me and you. At the same time the disciples came to Joshua saying, who is the greatest in the Kingdom of the Cosmos?

Then Joshua called a little child to him, and set him in the middle of them, and said, Of a Truth I say to you, Except you be converted and become as little children, you will not enter into the Kingdom of the Cosmos.

Whoever therefore will humble himself as this little child, the same is greatest in the Kingdom of the Cosmos.

Chapter 18

And he who may receive one such child in my Name, does receive me.

But whoever will offend one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he is plunged into the depth of the sea.

Woe to the world from the stumbling-blocks!

Because there is a necessity for the stumbling-blocks to come, but woe to that man through whom the stumbling-block does come!

Therefore if your hand or your foot is a stumbling-block to you, cut them off, and cast them from you:

it is eminent for you to enter into Life maimed or disabled, rather than having two hands or two feet to be cast into age-lasting fire.

And if your eye offends you, pluck it out and cast it from you: it is better for you to enter into Life with one eye, rather than having two eyes to be cast into Gehenna fire.

Beware that you do not think little of these younger ones; because I say to you, That in the cosmos their angels do always behold the face of my Father that is in the cosmos. For the Son of Man has come to save what was lost. What do you think? If a man may have 100 sheep, and there may go astray one of them, does he not (having left the 99), go to the mountains and seek what has gone astray?

And if so be that he comes upon it, of a Truth I say to you, he rejoices more of that sheep than of the 99 that did not go astray.

Even so it is not the will of your Father (that is in the cosmos)

, that one of these little ones should perish.

Moreover if your brother will err against you, go and tell him his fault between you and him alone: if he will hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established.

And if he will neglect to hear them, tell it to the ekklesia:

but if he neglects to hear the ekklesia, let him be to you as a foreigner and a tax collector.

Of a Truth I say to you, Whatever you will bind on earth will be bound in the cosmos:

and whatever you will loose on earth will be loosed in the cosmos. Again I say to you, That if two of you will agree on earth as touching anything that they shall ask, it will be done for them of my Father that is in the cosmos.

Because where two or three are gathered together in my Name, there am I in the middle of them.

Then came Peter to him and said, LORD, how often will my brother sin against me, and I forgive him? up to seven times?

Joshua said to him, I say not to you, Until seven times but until 70 X 7. Therefore is the Kingdom of the Cosmos compared to a certain king, that wanted to settle accounts with his slaves.

And when he had begun to reckon, one was brought to him that owed him 10,000 thousand talents [millions of dollars].

And he having nothing to pay, his master did command him to be sold, his woman, and the children and all whatever he had, and payment to be made.

The slave therefore fell down and prostrated before him saying, master, have patience with me and I will pay you all.

Then the master of that slave was moved with compassion and set him free, and forgave him the debt.

But the same slave went out, and found one of his fellow slaves that owed him 100 denarius [a small amount]:

and he laid hands on him, and took him by the throat saying, pay me what you owe.

And his fellow slave fell down at his feet and besought him saying, have patience with me, and I will pay you all.

But he would not: but went and cast him into prison until he should pay the debt.

So when his fellow slaves saw what was done, they were very sorry and came and reported to their master all that was done. Then his master (after he had called him) said to him, O you bad slave, I forgave you all that debt because you begged me: Should you not also have had compassion on your fellow slave, even as I had pity on you?

And his master was angry and delivered him to the jailer, until he should pay all that was due to him.

So likewise will my cosmic Father do also to you, if you from your hearts do not forgive everyone his brother for their misdeeds.

And it came about, that when Joshua had finished these sayings, he departed from Galilee and came into the coasts of Judaea beyond Jordan;

And large crowds followed him;

and he healed them there.

The Pharisees also came to him, testing him and saying to him, Is it

lawful for a man to divorce his woman for every cause?

He answered and said to them, Have you not read that He that made them at the beginning made them male and female, and said, for this cause will a man leave father and mother, and will unite to his woman:

Chapter 19

and they two will be one flesh?

Therefore they are no more two, but one flesh.

What accordingly Elohim has joined together let not man divide. They replied to him, why then did Moses command to give a writing of a bill of divorce and to put her away?

He said to them, Moses because of the hardness of your hearts permitted you to divorce your women:

but from the beginning it was not so. And I say to you, Whoever will divorce his woman, except it be for illicit sexual intercourse (porneia)

, and will marry another commits adultery: and whoever marries her that is divorced does commit adultery also.

His disciples replied to him, if the case of the man is so with his woman it is not good to marry.

But he replied to them, All men cannot receive this saying, except they to whom it is given. Because there are some eunuchs that were so born from their mother's womb:

and there are some eunuchs that were castrated eunuchs by men: and there are eunuchs that have castrated themselves eunuchs for the Kingdom of the Cosmos.

He that is able to proceed, let him proceed. Then were there brought to him little children, that he should put his hands on them, and pray:

and the disciples rebuked them.

But Joshua said, Send forth little children and forbid them not to come to me: for of such is the Kingdom of the Cosmos. And having laid his hands on them he departed from there. And one came and said to him, Good Teacher, what useful thing will I do, that I may have Age-Lasting Life? He replied to Him, Why call me useful?

There is none useful but one, that is, Elohim: but if you will enter into Life, observe the commandments. He replied to him, which?

Joshua said, You will do no murder, You will not commit adultery, You will not steal, You will not give false testimony, Honor your father and your mother:

and, You will dearly love (agapao)

your neighbor as yourself. The young man replied to him, all these things have I observed from my youth up:

what lack I still? Joshua said to him, If you are resolved to become perfect, go and sell what you have and give to the poor, and you will have treasure in the cosmos:

and come and follow me. But when the young man heard that

saying, he went away sorrowful: for he had great possessions.

Then Joshua said to his disciples, Of a Truth I say to you, A rich man will with difficulty enter into the Kingdom of the Cosmos.

And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Elohim.

When his disciples heard this, they were exceedingly amazed saying, who then can be saved?

But Joshua looked on them and replied, With men this is impossible;

but with Elohim all things are possible. Then Peter answered and said to him, Look, we have forsaken all and followed you;

what will we have therefore?

Joshua replied to them, Of a Truth I say to you, That you that have followed me, in the resurrection when the Son of Man will sit in the throne of His glory, you also will sit upon twelve thrones, judging the twelve tribes of Israel.

And everyone that has neglected the family, or brothers, or sisters, or father, or mother, or woman, or children, or lands, for my Name's account, will receive a hundred times as much, and will inherit Age-Lasting Life.

But many will be First-last, and Last-first.

Because the Kingdom of the Cosmos is similar to a man that is a master of the house that went out early in the morning to hire

laborers into his vineyard.

And when he had agreed with the laborers for a denarius [a small amount] a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing at leisure in the marketplace, Then said to them;

Go yourselves also to the vineyard, and whatever is right I will give you.

Chapter 20

And they went their way. Again he went out about the sixth and the ninth hour, and did likewise.

And about the 11th hour he went out and found others standing idle, and said to them, why are you here all day at leisure?

They replied to him, because no man has hired us. He said to them, Go yourselves also into the vineyard;

and whatever is right, that you will receive.

So when sunset came, the master of the vineyard said to his steward, Call the laborers and pay them their wages, beginning from the last to the first.

And when they came that were hired around the 11th hour, they received everyone a denarius.

But when the first came, they thought it was customary that they should have received more; and they also received everyone a denarius.

And when they had received it they complained against the master of the house saying, these last ones have produced only one hour of work, and you have made them equal to us that have carried most of the burden and heat of the day.

But he answered one of them and said, Friend, I do you no wrong:

did you not agree with me for a denarius? Take what is yours and go your way: I will give to this last, even as unto you.

Is it not lawful for me to do what I will with my own?

Is your eye bad, because I am good? So the last will be first, and the first last: for many are called, but few are the Elect.

And Joshua going up to Jerusalem took the twelve disciples by themselves in the road and said to them, Look, we go up to Jerusalem;

and the Son of Man will be delivered up to custody of the chief priests and to the scribes, and they will condemn him by their judgment to death.

And will deliver him to the Gentiles to mock, and to scourge, and to be crucified (staked)

: and on the third day he will rise again.

Then came to him the mother of Zebedee's children with her sons, doing homage to him, and requesting a certain thing from him.

And he said to her, What do you desire?

She replied to him, grant that these my two sons may sit, the one on

your right hand, and the other on the left, in your Kingdom. But Joshua answered and said, You do not know what you ask.

Are you able to drink of the cup that I will drink of, and to be baptized (cleansed) with the baptism (cleansing)

that I am to be baptized (cleansed) with? They replied to him, we are able. He replied to them, You will drink indeed of my cup and be baptized (cleansed) with the baptism (cleansing) that I am to be baptized (cleansed) with. But to sit on my right hand and on my left, is not mine to give, but it will be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brothers.

But Joshua called them to him and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it will not be so among you:

but whoever will be great among you, let him be your servant;

And whoever will be chief among you, let him be your slave: Even as the Son of Man did not come to be served but to serve, and to give his Psuche as a ransom for many.

And as they departed from Jericho, a large crowd followed him.

Later, two blind men sitting by the roadside, when they heard that Joshua passed by, cried out saying, have mercy on us, O LORD, you Son of David.

And the crowd charged them that they should be silent, but they

cried out the more saying, deal kindly with us sir, Son of David.
And Joshua stood still, called them

and asked, What would you like me to do for you?

They replied to him, LORD, that our eyes may be opened. So Joshua had compassion on them, and touched their eyes: and immediately their eyes received sight,

and they followed him.

And when they drew near to Jerusalem and were come to Bethphage, to the Mount of Olives, then sent Joshua two disciples, instructing them, Go into the village before you and immediately you will find a donkey tied, and a colt with her:

loose them, and bring them to me.

And if anyone says anything to you, tell them, The LORD has need of them;

Chapter 21

and immediately they will dismiss them.

All this was done, that it might be fulfilled that was spoken by the prophet saying, Tell the daughter of Zion, Behold, your King comes to you, meek, and sitting upon a donkey, and a colt the male offspring of a donkey.

Then the disciples went and did as Joshua commanded them, and brought the donkey and the colt, and put on them their clothes, and they set him upon them.

And a very large crowd spread their garments in the road, others cut down branches from the trees and spread them in the roadway.

And the crowds that went before and that followed cried saying, Hosanna (save)

to the Son of David:

Blessed is he that comes in the Name of YHWH; Hosanna (saved) by the Most High Elohim.

And when he had come into Jerusalem, all the city was in an uproar saying, who is this? Then the crowds said, this is Joshua the prophet of Nazareth of Galilee. And Joshua went into the Temple of YHWH and cast out all them that sold and bought in the Sacred Place, and overthrew the tables of the bankers

and the seats of them that bartered doves.

And said to them, It is written, my House will be called the House of Prayer; but you have made it a den of thieves.

And the blind and the lame came to him in the Sacred Place and he healed them. And when the chief priests and scribes saw the wonderful deeds that he did and the children crying in the Temple and saying, Hosanna (save) to the Son of David; they were very displeased, And said to him, do you hear what these say?

And Joshua replied to them, Yes;

have you never read, Out of the mouth of babes and suckling's you have rendered praise?

And he left them and went out of the city into Bethany;

and he lodged there. Now at sunrise as he returned into the city, he was hungry. So when he saw a fig tree in the road, he came to it and found nothing on it, but leaves only

and said to it, Let no fruit grow on you any longer for the ages.

And immediately the fig tree dried up. And when the disciples saw it, they marveled pointing out, how instantly is the fig tree dried up!

Joshua answering said to them, Of a Truth I say to you, if you may have faith, and may not doubt, not only this of the fig tree will you do, but even if to this mountain you may say, Be lifted up and be cast into the sea, it will come to pass. And all things, whatever you will ask in prayer and believing, you will receive.

And when he was come into the Temple, the chief priests and the elders of the people came to him as he was teaching and asked, by what authority are these things done?

And who gave you this authority?

Joshua answered and said to them, I also will ask you one thing, that if you will tell me, I then likewise will tell you by what authority I do these things.

The baptism of John, from where was its source of origin?

From the cosmos, or of men? And they reasoned with themselves saying, if we will say, from the cosmos; he will say to us, why did you not then believe him?

But if we will say, of men; we fear the people; for all hold John as a

prophet. And they answered Joshua and said, we cannot tell you.

And he replied to them, Neither will I tell you by what authority I do these things. But what do you think? A certain man had two sons; and he came to the first and said, son, go to work today in my vineyard.

He answered and replied, I will not: but afterward he changed his mind and went.

And he came to the second and said the same thing. And he answered and said, I go sir: but he went not.

Which of those two did the will of his dad? They replied to him, the first.

Joshua said to them, Of a Truth I say to you, That the tax collectors and the prostitutes will go into the Kingdom of Elohim before you.

For John came to you in the way of righteousness, and you did not believe him:

but the tax collectors and the prostitutes believed him: and you, when you had seen it, did not change your mind so as to believe him. Hear another parable:

There was a certain house master that planted a vineyard and hedged it all around, and dug a wine-press in it, and restored the fortification, and hired it over to farmers and went abroad: And when the seasonal time of its fruit drew near, he sent his servants to the farmers so that they might remove its fruits.

And the farmers took his servants, beat one, killed another, and

stoned another one. Again, he sent other servants more than the first and they did to them the same things.

But last of all he sent to them his son saying, they will regard my son. But when the farmers saw the son, they said among themselves, this is the heir; come, let us kill him and take possession of his inheritance.

And they caught him and cast him out of the vineyard and killed him.

When the master therefore of the vineyard comes, what will he do to those farmers?

They replied to him, he will miserably destroy those wicked men, and will hire out his vineyard to other farmers, that will render him its fruits in their seasons.

Joshua said to them, Did you never read in the Scriptures, The small stone (Urim-Thummim)

that the restorers rejected, this same [Urim-Thummim] appears in history as the cornerstone of the secret place [or internal corner]:

this is YHWH coming on the stage of [world history], and this is causing amazement joined with terror in our eyes?

Therefore I say to you, The Kingdom of Elohim will be raised from the ground and separated from you, and given to an association bearing fruits thereof.

and he who is falling (under judgment)

on this stone (Urim-Thummim) shall be broken, and on

whomsoever it may fall it will crush him to pieces.

And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.

But when they sought to lay hands on him, they feared the crowds, because they regarded him to be a prophet.

And Joshua answered speaking to them again by parables and said, The Kingdom of the Cosmos is compared to a certain king who prepared a marriage festival for his son, and sent out his slaves to call them that were invited to the marriage festival:

Chapter 22

but they would not come.

Again, he sent out other slaves saying, tell them that are invited, See, I have prepared my dinner:

my oxen and my fattened are killed, and all things are prepared:

come now to the marriage festival.

But they neglected it and went their ways, one to his farm, another to his trade.

And the remnant having laid hold on his slaves, did insult and killed them.

But when the king heard of it, he was provoked to anger: and he sent out his armies and Devoted to Destruction those murderers, and destroyed by fire their city. Then he said to his slaves, The marriage festival is at hand, but they that were invited were not

worthy.

Go therefore into the country highways and as many as you will find, invite to the marriage festival.

So those slaves went out into the country highways, and gathered together all as they could find, both bad and good:

and the marriage festival was filled with guests.

And when the king came in to see the guests, he saw there a man that did not have on the proper wedding clothing:

and he said to him, Comrade, how did you come in here, not having clothing of the marriage festival? And he was speechless.

Then said the king to the slaves, Bind him hand and foot and take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.

For many are invited [to a banquet], but few are Elected.

Then went the Pharisees and took counsel how they might ensnare him in his Words. Then they sent to him their disciples with the Herodians saying, Teacher, we have known that you are true, and the way of Elohim in truth you do teach, and you are not swayed by anyone, for you regard not the rank of men; Tell us therefore what you think? Is it lawful to pay taxes to Caesar or not? But Joshua perceived their depravity and said, Why test me you hypocrites? Show me the tax money.

And they brought to him a denarius.

And he said to them, Whose is this image and superscription?

They replied to him, Caesar's.

Then he said to them, Render therefore to Caesar the things that are Caesar's;

and to Elohim the things that are Elohim's.

When they had heard these Words, they marveled and left him, and went their way.

That same day the Sadducees came to him, that say that there is no resurrection and asked him saying, Teacher, Moses said, If a man dies, having no children, his brother will marry his woman, and raise up seed to his brother.

Now there were with us seven brothers:

and the 1st, when he had married a woman, died, and having no offspring, left his woman to his brother:

Likewise the 2nd also, and the 3rd, unto the 7th.

And last of all, the woman herself died too.

Therefore in the resurrection whose woman will she be of the seven brothers?

Because they all had her.

Joshua answered and said to them, You do err, not knowing the Scriptures, nor the power of Elohim.

Because in the resurrection they neither marry, nor are given away in marriage, but are as the angels of Elohim in the cosmos.

But as concerning the resurrection from the dead, have you not read what was spoken to you by YHWH saying,

I am YHWH, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob? Elohim is not the Elohim of the dead, but of the living.

And when the crowds heard this, they were astonished at his Doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them that was a lawyer asked him a question, testing him and saying, Teacher, which is the great commandment in the Law?

Joshua replied to him, You will love YHWH Elohim with all your heart, and with all your person, and with all your mind.

This is the first and great commandment.

And the second resembles it, you will love your neighbor as yourself. On these two commandments suspend all the Law

and the Prophets.

While the Pharisees were gathered together, Joshua asked them saying, What think you of Messiah?

Whose son is he?

They replied to him, the son of David.

He replied to them, How then does David in spirit call Him LORD saying,

the LORD said to my LORD, Sit at my right hand until I make your enemies your footstool?

If David then call Him LORD, how is He his son?

And no man was able to answer him a word, neither did anyone from that day forward ask him anymore questions.

Chapter 23

Then Joshua spoke to the crowds and to his disciples

saying, The scribes and the Pharisees sit in Moses' chair:

All therefore whatever they bid you observe, that observe and do; but do not after their employment: for they say but do not perform.

For they bind heavy burdens and hard to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their employment they do for to be seen of men: they make broad their phylacteries (pieces of parchment containing sentences of the Law), and enlarge the borders of their garments,

And love the uppermost rooms at the formal meal, and the chief chairs in the synagogues, and salutations in the marketplaces, and to be called of men, "Rabbi", But be you not called Rabbi:

for one is your Teacher, even Messiah;

and all you are brothers.

And call no man your “father” upon the earth: for one is your Father, that is in the cosmos.

Neither be called Teachers: for one is your Teacher, even Messiah.

But he that is greatest among you will be your slave.

And whoever will exalt himself will be abased; and he that will humble himself will be exalted.

But woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of the Cosmos against men: for you neither go in yourselves nor allow those who would enter the kingdom to go in. [Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers: therefore you will receive the Supreme Judgment.]

Woe unto you, scribes and Pharisees, hypocrites!

For you compass sea and land to make one a proselyte, and when he is made, you make him a subject for Gehenna twice as much so as yourselves.

Woe to you, you blind guides that say, whoever will swear by the Temple, it is nothing; but whoever will swear by the gold of the Temple, he is a debtor!

You fools and blinded: for what is greater, the gold, or the Temple that consecrates the gold?

And, whoever will adjure by the Altar, it is nothing; but whoever adjures by the gift that is upon it, he is a debtor.

You fools and blinded: for what is greater, the gift, or the Altar that consecrates the gift?

Whoever therefore will adjure by the Altar, adjures by it, and by all things thereon.

And whoever will adjure by the Temple, adjures by it, and by Him that dwells therein.

And he that will adjure by the cosmos, adjures by the Throne of Elohim, and by Him that sits thereon.

Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith: these should you to have done, and not to leave the other undone.

You blind guides that strain at a gnat, and swallow a camel.

Woe to you scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

You blind Pharisee, cleanse first what is within the cup and platter, so that the outside of them may be clean too.

Woe to you, scribes and Pharisees, hypocrites! For you are like unto whitewashed graves that indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness.

Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and lawlessness.

Woe to you scribes and Pharisees, hypocrites! because you build the

tombs of the prophets, and garnish the graves of the righteous,

And say, if we had been in the days of our forefathers, we would not have been partakers with them in the blood of the prophets.

Wherefore you are witnesses to yourselves, that you are the children of them that killed the prophets.

Make full then yourselves the measure of your forefathers.

You snakes, you generation of vipers, how can you escape the Judgment of Gehenna?

Therefore, look, I dismiss from the Appointed Place to you prophets, and wise men, and scribes and some of them you will kill and crucify (staked); and some of them will you scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you slew between the Temple and the Altar.

Of a Truth I say to you, All these things will come upon this generation.

O Jerusalem, Jerusalem, you that killed the prophets, and stoned them that are sent to you, how often would I have gathered your children together, even as a bird gathers her brood under her wings, but you would not!

Look, your house is left to you uninhabited.

For I say to you, You will not see me again until you will say,

Blessed is he that comes in the Name of the LORD. Joshua went out and departed from the Sacred Place: and his disciples came to him to show him the buildings of the Sacred Place.

Chapter 24

And Joshua said to them, See not all these things?

Of a Truth I say to you, there will not be left here one stone upon another that will not be thrown down.

And as he sat upon the Mount of Olives, the disciples came to him privately saying, Tell us, when will these things be? And what will be the sign of your presence and of the end of the age?

Joshua answered and said to them, Take heed that no man deceive you.

For many will come in my Name saying, I am Messiah; and will deceive many.

And you will hear of wars and rumors of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom: and there will be famines, plagues, and earthquakes in various places.

All these are the beginning of birth pains.

Then will they deliver you up to be oppressed, and will kill you: and you will be hated of all nations for my Name's sake.

And then will many be offended, and will deliver up one another, and will hate one another.

And many false prophets will arise, and will deceive many.

And because lawlessness shall abound, the love of many will grow cold.

But he that will endure to the end, the same will be kept safe.

And this Good News of the Kingdom will be heralded in all the world for a witness to all nations; and then will the end come. So

when you therefore will see the foul thing of desolation, spoken of by Daniel the prophet, stand in the Sacred Place, (whoever reads this, let him understand:)

Then let them that are in Judaea flee to the mountains:

Let him that is on the housetop not come down to take anything out of his house:

Neither let him that is in the field return back to take his clothes.

And woe to them that are pregnant, and to them that suckle in those days!

But pray you that your flight be not in the winter, neither on the Sabbath day:

Because then will be great tribulation, such as was not since the beginning of the cosmos to this time, no, nor will occur again.

And except those days should be shortened, there should no flesh be

saved alive: but for the Elect's sake those days will be shortened.

Then if anyone will say to you, Lo, here is Messiah, or there; believe it not.

For there will arise false Christs, and false prophets, and will show great signs and wonders; so that, if it were possible, they would deceive the very Elect. Look, I have told you before.

If they will say to you, behold He is in the uninhabited place;

go not out: behold, He is in the resting room; believe it not.

For as the lightning comes out of the East, and shines to the West; so will also the presence of the Son of Man be. Because wherever the carcass is, there will the eagles be gathered together.

Immediately after the oppression of those days the sun will be covered with darkness, and the moon will not give its light, and the stars will diminish from the sky and the powers of the cosmos will become stormy:

And then will appear the sign of the Son of Man in the sky:

and then will all the tribes of the earth mourn, and they will see the Son of Man coming in the cloud-mass of the sky with power and great brightness.

And he will send his angels with a great sound of a trumpet, and they will gather together his Elect from the four violent winds, from one end of the skies to the other.

Now learn a parable of the fig tree; When its branch is still tender and puts out leaves, you know that summer is near:

So also when you will see all these things, know that it is near, even at the doorway.

Of a Truth I say to you, This generation will not pass until all these things have appeared in history.

The cosmos and earth will pass away, but my Words will not pass away.

But of that day and hour knows no man, no, not the angels of the cosmos, but my Father alone.

But as the days of Noah had been, so will also the presence of the Son of Man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving away in marriage, until the day that Noah entered into the ark vessel,

And knew not until the flood came and took them all away; so will also the presence of the Son of Man be.

Then will two be in the field; the one will be taken and the other left.

Two women will be grinding at the mill house; the one will be taken and the other left.

Watch accordingly: for you know not what hour your LORD is coming.

But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be rummaged through.

Therefore be you also ready: for in such an hour as you have not accounted for, the Son of Man arrives.

Who then is a faithful and wise slave, whom his LORD has made ruler over his household, to give them food in due measure?

Blessed is that slave, whom his LORD when He arrives, will find so doing.

Of a Truth I say to you, That he will appoint him as an administrator over all his property.

But if however that bad slave will say in his heart, My master is delaying.

And will begin to beat his fellow slaves and to eat and drink with the drunken;

The LORD of that slave will come in a day when he does not look for him, and in an hour that he is not aware of.

And will cut him in two and set his lot with the hypocrites: there will be weeping and gnashing of teeth.

Chapter 25

Then will the Kingdom of the Cosmos be compared to ten virgins that took their lamps, and went out to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom delayed, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom arrives; go out to meet Him.

Then all those virgins arose and trimmed their lamps.

And the foolish said to the wise, give us of your oil; for our lamps are gone out.

But the wise answered saying, no way; unless there is not enough for us and you: but go rather to those that sell and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage festival: and the door was shut.

Afterward came also the other virgins saying, LORD, LORD, open to us.

But he answered and said, Of a Truth I say to you, I know you not.

Watch therefore, for you know neither the day nor the hour when the Son of Man arrives.

For the Kingdom of the Cosmos is like a man traveling into a far country, who called his own slaves, and delivered to them his property.

And to one he gave five talents [over 5000 dollars] to another two, and to another one; to everyone according to their own ability;

and immediately took his journey. Then the one that had received

the five talents went and traded with the same, and made of them an additional five talents.

And likewise they that had received two, they also gained another two.

But they that had received one went and spaded in the earth, and hid his LORD's money. Then

after a long time the LORD of those slaves arrived and settled accounts with them.

And so the one that had received five talents came and brought another five talents saying, LORD, you delivered to me five talents see, I have gained beside these another five talents.

His LORD replied to that one, Well done, you good and faithful slave: you have been faithful over a few things, I will make you ruler over many things:

enter you into the joy of your LORD! The one also that had received two talents came and said, LORD, you delivered to me two talents: see, I have gained another two talents beside these.

His LORD replied to him, Well done, good and faithful slave; you have been faithful over a few things, I will make you ruler over many things:

enter you into the joy of your LORD. Then the one that had received the single talent came and said, LORD, I knew that you are a stern man, harvesting where you have not sown, and gathering where you have not winnowed:

And I was afraid so went and hid your talent in the ground: see, there you have what is yours.

His LORD answered and said to him, You wicked and backward slave, you knew that I reap where I sowed not, and gathered where I have not winnowed:

You should have therefore put my money in the bank, and then at my arrival I could have received my own with interest accumulated.

Take therefore that talent from him and give it to him that has ten talents.

For to everyone that has will be given, and he will have abundance: but from him that has not will be taken away even what he has.

And cast out the good for nothing slave into outer darkness: there will be weeping and gnashing of teeth.

When the Son of Man will arrive in His Judgment, and all the holy angels with him, then will he sit upon his glorious throne:

And before him will be gathered all the nations,

and he will separate people one from another, as a shepherd divides his sheep from the goats: And he will set the sheep on his right hand, but the goats on the left.

Then will the King say to them on his right hand, Come, you blessed of my Father, inherit the Kingdom prepared for you from the founding of the cosmos.

Because I was hungry and you gave me food: I was thirsty and you gave me drink: I was a foreigner and you took me in:

Naked and you clothed me: I was sick and you visited me: I was in prison, and you came to me.

Then will the righteous answer him saying, LORD, when did we see you hungry and fed you? Or thirsty and gave you drink?

When did we see you a foreigner and took you in? Or naked and clothed you?

Or when did we see you sick or in prison, and came to you?

Then the King will answer and say to them, Of a Truth I say to you, Inasmuch as you have done it to one of the least of these my associates, you have done it to me.

Then will he say also to them on the left hand, Depart from me, you cursed into Age-Lasting fire, prepared for the Devil and his angels:

For I was hungry and you gave me no food: I was thirsty and you gave me no drink:

I was a foreigner and you took me not in: naked, and you did not clothe me: sick and in prison and you did not visit me.

Then will they also answer him saying, LORD, when did we see you hungry or athirst, or a foreigner, or naked, or sick, or in prison, and did not attend to you?

Then will he answer them saying, Of a Truth I say to you, Inasmuch as you did it not to one of the least of these, you did it not to me.

And these will depart to an Age-Lasting cutting-off: but the righteous into Age-Lasting Life.

Chapter 26

When Joshua had finished all these sayings, he said to his disciples,

You know that after two days is the Festival of Passover, and the Son of Man is judged to be crucified (staked).

Then assembled together the chief priests, and the scribes, and the elders of the people to the courts of the Temple of the high priest, who was called Caiaphas,

And consulted that they might take Joshua craftily and kill him.

But they said, not on the Festival Day, unless there is an uproar among the people.

Now when Joshua was in Bethany, in the house of Simon the leper,

there came to him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at dinner.

But when his disciples saw it they were very displeased saying, to what purpose is this waste?

For this ointment might have been sold for a large amount and given to the poor.

When Joshua perceived this he said to them, Why trouble you the woman? Because she has performed a good work upon me.

For you have the poor always with you; but me you will not always have.

For in that she has poured this ointment on my body, she did it for

my burial.

Of a Truth I say to you, wherever this Good News will be heralded in the whole cosmos, there will also this, that this woman has done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went to the chief priests,

and said to them, what will you give me, and then I will hand him over to you? And they weighed out to him 30 pieces of silver.

And from that time he looked for an opportunity to betray him.

Now the first day of the Festival of Unleavened Bread the disciples came to Joshua saying to him, Where are we to make ready for you to take the Passover?

He replied, Go into the city to such a man and say to him, The Teacher says, my time is at hand; I will observe the Passover at your house with my disciples.

And the disciples did as Joshua had appointed them; and they made ready the Passover.

Now when sunset came, he sat down with the twelve.

And as they ate he said, Of a Truth I say to you, that one of you will betray me.

And they were exceedingly sorrowful, and began every one of them to say to him, LORD, is it I?

And he answered and said, He that dips his hand with me in the

dish, the same will betray me.

The Son of Man goes as it is written of him: but woe to that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.

Then Judas, that betrayed him answered and said, my Great One, is it me? He replied to him, You have said.

And as they were eating, Joshua took bread and blessed it and broke it, and gave it to the disciples and spoke, Take, eat; this is my Body.

And he took the cup and gave thanks, and gave it to them saying, Drink all of it;

for this is my [righteous] Blood of the New Testament that is shed for many for the pardoning of sins.

But I say to you, I will not drink of this fruit of the vine from now on, until that day when I drink it new with you in my Father's Kingdom.

And when they had sung praises, they went out into the Mount of Olives.

Then Joshua said to them, All of you will be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock will be scattered abroad.

But after I am resurrected, I will go before you into Galilee.

Peter answered and said to him, though all men would be offended because of you, still will I never be offended.

Joshua replied to him, Of a Truth I say to you, That this night, before the cock crows, you will deny me three times.

Peter said to him, though I should die with you, still will I not deny you. Likewise also said all the disciples.

Then comes Joshua with them to a place called Gethsemane, and said to the disciples, You sit here while I go and pray over there. He took with him Peter and the two sons of Zebedee, and began to be sorrowful and greatly distressed. Then he said to them, My Psuche is exceedingly sorrowful, even to death: remain you here and watch with me.

And he went a little further and fell on his face, and prayed saying, O my Father, if it is possible, let this cup pass from me:

nevertheless not as I will, but as you will.

And he comes to the disciples and finds them asleep, and says to Peter, What, could you not watch with me one hour?

Watch and pray, that you enter not into trial:

the spirit indeed is willing, but the flesh is weak.

He went away again the second time and prayed saying, O my Father, if this cup may not pass away from me, except I drink it, your will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them and went away again, and prayed the third time saying the same words.

Then he comes to his disciples and says to them, Sleep on now and take your rest lo, the hour is at hand and the Son of Man is betrayed into the hands of sinners.

Rise, let us be going: look, he is at hand that does betray me.

And while he still spoke, lo, Judas, one of the twelve, came, and with him a large crowd with swords and cudgels, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign saying, the one I will kiss, that same is he: hold him fast. And immediately he came to Joshua and said, rejoice, my Great One; and kissed him.

And Joshua said to him, Friend, do that for which you have come?

Then they came and laid hands on Joshua and took him.

And behold, one of them that were with Joshua stretched out his hand, and drew his sword, and struck a slave of the high priest and cut off his ear.

Then said Joshua to him, Put up again your sword into its place: for all they that take the sword will perish with the sword. Do you think that I cannot now pray to my Father, and HE will presently give me more than twelve legions of angels?

But how then will the Scriptures be fulfilled, that thus it must be?

In that same hour Joshua said to the crowds, Are you come out as against a thief with swords and cudgels to seize me?

I sat daily with you teaching in the Temple, and you did not lay hold on me.

But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples separated from him and fled.

And they that had laid hold on Joshua led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter followed him from a distance to the high priest's court of the Temple and went in, and sat with the slaves, to see the end.

Now the chief priests and elders, and all the council, sought false witness against Joshua, to put him to death;

But found none: yes, though many false witnesses came, still they found none. At last though, two false witnesses came in

and said, this fellow said, I am able to destroy the Temple of Elohim, and to rebuild it in three days. And the chief priest having stood up, said to him, nothing do you answer! What do these witness against you? But Joshua held his peace.

And the high priest answered and said to him, I adjure you by the living Elohim, that you tell us whether you are the Messiah, the Son of Elohim.

Joshua replied to him, You have said it, nevertheless I say to you, Hereafter will you see the Son of Man sitting on the right hand of power, and coming in the cloud-mass of the sky.

Then the high priest tore his clothes saying, he has spoken blasphemy; what further need have we of witnesses? Look, now you have heard his blasphemy. What do you think? They answered and said, he is guilty of death.

Then they did spit in his face and struck him with their fists;

and others hit him with the palms of their hands saying, prophesy to us, you Messiah, who is he that hit you?

Now Peter sat outside in the Temple courtyard:

and a young girl came to him saying, you also were with Joshua from Galilee.

But he denied before them all saying, I do not know what you are talking about.

And when he was gone out into the porch, another saw him and said to them that were there, this fellow was also with Joshua of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came others to him that stood outside and said to Peter, certainly you also are one of them because your speech gives you away.

Then he began to curse and to swear saying, I know not the man.

And immediately the cock crowed.

Then Peter remembered the Words of Joshua that said to him, before the cock crows, you will deny me three times. And he went out and wept bitterly.

Chapter 27

When the morning had come, all the chief priests and elders of the

people took counsel against Joshua to put him to death:

and when they had bound him, they led him away and delivered him to Pontius Pilate the governor.

Then Judas, that had betrayed him, when he saw that he was condemned, repented himself, and brought back the 30 pieces of silver to the chief priests and elders :

saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? That is your problem.

And he cast down the pieces of silver in the Temple and departed, and went and hanged himself.

And the chief priests took the silver pieces and said, it is not lawful to put them into the treasury because it is blood money.

And they took counsel, and bought with them the potter's field, to bury foreigners in. Therefore that field was called the Field of Blood to this day.

Then was fulfilled what was spoken by the prophet Jeremiah saying, And they took the 30 pieces of silver, the price of him that was valued, whom they of the children of Israel did price;

And gave them for the potter's field, as YHWH appointed me.

And Joshua stood before the governor: and the governor asked him saying, are you the King of the Jews?

And Joshua replied to him, You say it.

And when he was accused of the chief priests and elders, he

answered nothing. Then Pilate said to him, do you not hear how many things they witness against you?

And he answered him not a word; so that the governor wondered greatly.

Now at that festival it was the governor's custom to release to the people a prisoner whom they would desire.

And they had then a notable prisoner called Barabbas.

Therefore when they were gathered together, Pilate said to them, who will you choose that I would release to you?

Barabbas, or Joshua that is called Messiah?

For he knew that for envy they had delivered him.

When he was seated on the tribune of judgment, his woman sent to him saying, have yourself nothing to do with that righteous man: for I have undergone many things this day in a dream because of him.

But the chief priests and elders persuaded the crowds that they should ask Barabbas, and kill Joshua.

The governor answered and said to them, which of the two will you have me release to you? They replied, Barabbas. Pilate said to them, what would I do then with Joshua that is called Messiah?

They all replied to him, let him be crucified (staked). But the governor replied, why, what bad has he done?

But they cried out the more saying, let him be crucified (staked).

When Pilate saw that he could not prevail, but that rather a riot was being created, he took water and washed his hands before the crowds saying, I am innocent of the blood of this righteous person so you see to it.

Then answered all the people and said, his blood is on us and on our children. Then he released Barabbas to them:

and when he had scourged Joshua, he delivered him to be crucified (staked).

Then the soldiers of the governor took Joshua into the headquarters, and gathered to him the whole band of soldiers.

And they stripped him, and put on him a scarlet cloak.

And when they had woven together a crown of thorns they put it on his head, and a reed in his right hand: and they bowed the knee before him, and mocked him saying, rejoice King of the Jews!

And they spit on him and took the reed, and hit him on the head.

And after they had mocked him, they took the cloak off from him, and put his own clothing on him and led him away to be crucified (staked).

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his stake. And having come to a place called Golgotha, that is called the Place of a Skull, they gave him vinegar to drink mixed with bile:

and when he had tasted it, he would not drink.

And they crucified (staked) him, and parted his garments, casting

lots: that it might be fulfilled that was spoken by the prophet, They parted my garments among them, and upon my clothing they did cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS Joshua THE KING OF THE JEWS. Then were there two thieves crucified (staked) with Him, one on the right hand, and another on the left.

And they that passed by blasphemed him, wagging their heads and saying, you that destroy the Temple and build it in three days, save yourself.

If you are the Son of Elohim come down from the stake.

Likewise also the chief priests mocking him, with the scribes and elders said, he saved others;

himself he cannot save.

If he is the King of Israel, let him now come down from the upright stake and we will believe him.

He trusted in Elohim;

let HIM deliver Him now, if HE will have Him, because He said, “I am Elohim’s Son”.

The thieves also that were crucified (staked)

with him, reproached him the same.

Now from the sixth hour there was darkness over all the land to the ninth hour.

And about the ninth hour Joshua cried with a loud voice saying, Eli,

Eli, lama sabachthani?

That is to say, My Elohim, my Elohim, why have you totally abandoned me?

Some of them that stood there, when they heard that said, this man calls for Elijah.

And immediately one of them ran and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink.

The rest said, let him alone to see whether Elijah will come to save him.

Joshua, when he had cried harshly again with a loud voice, expired his last breath.

And behold, the Veil of the Temple was torn in two from the top to the bottom;

and the earth did quake, and the rocks split; (And the grave tombs were opened; and many bodies of the saints that had died were raised up,

And came out of the grave tombs after his being raised up, entered into the Holy City, and they became visible to many.)

Now when the centurion, and they that were with him watching Joshua, saw the earthquake, and those things that were done, they feared greatly saying, truly this was Elohim's Son.

And many women were there as eyewitnesses from a distance, that had followed Joshua from Galilee, attending to him:

Among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When sunset had come, there came a rich man of Arimathaea named Joseph, who also himself was Joshua' disciple:

He went to Pilate and begged the body of Joshua. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

And laid it in his own new tomb, that he had cut out in the rock: and he rolled a great stone to the door of the tomb and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the tomb.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate

saying, sir, we remember that that deceiver had said while he was still alive, After three days I will rise again.

Command therefore that the tomb is made secure until the third day, unless his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so that the last error will be worse than the first.

Pilate replied to them, you have a guard of soldiers: go your way, make it as secure as you can.

So they went and made the tomb secure, sealing the stone, and setting a guard.

Chapter 28

And on the eve of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the tomb.

And behold, there was a great earthquake: for the Angel of YHWH descended from the cosmos, and came and rolled back the stone from the door, and sat upon it.

His external appearance was like lightning, and his clothing white as snow.

And for terror of him the guards did tremble, and became paralyzed.

And the Angel answered and said to the women, Fear you not because I know that you seek Joshua that was crucified (staked).

He is not here: because he is risen as he said.

Come, see the place where the LORD had lain. Now go quickly and tell his disciples that he is resurrected from the dead; and look, he goes before you into Galilee; there you will see him: lo, I have told you.

And they left quickly from the tomb with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Joshua met them saying, May ELOHIM deliver you! And they came and held him by the feet and worshiped Him.

Then Joshua said to them, Be not afraid: go tell my brethren that they go into Galilee, and there they will see me.

Now when they were going, behold, some of the guard came into the city and reported to the chief priests all the things that were done.

And when they were assembled with the elders and had taken counsel, they gave large sums of money to the soldiers saying, you say, his disciples came by night and stole him away while we slept.

And if this comes to the governor's ears we will persuade [him], and keep you from trouble.

So they took the money and did as they were instructed:

and this saying is commonly reported among the Jews until this day.

Then the 11 disciples went away into Galilee, into a mountain where Joshua had appointed them.

And when they saw him, they worshiped him: but some doubted.

And Joshua came and spoke to them saying, All authority has been given to me in the cosmos and on the earth.

When you go forth in the way, make disciples of people of all the nations in my name,

Teaching them to observe all things whatever I have commanded you. I am with you all the days until the conclusion of this age.

Mark

Chapter 1

The beginning of the Good News of Joshua Messiah, the Son of Elohim;

As it is written in the Prophets, Behold, I send my messenger to the Appointed Place before your appearance, that will prepare your way before you.

The Voice of one crying in the uninhabited places, Make your preparations for the way of the LORD, make his paths straight.

John did baptize in the uninhabited places, and heralded the baptism of changing one's mind toward the pardoning of sins.

And there went out to him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the Jordan River, confessing their sins.

And John was clothed with camel's hair, and with a leather girdle about his hips;

and he did eat locusts and wild honey; And heralded saying, There comes one mightier than I after me, the strap of whose sandal I am not worthy to stoop down and untie.

I indeed have baptized you with water: but he will baptize you with the Sacred Spirit.

And it came to pass in those days, that Joshua came from Nazareth of Galilee, and was baptized by John in the Jordan [river].

And immediately coming up out of the water, he saw the cosmos divided, and the Spirit like a dove descending upon him:

And there came a Voice from the cosmos saying, You are my esteemed Son, in whom I am well pleased.

And immediately the Spirit compelled him into the uninhabited places.

And he was there in the uninhabited places 40 days, tested by Satan; and was with the wild animals; and the angels attended to him.

Now after that John was put in prison, then Joshua came into Galilee heralding the Good News of the Kingdom of Elohim,

and saying, The time is completed and the Kingdom of Elohim approaches: you must change your mind and be persuaded of the Good News.

Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishermen.

And Joshua said to them, You come here after me, and I will make you to become fishers of men.

And immediately they left their nets and followed him.

And when he had gone a little further on, he saw James the son of Zebedee and John his brother, who also were in the ship mending their nets.

And immediately he called them: and they left their father Zebedee in the ship with the hired slaves, and went after him.

And they went into Capernaum; and immediately on the Sabbath day he entered into the synagogue and taught.

And they were astonished at his Doctrine: for he taught them as one that had Authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out

saying, let us alone; what have we to do with you, Joshua of Nazareth? Are you coming to destroy us? I know who you are, the Holy One of Elohim.

And Joshua charged him sharply saying, Close your mouth! And come out of him.

And when the unclean spirit had convulsed him, and cried with a loud voice, he came out of him.

And they were all terrified so that they questioned among themselves saying, what thing is this? What new doctrine is this? For with Authority he commands even the unclean spirits, and they do obey him.

And immediately his fame was reported abroad throughout all the regions around Galilee.

And immediately, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's woman's mother lay sick of a fever, and immediately they tell him of her.

And he came and took her by the hand and lifted her up; and

immediately the fever left her, and she attended to them.

And at nightfall, when the sun did set, they brought to him all that were diseased, and them that were possessed with demons.

And all the city was gathered together at the door.

And he healed many that were sick of various diseases, and cast out many demons; and permitted not the demons to speak, because they knew him.

And in the morning, getting up a great while before daybreak, he went out and left for a solitary place, and there prayed.

And Simon and they that were with him followed after him.

And when they had found him, they said to him, all men seek for you.

And he said to them, Let us go into the next towns, that I may herald there also: because it is for this purpose I came.

And he heralded in their synagogues throughout all Galilee, and cast out demons.

And there came a leper to him, begging him, and kneeling down to him and saying to him, if you will, you can make me clean.

And Joshua, moved with compassion, put out his hand and touched him and said to him, I will; be you clean.

And as soon as he had spoken, immediately the leprosy left from him,

and he was cleansed.

And he forthwith charged him, and immediately sent him away;
And said to him, See that you say nothing to anyone: but go your way, show yourself to the priest, and offer for your cleansing those things that Moses commanded, for a testimony to them.

But he went out, and began to proclaim it much, and to publish abroad the matter so that Joshua could no more openly enter into the city, but was outdoors in solitary places: and they came to him from every quarter.

Chapter 2

And again he entered into Capernaum after some days;

and it was learned that he was in the house. And immediately many were gathered together, so that there was no more room, not even at the door, and he was speaking to them the Word.

And they came to him, bringing one sick of the palsy, that was carried by four people.

And when they could not come near to him because of the crowd, they uncovered the roof where he was, and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Joshua saw their faith he said to the sick of the palsy, Son, your sins are forgiven you.

But there were sitting there some of the scribes, and reasoning in their hearts,

why does this man thus speak blasphemies? Who can forgive sins but Elohim only?

And immediately when Joshua perceived in his spirit that they so reasoned within themselves, he said to them, Why do you reason these things in your hearts?

Which is easier to say to the sick of the palsy, your sins are forgiven you;

or to say, Arise, and take up your bed and walk? But so that you may know that the Son of Man has power on earth to forgive sins, (he said to the sick of the palsy,)

I say to you, Arise, and take up your bed, and go your way into your house.

And immediately he got up, took up the bed and went out before them all; so that they were all amazed and glorified Elohim saying, we have never seen anything like this.

And he went out again by the seaside; and all the crowds came to him and he taught them.

And as he passed by, he saw Levi the son of Alphaeus sitting at the tax office and said to him, Follow me. And he got up and followed him.

And it came to pass that as Joshua sat at supper in his house, many publicans and sinners sat also together with Joshua and his disciples: for there were many and they followed him.

And when the scribes and Pharisees saw him eat with publicans and

sinners, they said to his disciples, how is it that he eats and drinks with publicans and sinners?

When Joshua heard this, he replied to them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to a change of mind.

And the disciples of John and those of the Pharisees were fasting, and they came and said to him, why then do the disciples of John and those of the Pharisees fast, and your disciples do not fast?

Joshua replied to them, Can the children of the bridal chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

But the days will come, when the bridegroom will be taken away from them, and then will they fast in those days.

No man also sews a piece of new cloth on an old garment, otherwise the patch pulls away from it and the tear is made worse.

And no man puts new wine into old bottles: else the new wine does burst the bottles, and the wine is spilled, and the bottles will be ruined: but new wine must be put into new bottles.

And it came about that as he went through the cornfields on the Sabbath day;

and his disciples began as they went, to pluck the ears of corn then the Pharisees said to him, look, why do they on the Sabbath day do what is not lawful?

And he replied to them, Have you never read what David did, when

he had need, and was hungry, he and those that were with him?

How he went into the House of Elohim in the days of Abiathar the High Priest, and did eat the consecrated loaves that is not lawful to eat except for the priests, and he gave also to them that were with him?

And he said to them, The Sabbath was made for man, and not man for the Sabbath:

Therefore the Son of man is LORD also of the Sabbath.

Chapter 3

And he entered again into the synagogue; and there was a man there that had a withered hand.

And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

And he said to the man that had the withered hand, Come forward.

And he said to them, Is it lawful to do good on the Sabbath days, or to do harm? To save psuche, or to kill? But they held their peace.

And when he had looked around on them with anger, being grieved for the hardness of their hearts, he said to the man, Stretch out your hand. And he stretched it out, and his hand was restored whole as the other.

And the Pharisees went out and immediately took counsel with the Herodians against him, how they might destroy him.

But Joshua withdrew himself with his disciples to the sea: and a

great crowd from Galilee followed him, and from Judaea,

and from Jerusalem, from Idumaea, and from beyond Jordan; and they around Tyre and Sidon, a great crowd, when they had heard what great things he did, came to him.

And he spoke to his disciples, that a small boat should be ready for him because of the crowds, unless he should be trampled.

For he had healed many; so that they pressed upon him just to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him and cried saying, you are the Son of Elohim.

And he instantly charged them that they should not make him known.

And he went up into a mountain, and called to him whoever he would: and they came to him.

And he ordained twelve, that they should be with him, and that he might send them out to herald,

and to have power to heal sicknesses and to cast out demons.

And Simon he surnamed Peter;

and James the son of Zebedee and John the brother of James; and he surnamed them Boanerges, that is, The Sons of Thunder:

And Andrew, Philip, Bartholomew, Matthew, Thomas, and James the son of Alphaeus, Thaddaeus, and Simon the Canaanite,

and Judas Iscariot, that also betrayed him:

and they went into a house. And the crowds came together again, so that they could not so much as eat bread.

And when his friends heard of it, they went out to lay hold on him: for they said, he is beside himself.

And the scribes that came down from Jerusalem said, he has Beelzebub and by the chief of the demons he casts out demons.

Then he called them to himself and said to them in parables, How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand.

And if a house is divided against itself, that house cannot stand.

If Satan then rises up against himself and is divided, he cannot stand either, but has then been terminated.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man;

and then he will spoil his house.

Of a Truth I say to you, All sins will be forgiven unto the sons of men, and blasphemies wherein they will blaspheme:

But he that will blaspheme against the Sacred Spirit has no pardoning of sin, but is in danger of Age-Lasting Judgment.

Because they said, he has an unclean spirit.

There then came his brothers and his mother, and standing outside

sent to him, calling him.

And the crowds sat around him, and they said to him, see, your mother and your brothers outside seek for you.

And he answered them saying, Who is my mother, or my brethren?

And he looked around on them that sat around him and declared, Behold my mother and my brethren!

For whoever will do the will of Elohim, the same is my brother, my sister and mother.

Chapter 4

And he began again to teach by the seaside: and there was gathered to him a large crowd, so that he entered into a boat, and sat in the sea and the whole crowd was by the shore on the land.

And he taught them many things by parables, and said to them in his Doctrine, Understand this; Look, there went out a sower to sow:

And it came to pass as he sowed, some fell by the wayside, and the flying creatures of the sky came and devoured it up.

And some fell on stony ground, where it had not much earth;

and immediately it sprang up, because it had no depth of earth:

But when the sun came up, it was scorched; and because it had no root, it withered away. Then some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And others fell on good soil, and did yield fruit that sprang up and increased; and brought forth, some 30,

and some 60, and some 100.

And he said to them, He that has ears to hear, let him hear. Later when he was alone, they that were around him with the twelve asked of him the parable.

And he replied to them, Unto you it is given to know the Hidden Thing [Urim-Thummim] of the Kingdom of Elohim:

but to them that are outside, all these things are done in parables: That seeing they may see and not perceive; and hearing they may hear and not understand; unless at any time they should be converted, and their sins should be pardoned them.

And he said to them, Know you not this parable?

And how then will you know all parables?

The sower sows the Word.

And these are they by the wayside, where the Word is sown; but when they have heard, Satan comes immediately, and takes away the Word that was sown in their hearts.

And these are they likewise that are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; But have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the Word's sake, immediately they are offended.

And these are they that are sown among thorns;

such as hear the Word, then the anxiety of the times and the deceitfulness of wealth, and the desires of other things entering in,

choke the Word, and it becomes barren.

But these are they that are sown on good soil;

such as hear the Word, and receive it and bear fruit, some 30-fold, some 60, and some 100.

He said to them, Is a candle brought to be put under a bushel, or under a bed?

and not to be set on a candlestick? Because there is nothing hidden, that will not be made visible, neither was anything kept secret, but that it should appear and be made known.

If anyone has the ears to hear, let him hear.

He said to them, Take heed what you hear: with what measure you measure, it will be measured to you and to you that hear will more be given. For he that has, to him will be given:

and he that has not, from him will be taken even what he has.

He said, So is the Kingdom of Elohim, as if a man should cast seed into the ground;

And goes to bed at night and gets up at daybreak, and the seed sprouts up and grows but how this happens, he himself does not know.

Because the earth brings forth fruit of herself;

first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he puts in the

sickle, because the harvest is at hand. He said, To what will we liken the Kingdom of Elohim?

or with what comparison will we compare it?

It is like a grain of mustard seed, that when it is sown in the earth, is smaller than all the seeds that are in the earth.

But when it is sown, it grows up and becomes larger than all herbs, and shoots out great branches; so that the birds of the sky may lodge under the shadow of it.

And with many such parables he spoke the Word to them, as they were able to hear it.

But without a parable he spoke not to them: and when they were alone, he expounded all things to his disciples.

And the same day, when the sunset had arrived, he said to them, Let us pass over to the other side.

And when they had sent away the crowds, they took him up as he was in the boat, and other little boats also were with him.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now filling.

And he was in the back part of the ship, asleep on a pillow: and they awoke him and said to him, Teacher, do you not care that we are perishing?

And he got up and admonished the wind, and said to the sea, Peace, be still. And the wind stopped and there was a great calm. Then he said to them, Why are you so fearful? How is it that you have no

faith?

And they feared exceedingly and said one to another, what kind of man is this, that even the wind and the sea obey him?

And they came over to the other side of the sea, into the country of the Gadarenes.

Chapter 5

And when he had come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs;

and no man could bind him, no, not even with chains:

Because he had often been bound with shackles and chains, and the chains had been broken in pieces by him, and the shackles broken in pieces:

neither could any man tame him.

And always, night and day, he was in the mountains and in the tombs crying, and cutting himself with stones.

But when he saw Joshua from the distance, he ran and did homage to him,

and cried with a loud voice and said, what have I to do with you, Joshua, Son of the Most High Elohim? I adjure you by Elohim that you do not distress me. Because he said to him, Come out of the man, you unclean spirit.

And he asked him, What is your name?

And he answered saying, my name is Legion: for we are many.

And he requested of him greatly that he would not send them away out of the country.

Now there was there near to the mountains a great herd of swine feeding.

And all the demons begged him saying, send us into the swine so that we may enter into them. And immediately Joshua gave them leave.

And the unclean spirits went out and entered into the swine: and the herd ran violently down a steep place into the sea, (there were about 2000;) and were choked in the sea.

And they that fed the swine fled, and reported it in the city and in the country.

And they went out to see what it was that was done. And they came to Joshua and saw him that was possessed with the demon, and had the Legion, sitting and clothed, and in his right mind: and they were afraid.

And they that saw it told them how it happened to him that was possessed with the demons, and also concerning the swine.

And they began to request of him to leave from their coasts.

And when he had come into the ship, he that had been possessed with the demon requested of him that he might be with him.

But Joshua did not permit him, but said to him, Go home to your friends, and tell them of the great things the LORD has done for

you, and has had compassion on you.

And he left, and began to herald in Decapolis how great things Joshua had done for him: and all people did marvel.

And when Joshua had passed over again by ship to the other side, many people gathered to him: and he was near to the sea.

And behold, there came one of the rulers from the synagogue, Jairus by name; and when he saw him he fell at his feet, And entreated him greatly saying, my little daughter lies at the point of death:

I beg you, come and lay your hands on her so that she may be healed; and she will live.

And Joshua went with him; and many people followed him, and thronged him.

And a certain woman that had an issue of blood for twelve years,

and had suffered many things from many physicians, and had spent all that she had, and was nothing for the better, but rather grew worse,

when she had heard of Joshua, [she] came in the crowd from behind and touched his garment. Because she said, if I may touch but his clothes, I will be restored to health.

And instantly the fountain of her blood was dried up;

and she felt in her body that she was healed from that plague.

And Joshua, immediately knowing in himself that virtue had gone

out of him, turned himself around in the crowd and asked, Who touched my clothes?

And his disciples said to him, you see the crowds thronging you, and you say, who touched me?

And he looked around to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. He said to her, Daughter, your faith has made you whole;

go in peace and be restored to health from your plague.

While he still spoke, there came some from the ruler of the synagogue's house that said, your daughter is dead: why trouble the Teacher any further?

As soon as Joshua heard the word that was spoken, he said to the ruler of the synagogue, Be not afraid, only believe.

And he did not let anyone follow him except Peter, James, and John (the brother of James).

And he came to the house of the ruler of the synagogue, and saw the grief, and them that wept and wailed greatly.

And when he had come in, he said to them, Why make you this ado, and weep? The little girl is not dead, but sleeps.

And they laughed him to scorn. But when he had put them all out, he took the dad and the mother of the girl, and them that were with him and entered in where the girl was lying.

And he took the little girl by the hand and said to her, Talitha cumi; which is being interpreted, Maiden, I say to you, arise. And instantly the girl got up, and walked; for she was twelve years of age.

And they were amazed with a great astonishment. He then charged them in a big way that no one should know it; and commanded that something should be given her to eat.

And he went out from there and came into his own country; and his disciples follow him.

Chapter 6

And when the Sabbath day had arrived he began to teach in the synagogue:

and many hearing him were shocked saying, where has this man obtained these things? And what Wisdom is this that is given to him, that even such mighty works are performed by his hands?

Is not this the carpenter, the son of Mary, the brother of James, Joses, Juda, and Simon? And are not his sisters here with us? And they were offended at him.

But Joshua said to them, A prophet is not without honor, but in his own country and among his own kin, and in his own house.

And he could there do no mighty work, except that he laid his hands upon a few sick folk

and healed them. And he marveled because of their unbelief. And he went around the villages teaching.

And he called to him the twelve, and began to send them out two by two; and gave them power over unclean spirits;

And commanded them that they should take nothing for their journey, except a staff only; no scrip, no bread, nor money in their girdle.

But be bound with sandals but not an extra coat. Then he said to them, In whatever place, when you enter into a home, there stay until you leave from that place.

And whoever will not receive you nor hear you, when you leave from there, shake the dust off from under your feet for a testimony against them.

Of a Truth I say to you, it will be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that city.

And they went out and heralded that people should change their minds.

And they cast out many demons, and anointed with oil many that were sick and healed them.

And King Herod heard of him; (for his Name was spread abroad) and he said that John the Baptist was risen from the dead, and therefore mighty works do operate themselves in him.

Others said that it is Elijah. And others said, that it is a prophet or as one of the prophets.

But when Herod heard these things he said, it is John who I beheaded: he is risen from the dead. Because Herod himself had

sent out and laid hold upon John, and bound him in prison

for Herodias' sake, his brother Philip's woman: for he had married her. Because John had said to Herod, it is not lawful for you to have your brother's woman.

Therefore Herodias had a quarrel against him and would have killed him; but she could not:

For Herod feared John, knowing that he was a righteous man and a Holy one, and protected him;

and when he heard him, he did many things and heard him gladly.

And when a holiday had come, that Herod on his birthday made a supper to his nobles, high captains, and chief estates of Galilee;

And when the daughter of Herodias came in and danced, and pleased Herod and them that sat with him, the king said to the girl, ask of me whatever you will, and I will give it to you.

And he promised her, whatever you will ask of me, I will give it to you, even to half of my kingdom.

And she went out and said to her mother, what will I ask? And she replied, the head of John the Baptist.

And she came in instantly with haste to the king and asked saying, I desire that you give me forthwith on a platter the head of John the Baptist.

And the king was exceedingly sorry, yet because of his promise and because of the audience that sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

and brought his head on a platter and gave it to the girl: and the girl gave it to her mother.

And when his disciples heard of it, they came and took up his corpse and laid it in a tomb. Then the Apostles gathered themselves together to Joshua and told him all these things, both what they had done and what they had taught. Then he said to them, Come away by yourselves to an uninhabited place, and take rest for a time. Because there were a large number coming and going,

and they had no time even to eat.

And they left for an uninhabited place by ship privately.

And the people saw them leaving and many knew him and ran by foot out of all the cities, and preceded them, and came together to him.

And Joshua, when he came out, saw many people, and was moved with compassion toward them because they were as sheep not having a Shepherd:

and he began to teach them many things.

And when the day was now far spent, his disciples came to him and said, this is an uninhabited place and now the time is far passed:

Send them away, that they may go into the neighboring hamlets and into the villages, and buy themselves food: for they have nothing to eat.

He answered and said to them, You give them to eat. And they replied to him, shall we go and buy 200 denarii of bread, and give them to eat? He said to them, How many loaves do you have? Go and see. And when they found out they replied, five, and two fish.

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

Then when he had taken the five loaves and the two fish, he looked up to the cosmos and blessed, and broke the loaves and gave them to his disciples to set before them; and the two fish he divided among them all.

And they did all eat and were filled. And they took up twelve baskets full of the fragments, and of the fish. They that did eat of the food were about 5000 men. Then immediately he compelled his disciples to get into the ship, and to go to the other side toward Bethsaida, while he sent away the people.

And when he had sent them away, he left for a mountain to pray.

And when sunset came, the ship was in the middle of the sea, and he alone on the land.

And he saw them toiling in rowing;

for the wind was contrary to them:

and about the fourth watch of the night he came to them, walking upon the sea and would have passed by them.

But when they saw him walking on the sea, they supposed it had

been an apparition, and cried out:

Because they all saw him and were troubled. And immediately he talked with them and said to them, Be of good cheer it is I; be not terrified.

And he went up to them into the ship;

and the wind stopped: and they were greatly amazed in themselves beyond measure and wondered.

For they considered not the miracle of the food:

for their heart was callus. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, immediately they knew him and ran through that whole region's area, and began to carry about in beds those that were sick, where they heard he was.

And wherever he entered, into villages or cities, or country, they laid the sick in the streets, and begged him that they might touch if it were but the border of his garment:

and as many as touched him were made whole.

Then together came to him the Pharisees and some of the scribes that came from Jerusalem.

And having seen some of his disciples with defiled hands, that is, unwashed and eating bread, they found fault.

Chapter 7

For the Pharisees and all the Jews, except they wash their hands often, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they do not eat.

And many other things there are, that they have received to retain, as the washing of cups, pots, brass vessels, and of tables.

Then the Pharisees and scribes asked him, why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?

He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written, This people honor me with their lips, but their heart is far from me.

But in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of Elohim, you hold the tradition of men, as the washing of pots and cups: and many other such like things you do.

He said to them, Full well you reject the commandment of Elohim so that you may observe your own tradition.

For Moses said, Honor your father and your mother; and, Whoever curses father or mother, let him die the death:

But you say, if a man will say to his father or mother, It is Corban, that is to say, a gift, by whatever you might be profited by me;

he will be free. And no more do you let him to do anything for his father or for his mother.

Making the Word of Elohim of no effect through your tradition that you have betrayed: and many similar things you do.

And when he had called all the people to him, he said to them, Listen to me every one of you, and understand:

There is nothing from outside a human being, that entering into one can defile them: but the things that come out of one, those are what defile (render unclean) the human being. If anyone has ears to hear, let him hear.

And when he was entered into the house, being separated from the people, his disciples asked him concerning this parable.

He replied to them, Are you so void of understanding also?

Do you not perceive, that whatever thing from outside enters into the person, it cannot defile them;

Because it enters not into their heart, but into the belly, and goes out into the toilet, purging all foods?

Then He said, What comes out of the human being, that is what defiles (renders unclean)

the person.

For from inside, out of the heart of people, proceed bad thoughts, adulteries, pornography, murders, thefts, greedy desires, depravity, deceit, unbridled lust, an evil eye, slander, pride, folly:

All these bad things come from inside, and defile the person.

And from there he got up and went into the frontier of Tyre and

Sidon, and entered into a home, and would have no one know of it:

but he could not be hidden.

Because a woman, whose young daughter had an unclean spirit heard of him, and came and fell at his feet: The woman was a Greek, a Syro-Phenician by nation;

and she begged him that he would cast out the demon from out of her daughter.

But Joshua said to her, Let the children first be filled: for it is not suitable to take the children's bread, and to cast it to the dogs [Gentiles].

And she answered and said to him, Yes, LORD: yet the dogs [Gentiles] under the table do eat of the children's crumbs.

And he replied to her, Because of this saying go your way; the demon is gone out of your daughter. And when she had come to her house, she found the demon gone out,

and her daughter laid upon the bed.

And again, leaving from the coasts of Tyre and Sidon, he came to the Sea of Galilee, through the middle of the coasts of Decapolis.

And they brought to him one that was deaf, and had an impediment in his speech;

and they begged him to put his hand on him.

And he took him aside from the crowd, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to the cosmos he sighed, and said to him, Ephphatha, that is, Be opened. And instantly his ears were opened, and the vocal cords and his tongue were set free, and he spoke plainly. And he charged them that they should tell no one:

but the more he charged them, so much more they heralded it a great deal;

And were beyond measure astonished saying, he has done all things excellently: He makes both the deaf to hear, and the dumb to speak.

In those days the crowds being very large, and having nothing to eat, Joshua called his disciples to him and said to them, I have compassion on the crowd, because they have now been with me three days, and have nothing to eat:

Chapter 8

And if I send them away having not eaten to their own homes, they will faint by the way:

for some of them came from a far distance.

And his disciples answered him, from where can a man satisfy these men with food here in the uninhabited region?

He asked them, How many loaves do you have? And they replied, seven. Then he ordered the people to sit down on the ground:

and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fish:

and he blessed, and commanded to set them also before them. So they did eat and were filled,

and they took up from the broken pieces that were left, consisting of seven baskets.

They that had eaten were about 4000: and he sent them away.

And forthwith he entered into a ship with his disciples and came to the parts of Dalmanutha.

And the Pharisees came out, and began to question with him, seeking of him a sign from the cosmos, testing him.

And he sighed deeply in his spirit and said, Why does this generation seek after a sign? Of a Truth I say to you, there will no sign be given to this generation.

And he left them, and entering into the ship again departed to the other side.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

Then he charged them saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

And they reasoned among themselves saying, it is because we have no bread.

And when Joshua understood this, he replied to them, Why do you reason this way, because you have no bread? Perceive you not yet, neither understand this? Are your hearts still callus? Having eyes, you see not? And having ears, you hear not? And do you not

remember? When I broke the five loaves among 5000, how many baskets full of fragments did you take up? They replied to him, twelve.

And when the seven among 4000, how many baskets full of fragments did you take up?

And they replied, seven.

He said to them, How is it that you do not understand?

And he came to Bethsaida;

and they brought a blind man to him, and begged him to touch him. Then he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes and put his hands upon him, he asked him if he saw anything?

And he looked up and said, I see men as trees, walking. After that he put his hands again on his eyes, and made him look up:

and he was restored and saw everyone clearly.

And he sent him away to his home saying, Neither go into the town, nor tell it to any in the town.

And Joshua went out, and his disciples, into the towns of Caesarea Philippi:

and by the way he asked his disciples saying to them, Whom do men say that I am?

And they answered, John the Baptist: but some say, Elijah; and others, one of the prophets. And he said to them, But who do you

say that I am?

And Peter answered and said to him, you are the Messiah (Anointed)

. Then he charged them that they should tell no one of him. Later he began to teach them, that the Son of Man must suffer many things and be rejected of the elders, and of the chief priests, and the scribes, and be killed, and after three days rise again.

And he spoke that saying openly.

But Peter took him and began to reprove him.

But when he had turned around and looked on his disciples, he reproved Peter saying, Get you behind me, Satan:

for you savor not the things that are of Elohim, but the things that are of men.

And when he had called the people to him with his disciples also, he said to them, Whoever will come after me, let him deny himself, and take up his stake, and follow me. For whoever will save his psuche will lose it; but whoever will lose his psuche for my sake and the Good News, the same will save it.

For what will it profit a man, if he will gain the whole world, and lose his own psuche? Or what will a man give in exchange for his psuche?

Whoever therefore will be ashamed of me and of my Words in this adulterous and sinful generation;

of him also will the Son of Man be ashamed, when He appears in

the glory of his Father with the Holy Angels.

Then he said to them, Of a Truth I say to you, that there will be some of them that stand here, that will not taste of death, until they have seen the Kingdom of Elohim appear with power. And after six days Joshua takes with him Peter, James, and John, and leads them up into a high mountain alone by themselves:

Chapter 9

and he was transformed before them.

His garments became shining, exceeding white as snow; so as no fuller on earth can whiten them. And there appeared to them Elijah with Moses:

and they were talking with Joshua. Then Peter answered and said to Joshua, Great One, it is good for us to be here:

and let us make three tabernacles;

one for you, one for Moses, and one for Elijah. Because he knew not what to say; for they were stricken with terror. And there was a cloud-mass that overshadowed them:

and a Voice came out of the cloud-mass saying, This is my esteemed Son:

hear him. Then suddenly, when they had looked around, they saw no men anymore, except Joshua only with them.

And as they came down from the mountain, he charged them that they should tell no one what things they had seen, until the Son of

Man had risen from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him saying, why do the scribes say that Elijah must first appear?

Then he answered and told them, Elijah [of the book of Malachi] truly does appear first, and restores to its former state all things;

and how it is written of the Son of Man, that he must suffer many things, and be utterly despised.

But I say to you, That Elijah has indeed appeared, and they have done to him whatever they determined, as it is written of him.

And when he came to his disciples, he saw a large crowd around them, and the scribes disputing with them. Now immediately all the people, when they saw him, were greatly amazed and running to welcome him.

He asked the scribes, What are you disputing with them about? And one from the crowd answered and said, Teacher, I have brought to you my son that has a speechless spirit; and wherever he takes him, he tears him

and he foams, and gnashes with his teeth and pines away:

and I spoke to your disciples that they should cast him out;

and they could not. He answered him and said, O faithless generation, how long will I be with you?

How long will I bear you? Bring him to me.

And they brought him to him: and when he saw him instantly the spirit tore him; and he fell on the ground, and wallowed foaming.

And he asked his dad, How long ago has it been since this came upon him? And he replied, since he was a child. And oftentimes it has cast him into the fire and into the waters, to destroy him:

but if you can do anything, have compassion on us and help us.

Joshua said to him, If you can believe, all things are possible to him that believes. And forthwith the dad of the child cried out and said with tears, LORD, I believe;

help you my unbelief.

When Joshua saw that the people came running together, he rebuked the unclean spirit, saying to him, You dumb and deaf spirit, I charge you, come out of him and enter no more into him.

And the spirit cried and convulsed him allot, and came out of him: and he was as one dead; so that many said, he is dead.

But Joshua took him by the hand, and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately, why could not we cast him out?

And he replied to them, This kind can come out by nothing, but by prayer and fasting. And having gone out from there, they were passing through Galilee and he did not wish that any may know. For he taught his disciples and said to them, The Son of man is delivered into the hands of men,

and they will kill him;

and after that he is killed, he will rise the third day.

But they did not understood that saying and were afraid to ask him. Then he came to Capernaum: and being in the house he asked them, What was it that you disputed among yourselves while traveling?

But they held their peace, for while traveling, they had disputed among themselves who should be the greatest.

Then he sat down and called the twelve, and said to them, If anyone desires to be first, the same will be last of all, and slave of all.

And he took a child, and set him in the middle of them:

and when he had taken him in his arms, he said to them, Whoever will receive one of such children in my Name, receives me:

and whoever will receive me, receives not me, but Him that sent me.

And John answered him saying, Teacher, we saw one casting out demons in your Name and he does not follow us: and we forbid him, because he does not follow us.

But Joshua said, Forbid him not: for there is no one that will do a miracle in my Name, that can quickly speak bad of me. Because he that is not against us is for us.

For whoever will give you a cup of water to drink in my Name, because you belong to Messiah, of a Truth I say to you, he will not

lose his reward.

And whoever will put a stumbling block before one of these little ones that believe in me, it is better for him that a stone were hanged around his neck, and he were cast into the sea.

And if your hand offends you, amputate it: for its better for you to enter into life mutilated, than having two hands to depart for Gehenna Fire, into the fire that is unquenchable. [this verse omitted, not included in best manuscripts]

And if your foot offends you, amputate it:

for it is better for you to enter maimed into life, than having two feet to be thrown into Gehenna Fire, into the fire that is unquenchable. [this verse omitted, not included in best manuscripts]

And if your eye offends you, pluck it out: it is better for you to enter into the Kingdom of Elohim with one eye, than having two eyes to be thrown into Gehenna Fire:

Where their worm dies not, and the fire is not extinguished.

For everyone will be salted with fire, and every sacrifice will be salted with salt.

Salt is good:

but if the salt has lost its saltiness, with what will you season it?

Have salt in yourselves, and make peace one with another.

Chapter 10

And he got up from there, and came into the coasts of Judaea, and beyond the Jordan, and the people journeyed to him again; and as he was accustomed, he taught them again.

And the Pharisees came to him and asked him, is it lawful for a man to put away his woman? testing him. He answered and said to them, What did Moses command you?

And they replied, Moses permitted us to write a scroll of divorce and to set her free.

But Joshua answered and said to them, Because of the hardness of your heart he wrote you this precept.

But from the origin of the creation Elohim fashioned them male and female.

For this cause will a man leave his dad and mother, and cleaves to his woman;

And they two will be one flesh: so then they are no more two, but one flesh.

What therefore Elohim has joined together let not man separate.

And in the house his disciples asked him again about this same matter.

He replied to them, Whoever will set free his woman, and marry another, commits adultery against her.

And if a woman will set free her husband, and be married to another, she commits adultery.

And they brought young children to him, that he should touch them:

and his disciples chided those that brought them.

But when Joshua saw it, he was very displeased and said to them, Permit the little children to come to me, and hinder them not: for of such is the Kingdom of Elohim. Of a Truth I say to you, Whoever will not receive the Kingdom of Elohim as a little child, he will not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

And when he was departing, there came one running and kneeled to him and asked him, good Teacher, what will I do that I may inherit Age-Lasting Life?

But Joshua replied to him, Why do you call me good? There is none good but one, that is Elohim.

You know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor your father and mother.

Then he answered and said to him, Teacher, all these have I observed from my youth.

Then Joshua considering him welcomed him, and said to him, One thing you lack:

go your way, sell whatever you have and give to the poor, and you will have treasure in the cosmos: and come, take up the stake and

follow me. But he was sad at that saying and went away grieved: for he had many possessions.

Joshua looked around, and said to his disciples, How difficult will they that have riches enter into the Kingdom of Elohim!

But the disciples were astonished at his Words. But Joshua answered again and said to them, Children, how hard is it for them that trust in riches to enter into the Kingdom of Elohim!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Elohim. But they were astonished out of measure, saying among themselves, who then can be saved? Then Joshua looking upon them said, With men

it is impossible, but not with Elohim:

for with Elohim all things are possible. Then Peter began to say to him, lo, we have left all and have followed you.

And Joshua answered and said, Of a

Truth I say to you, there is no one that has left house, brothers, sisters, dad or mother, or woman, or children, or lands, for my sake, and the Good News, But he will receive a hundred-fold in the present time, houses, brothers, sisters, mothers, children, and lands, with persecutions; and in the age to appear Age-Lasting Life. But many that are first will be last; and the last first. And they were on their way going up to Jerusalem,

and Joshua was going ahead of them, and they were amazed, and following they were afraid.

And having again taken the twelve, he began to tell them the things about to happen to him saying, Look, we go up to Jerusalem;

and the Son of Man will be delivered to the chief priests and to the scribes;

and they will condemn him to death, and will deliver him to the Gentiles.

And they will mock him and will scourge him, and will spit on him, and will kill him: but the third day He will rise again.

Then James and John, the sons of Zebedee came to him saying, Teacher, Teacher, we wish that whatever we may ask for ourselves, you may do for us.

He replied to them, What would you have me do for you? They said to him, grant to us that we may sit, one on your right hand and the other on your left hand, in your glory.

But Joshua replied to them, You do not know what you ask. Can you drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? And

they said to him, we can.

And Joshua replied to them, You will indeed drink of the cup that I drink of; and with the baptism that I am baptized with you will be baptized.

But to sit on my right hand and on my left hand is not mine to give; but it will be given to them for whom it is prepared.

And when the ten heard it, they began to be very displeased with

James and John. But Joshua called them to him and said to them, You know that they that are accounted to rule over the Gentiles exercise hierarchical power over them;

and their great ones wield power over them.

But it will not be so among you: but whoever will be great among you, will be your attendant: And whoever of you will be the chief, will be slave of all.

For even the Son of Man came not to be attended to, but to serve, and to give his Psuche as the price of ransom for many.

And they came to Jericho, and as he went out from Jericho with his disciples and a large number of people, blind Bartimaeus, the son of Timaeus, sat by the roadside begging.

And when he heard that it was Joshua of Nazareth, he began to cry out and say, Joshua, Son of David, have mercy on me. But many charged him that he should be quiet: but he cried the more a great deal, Son of David, have mercy on me. Then Joshua stood still and ordered him to be called.

And they summoned the blind man saying to him, be of good cheer, get up now since he calls you.

And he, throwing away his garment, gets up and comes to Joshua.

Joshua answered and said to him, What do you desire that I should do for you?

The blind man said to him, LORD, that I might receive my sight.

Joshua said to him, Go your way;

your faith has made you whole. And immediately he received his sight, and followed Joshua in the way.

And when they approached Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sends out two of his disciples and says to them, Go your way into the village opposite you:

Chapter 11

and as soon as you are entered into it, you will find a colt tied, that no one has sat on; untie it and bring it here.

And if anyone says to you, why do you do this? Reply that the LORD has need of the colt; and forthwith he will send him out. And they went their way, and found the colt tied by the door outside in a place where two roads met;

and they untied it. And some of them that stood there said to them, what are you doing by unloosing the colt?

And they replied to them even as Joshua had ordered: and they let them go.

And they brought the colt to Joshua, and cast their garments on it, and he sat upon it. And many spread their garments in the roadway, and others cut down branches off the trees and spread them in the roadway.

And they that went before

and they that followed cried saying, Hosanna;

Blessed is he that comes in the Name of the LORD! Blessed be the

Kingdom of our forefather David, that comes in the Name of the LORD:

Hosanna in the highest. Then Joshua entered into Jerusalem, and into the Temple:

and when he had looked around upon all things, and now sunset had come, then he went out to Bethany with the twelve.

And on the following day, when they were come from Bethany, he was hungry: And seeing a fig tree in the distance having leaves, he came so then he might find anything on it to eat:

and when he came to it, he found nothing but leaves; for the time of figs was not in season.

Then Joshua answered and said to it, No one will eat fruit from you for the ages. And his disciples heard it. And they came to Jerusalem:

and Joshua went into the Temple and began to throw out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

And would not permit that anyone should carry any vessel through the Temple. Then he taught saying to them, Is it not written, my House will be called of all nations the House of Prayer?

but you have made it a den of thieves.

And the scribes and chief priests heard this, and sought how they might destroy him: for they feared him, because all the people were amazed at his Doctrine.

And when sunset came, he went out of the city. And in the morning as they passed by, they saw the fig tree dried up from the roots.

And Peter calling this to memory said to him, Great One, look, the fig tree that you cursed is withered away.

And Joshua answering said to them, Have Faith in Elohim.

Of a Truth I say to you, that whoever will say to this mountain, Be you removed, and be you cast into the sea;

and will not doubt in his heart, but will believe that those things that he says will come to pass, he will have whatever he says.

Therefore I say to you, Whatever things you desire, when you pray, believe that you will receive them and you will have them. And when you stand praying, forgive, if you have anything against any:

that your Father also that is in the cosmos may forgive you your lapses. But if you do not forgive, neither will your Father that is in the cosmos forgive your lapses.

And they came again to Jerusalem:

and as he was walking in the Temple, there came to him the chief priests and the scribes, and the elders, and said to him, by what authority do you do these things? And who gave you this authority to do these things? Joshua answered and said to them, I will also ask of you one question, and if you answer me I will tell you by what authority I do these things. The baptism of John, was it from the cosmos, or of men?

And they reasoned with themselves saying, if we will say from the

cosmos;

he will say, why then did you not believe him? But if we will say, of men; they feared the people: for all men counted John that he was a prophet indeed. And they answered and said to Joshua, we cannot tell.

And Joshua answering said to them, Neither do I tell you by what authority I do these things.

Then he began to speak to them by parables.

A certain man planted a vineyard and set a hedge around it, and dug a place for the wine vessel [placed under the press], and built a fortress, then hired it out to farmers and went into a far country.

And he sent to the farmers at the harvest time a servant, that from these farmers he may receive from them the fruit of his vineyard.

But they caught him, beat him, and sent him away empty.

Chapter 12

And again he sent to them another servant;

and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed, and many others;

beating some, and killing some. Having still therefore one son, his esteemed, he sent him also last to them saying, They will reverence my son.

But those farmers said among themselves, this is the heir; come, let us kill him and the inheritance will be ours.

So they took him and killed him, and threw him out of the vineyard.

What will therefore the master of the vineyard do? he will come and destroy the farmers, and will give the vineyard to others.

And have you not read this Scripture; The (Urim-Thummim)

stone that the restorers rejected is become the head of the internal corner [secret place in the breastplate of the High Priest]:

This was the LORD coming on the stage of world history, and it is causing amazement joined with terror in our eyes?

And they sought to lay hold on him, but feared the people: for they knew that he had spoken this parable against them:

and they left him, and went their way.

And they sent to him some of the Pharisees and of the Herodians, to catch him in his words.

And when they were come, they said to him, Teacher, we know that you are true and care for no one: for you regard not the person of human beings, but teach the way of Elohim in truth: Is it lawful to give tribute to Caesar or not? Will we give, or will we not give? But he, knowing their hypocrisy said to them, Why do you test me?

Bring me a denarius, that I may see it.

And they brought it, and he said to them, whose image is this and

inscription? And they replied to him, Caesar's. Joshua answering said to them, Render to Caesar the things that are Caesar's, and to Elohim the things that are Elohim's.

And they marveled at him. Then came to him the Sadducees, that say there is no resurrection;

and they asked him saying, Teacher, Moses wrote to us, If a man's brother dies and leaves his woman behind him, but leaves no children, then his brother should take his woman, and raise up seed for his brother.

Now there were seven brothers: and the first took a woman, and dying left no offspring.

And the second took her, and died, neither left he any offspring:

and the third likewise. So the seven had her, and left no offspring: last of all the woman died also.

In the resurrection therefore, when they will rise, whose woman will she be of them?

for the seven had her for their woman.

And Joshua answering said to them, Do you not because of this go astray, not knowing the Scriptures, nor the power of Elohim? Because when they will rise from the dead, they neither marry, nor are given in marriage;

but are as the angels that are in the cosmos. And concerning the dead that rise:

have you not read in the Book of Moses, how at the bush Elohim

spoke to him saying, I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob?

He is not the Elohim of the dead, but the Elohim of the living: you therefore do greatly err.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well asked him, which is the first commandment of all?

And Joshua answered him, The first of all the commandments is, Hear, O Israel YHWH Elohim is the one and only YHWH.

And you will Love YHWH Elohim with all your heart, and with all your psuche, and with all your mind, and with all your strength: this is the first commandment.

And the second is like, namely this, You will Love your neighbor as yourself. There are no other commandments greater than these.

And the scribe said to him, excellent Teacher, you have said the Truth: for there is one Elohim; and there is no other but He:

And to Love him with all the heart, and with all understanding, and with all your psuche, and with all strength, and to Love your neighbor as himself, is more than all whole Burnt-Offerings and sacrifices.

And when Joshua saw that he answered wisely, he replied to him, You are not far from the Kingdom of Elohim. And no one after that did ask him any more questions.

And Joshua answered and said, while he taught in the Temple, How

do the scribes say that Messiah is the Son of David?

For David himself said by the Sacred Spirit, The LORD said to my Lord, Sit you on my right hand, until I make your enemies your footstool.

David therefore himself called him LORD; so how is he then his son? And the large crowd heard him with pleasure.

And he said to them in his Doctrine, Beware of the scribes, that love to go in long clothing, and love salutations in the marketplaces,

And the chief seats in the synagogues, and the uppermost rooms at formal meals. That devour widows' houses, and for a pretense make long prayers:

these ones will receive greater Judgment.

And Joshua sat opposite the treasury, and observed how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two very small copper coins, worth only a fraction of a penny.

And he called to him his disciples, and said to them, Of a Truth I say to you, that this poor widow has cast more in, than all they that have cast into the treasury: Because all they did cast in from their abundance;

but she in her poverty did cast in all that she had, even all of her living.

Chapter 13

And as he went out of the Temple, one of his disciples said to him, Teacher, see what quality of stones and what buildings are here!

Joshua answering said to him, See here these great buildings? There will not be left one stone upon another that will not be thrown down.

And as he sat upon the Mount of Olives opposite the Temple, Peter, James, John and Andrew asked him privately,

Tell us, when will these things be? And what will be the sign when all these things will be concluded? Joshua answering them began to say, Take heed unless anyone deceives you:

For many will come in my Name saying, I am Messiah;

and will deceive many.

And when you will hear of wars and rumors of wars, be you not troubled: for such things must take place; but the end will not be yet.

For nation will rise against nation, and kingdom against kingdom: and there will be earthquakes in different places, and there will be famines and disturbances: these are the beginnings of birthing pains.

But take heed to yourselves: for they will deliver you up to magistrates; and in the synagogues you will be beaten: and you will be brought before rulers and kings for my sake, for a testimony against them.

And the Good News must first be heralded among all nations.

But when they will lead you and deliver you up, take no thought beforehand what you will speak, neither do you premeditate: but whatever will be given you in that hour, that you will speak: for it is not you that speaks, but the Sacred Spirit.

Now the brother will betray the brother to death, and the father the son; and children will rise up against their parents, and will cause them to be put to death.

And you will be hated of everyone for my Name's sake: but he that will endure to the end, the same will be saved.

But when you will see the detestable thing of desolation, spoken of by Daniel the prophet, standing where it should not, (let him that reads understand,) then let them that be in Judaea flee to the mountains:

And let him that is on the housetop go not down into the house, neither enter inside, to take anything out of his house:

And let him that is in the field not turn back again to take up his garment.

But woe to them that are pregnant, and to them that suckle infants in those days!

And pray you that your flight be not in the winter.

Because in those days will be affliction, such as was not from the beginning of the creation that Elohim created unto this time, neither shall be.

And except that the LORD had shortened those days, no flesh

should be saved alive: but for the Elect's sake, who He has chosen, He has shortened the days.

And then if anyone will say to you, Lo, here is Messiah; or, lo, he is there; believe them not:

For false Messiah's and false prophets will arise, and will show signs and miracles, to lead astray, if it were possible, even the Elect. But discern this knowledge:

look, I have foretold you all things.

But in those days, after that tribulation, the sun will be darkened and the moon will not give her light,

and the stars of the universe will fall from their position, and the powers that are in the cosmos will produce winds, storms and waves.

And then will they see the Son of Man coming in the cloud-mass with great power and Judgments.

And then will He send his angels, and will gather together his Elect from the four winds, from the uttermost parts of the earth to the uttermost parts of the cosmos.

Now learn a parable of the fig tree; When her branch is still tender, and puts out leaves, you know that summer is near.

So in the same way when you will see these things come to pass, know that it is near, even at the doorsteps.

Of a Truth I say to you, that this generation will not pass, until all these things are done.

The cosmos and earth will pass away: but my Words will not pass away.

But of that day and that hour knows no man, no, not even the angels that are in the cosmos, neither the Son, but the Father alone.

Take heed, watch and pray:

for you know not when the time is. Because the Son of Man is as a man taking a far journey, who left his house, and gave authority to his slaves, and to everyone their work, and ordered the male janitor to watch.

Watch you therefore: for you know not when the master of the house arrives, at sunset, or at noon, or at the cock-crowing, or in the morning:

If he comes suddenly he must not find you sleeping.

And what I say to you I say to all, Watch.

Chapter 14

After two days was the Festival of Passover, and of Unleavened Bread: and the chief priests and the scribes sought how they might take him deceitfully, and put him to death.

But they said, not on the Festival Day, unless there is a riot of the people.

And being in Bethany in the house of Simon the leper, as he sat at dinner, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke open the box and poured it

on his head.

And there were some that had indignation within themselves and said, why was this waste of the ointment made?

For it might have been sold for more than 300 denarii, and have been given to the poor.

And they admonished her. But Joshua said, Let her alone; why do you trouble her? She has produced a good work on me.

For you have the poor with you always, and whenever you will you may do them good: but me you have not always.

She has done what she could, she has come in advance to anoint my body in preparation for burial.

Of a Truth I say to you, wherever this Good News will be heralded throughout the whole world, this also that she has done will be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them.

And when they heard it, they were glad and promised to give him money. And he looked for a way how he might conveniently betray him.

And the first day of Unleavened Bread, when they killed the Passover, his disciples said to him, where will you have us go to prepare so that you may eat the Passover?

And he sent out two of his disciples and said to them, Go into the city, and there you will meet a man bearing a pitcher of water:

follow him. And wherever he will go in, say to the master of the house, The Teacher says, Where is the dining room where I will eat the Passover with my disciples?

And he will show you a large upper room furnished and prepared: there make ready for us.

And his disciples went out, and came into the city and found as he had said to them: and they made ready the Passover.

And in the evening he arrived with the twelve.

And as they sat and did eat Joshua said, Of a Truth I say to you, One of you that eats with me will betray me.

And they began to be sorrowful, and to say to him one by one, is it I? And another said, is it me?

And he answered and said to them, It is one of the twelve, that dips with me in the dish.

The Son of Man indeed goes, as it is written of him: but woe to that man by whom the Son of Man is betrayed! Good were it for that man if he had never been born.

And as they did eat, Joshua took bread and blessed, and broke it, and gave to them and said, Take, eat: this is my body. Then he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said to them, This is my blood of the New Testament, that is shed for many.

Of a Truth I say to you, I will drink no more from the fruit of the

vine, until that day that I drink it new in the Kingdom of Elohim.

And when they had sung a song, they went out into the Mount of Olives.

Joshua said to them, All of you will be offended because of me this night:

for it is written, I will smite the Shepherd and the sheep will be scattered.

But after that I am resurrected, I will go before you into Galilee.

But Peter said to him, although all will be offended, still I will not.

But Joshua said to him, Of a Truth I say to you, That this day, even in this night, before the cock crows twice, you will deny me three times.

But he spoke the more out of place, if I should die with you, I will not deny you in anyway. Likewise they all said the same.

And they came to a place that was named Gethsemane:

and he said to his disciples, Sit here, while I shall pray. He took with him Peter, James and John, and began to be terrified and to be very troubled;

And said to them, My psuche is exceedingly sorrowful unto death: stay you here and watch. Then he went forward a little, and fell on the ground and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible to you;

take away this cup from me: nevertheless not what I will, but what you will.

Then he came and found them sleeping, and said to Peter, Simon, you sleep? Could you not watch one hour?

You must watch and pray, unless you enter into a trial. The spirit truly is ready but the flesh is weak.

And again he went away and prayed and spoke the same words.

When he returned, he found them asleep again, (for their eyes were heavy,) and they did not know what to answer him.

Then he came the third time and said to them, Sleep on now and take your rest: it is enough, the hour has come; look, the Son of Man is betrayed into the hands of sinners. Get up, let us go;

see, he that betrays me approaches.

And immediately, while he still spoke, Judas comes, one of the twelve, and with him a large crowd with swords and cudgels, from the chief priests and the scribes and the elders.

And he that betrayed him had given them a signal saying, whoever I will kiss, that same one is he; take him, and lead him away secured.

And as soon as he had come, he goes immediately to him and says, Great One, Great One; and kissed him.

And they laid their hands on him and took him.

And one of them that stood by drew a sword, and struck a slave of

the high priest, and cut off his ear.

And Joshua answered and said to them, Are you come out as against a thief, with swords and with cudgels to seize me?

I was daily with you in the Temple teaching, and you took me not: but the Scriptures must be fulfilled.

And they all forsook him and fled.

And there followed him a particular young man, having a linen cloth cast around his naked body; and the young men laid hold on him.

But he left the linen cloth, and fled from them naked.

And they led Joshua away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

And Peter followed him from a distance, even to the courtyard of the high priest: and he sat with the slaves and warmed himself at the fire.

And the chief priests and all the Sanhedrin sought for a witness against Joshua to put him to death but found none.

Because many uttered falsehoods against him but their testimony did not agree.

And there arose some and uttered falsehoods against him saying,

we heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands.

But neither so did their testimony agree.

Then the high priest stood up in the middle and asked Joshua saying, you answer nothing? What is it that these testify against you?

But he held his peace and answered nothing. Again the high priest asked him and said to him, are you the Messiah, the Son of the Blessed?

Joshua replied, I am, and you will see the Son of Man sitting on the right hand of power, and coming in the cloud-mass of the skies.

Then the high priest tore his clothes and declared, what need have we of any further witnesses?

You have heard the blasphemy: what is your verdict? And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face and to hit him, and to say to him, prophesy: and the slaves did strike him with the palms of their hands.

And as Peter was below in the courtyard, there approached one of the female slaves of the high priest.

And when she saw Peter warming himself, she looked at him and said, you were also with Joshua of Nazareth.

But he denied it saying, I do not know, neither do I understand what you are saying. And he went out into the porch; and the cock crew. And the female slave saw him again, and began to say to them that stood by, this is one of them. But he denied it again.

And a little later, they that stood by said again to Peter, certainly you are one of them because you are a Galilean, and your speech gives you away.

But he began to curse and to swear saying, I know not this man of whom you speak.

And the second time the cock crew. And Peter called to mind the Word that Joshua said to him, before the cock crows twice, you will deny me three times. And when he thought about it, he wept. And immediately in the morning the chief priests held a consultation with the elders and scribes

and the whole Sanhedrin, and bound Joshua and carried him away and delivered him to Pilate.

Chapter 15

Pilate asked him, are you the King of the Jews?

And he answering said to him, You say it.

Then the chief priests accused him of many things, but he answered nothing.

Pilate asked him again saying, answer you nothing? Look how many things they testify against you.

But Joshua still answered nothing; so that Pilate wondered.

Now at that festival he released to them one prisoner, whoever they desired.

And there was one named Barabbas, that lay bound with them that

had made insurrection with him, who had committed murder in the insurrection.

And the crowds crying aloud began to desire him to do as he had always done for them.

But Pilate answered them saying, will you have me release to you the King of the Jews?

Because he knew that the chief priests had delivered him for envy.

But the chief priests stirred up the people so that he should rather release Barabbas to them.

Then Pilate answered and repeated to them again, what will you have me do to him whom you call the King of the Jews?

And they cried out again, crucify him!

Then Pilate said to them, why, what bad has he done? But they cried out the more earnestly, crucify him!

And so Pilate, willing to placate the people, released Barabbas to them, and delivered Joshua, after he had scourged him to be crucified.

And the soldiers led him away into the hall, called Praetorium; and they called together the whole legion.

And they clothed him with purple, and platted a crown of thorns, and put it around his head,

And began to salute him, hail, King of the Jews!

And they struck him on the head with a reed, and did spit upon him, and bowing their knees worshiped him.

And when they had mocked him, they took off the purple from him and put his own clothes on him and led him out to crucify him.

And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to carry his stake.

And they brought him to the place Golgotha, that is being interpreted, the place of a skull.

And they gave him to drink wine mixed with myrrh: but he did not take it.

And when they had crucified him, they parted his garments, casting lots upon them [to determine] what every man should take.

And it was the third hour

and they crucified him. And the inscription of his accusation was written over him, THE KING OF THE JEWS.

And with him they crucified two thieves; the one on his right hand, and the other on his left.

And the Scripture was fulfilled that said, And he was numbered with the transgressors.

And they that passed by railed on him, shaking their heads and saying, Ah ha, you that destroy the Temple and restore it in three days, save yourself and come down from the stake.

Likewise also the chief priests mockingly said among themselves with the scribes, he saved others but himself he cannot save.

Let Messiah the King of Israel descend now from the stake so that we may see and believe.

And they that were crucified with him upbraided him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Joshua cried with a loud voice saying, Eloi, Eloi, lama sabachthani? that is, being interpreted, my Elohim, my Elohim, why have you forsaken me?

And some of them that stood by, when they heard it said, look, he calls Elijah.

And one ran and filled a sponge full of vinegar and put it on a reed, and gave him to drink saying, let alone; let us see whether Elijah will come to take him down.

Then Joshua cried with a loud voice, and gave up his last breath.

And the Veil of the Temple was torn in two from the top to the bottom.

And when the centurion, that stood opposite him, saw that he so cried out, and gave up his last breath, he declared, truly this man was the Son of Elohim.

There were also women looking on from a distance: among whom was Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome; (

Who also, when he was in Galilee, followed him, and attended to him;) and many other women that came up with him to Jerusalem.

And now when the sunset had come, because it was the preparation, that is, the day before the sabbath,

Joseph of Arimathaea, an honorable senator, that also waited for the Kingdom of Elohim came, and went in boldly to Pilate, and asked for the corpse of Joshua.

Pilate wondered if he was already dead: and calling to him the centurion, he asked him whether he had already died.

And when he confirmed it from the centurion, he gave the corpse to Joseph.

And he bought fine linen, and took him down and wrapped him in the linen, and laid him in a tomb that was cut out of a rock, and rolled a stone to the entrance of the tomb. Then Mary Magdalene

and Mary (the mother) of Joses observed where he was laid.

Chapter 16

And when the Sabbath had past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came to the tomb at sunrise.

And they said among themselves, who will roll us away the stone from the entrance of the tomb?

And when they looked, they saw that the stone was rolled away: because it was very large.

And entering into the tomb, they saw a young man sitting on the right side, clothed in a long white garment; and they were terrified. But he said to them, Be not terrified:

You seek Joshua of Nazareth, that was crucified: He is resurrected; He is not here: look at the place where they laid him.

But go your way, tell his disciples and Peter that he goes before you into Galilee: there you will see him, as he said to you.

And they went out quickly and fled from the tomb; for they trembled and were amazed: neither did they say anything to anyone, for they were struck with fear. [

Now when Joshua was resurrected early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven evil spirits.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen by her, believed not.

After that he appeared in another form to two of them, as they walked and went into the country.

And they went and told this to those remaining but neither did they believe them.

Afterward he appeared to the eleven as they sat at dinner, and

upbraided them for their unbelief and hardness of heart, because they believed not them that had seen him after he was resurrected.

And he said to them, Go into all the cosmos, and herald the Good News to all the creation.

He that believes and is baptized will be saved; but he that believes not will be condemned.

And these signs will follow them that believe; In my Name will they cast out demons; they will speak with new dialects;

They will take up snakes; and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover.

So then after the LORD had spoken to them, he was received up into the cosmos, and sat on the right hand of YHWH Elohim.

And they went out, and heralded everywhere, the LORD working with them, and establishing the Word with signs following. Amen.] Luke

Luke

Chapter 1

Seeing that many have taken in hand to set forth in order a narrative of those things that have been fully assured among us,

even as they delivered them to us, that from the beginning were eyewitnesses and servants of the Word (Logos);

It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in order, most excellent Theophilus, so

that you might know the certainty of those things which you have been informed of.

There was in the days of Herod, the king of Judaea, a priest named Zacharias, of the Course of Abia: and his woman was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before Elohim, walking in all the commandments and ordinances of the LORD free from fault.

And they had no children, because Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before Elohim in the order of his course,

according to the custom of the priest's office, his lot was to burn incense when he went into the Temple of the LORD.

And the whole assembly of the people were praying outside at the time of incense.

And there appeared to him an Angel of the LORD standing on the right side of the Altar of Incense.

And when Zacharias saw him, he was troubled, and terror rushed over him.

But the Angel said to him, Fear not, Zacharias: for your prayer is heard;

and your woman Elisabeth will gender you a son, and you will call his name John. And you will have joy and gladness; and many will rejoice at his birth.

Because he will be great in the sight of the LORD, and will drink neither wine nor strong drink; and he will be filled with the Sacred Spirit, even from his mother's womb.

And many of the children of Israel will he turn to the LORD their Elohim.

And he will go before Him in the spirit and power of Elijah, to turn the hearts of the dads to the children, and the disobedient to the knowledge of the righteous; to prepare a people equipped for the LORD.

And Zacharias said to the Angel, how will I know this? For I am an old man and my woman well aged in years.

And the Angel answering said to him, I am Gabriel, that stands in the presence of Elohim; and am sent to speak to you, and to show

you this Good News.

Now see, you will be speechless and not able to speak, until the day that these things will be performed, because you believed not my Words, that will be fulfilled in their season.

And the people waited for Zacharias, and wondered why he stayed so long in the Temple.

And when he came out, he could not speak to them: and they perceived that he had seen a vision in the Temple: for he beckoned to them but remained speechless.

And it came to pass, that as soon as the days of his course were accomplished, he left to his own home.

And after those days his woman Elisabeth conceived, and secluded herself five months saying,

thus has the LORD dealt with me in the days when he looked on me, to take away my reproach among men.

And in the sixth month the Angel Gabriel was sent from Elohim to a city of Galilee named Nazareth,

to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary.

And the Angel came in to her and said, Hail, you that are highly favored, the LORD is with you: blessed are you among women. And she, having seen, was troubled at his Word, and was reasoning of what kind of salutation this might be.

Then the Angel said to her, Fear not, Mary, for you have found

favor with Elohim. And observe, you will conceive in your womb and bring forth a son, and will call his Name Joshua. He will be great, and will be called the Son of the Most High:

and the LORD YHWH Elohim will give to Him the throne of his father David.

And he will reign over the House of Jacob for the ages;

and of his Kingdom there will be no termination.

And Mary said to the Angel, how will this be, seeing a husband I have not had sexual relations with?

And the Angel answered and said to her, The Sacred Spirit will come upon you

and the power of the Most High will overshadow you: therefore also that Most Holy thing that will be born from you will be called the Son of Elohim.

And see, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren. Because with Elohim nothing will be impossible.

Then Mary replied, behold the female slave of the LORD; let it be for me according to your Word. Then the Angel left her.

And Mary got up in those days, and journeyed into the hill country with haste, into a city of Judah.

And entered into the House of Zacharias and greeted Elisabeth.

And it happened that, when Elisabeth heard the greeting of Mary,

the fetus leaped in her womb;

and Elisabeth was filled with the Sacred Spirit:

And she spoke out with a loud voice and said, blessed are you among women, and blessed is the fruit of your womb.

And why is this happened to me, that the mother of my LORD should come to me?

For lo, as soon as the voice of your greeting sounded in my ears, the fetus leaped in my womb for joy.

And blessed is she that believed: for there will be a fulfillment of those things that were told to her from the LORD.

And Mary replied, my psuche does magnify the LORD,

and my spirit has rejoiced in Elohim my Savior.

For he has regarded the low estate of his female slave: for behold, from now on all generations will call me blessed.

Because he that is mighty has done to me great things; and Holy is his Name.

And his mercy is on them that venerate him from generation to generation.

He has showed strength with his arm; He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their throne seats, and exalted them of low degree.

He has filled the hungry with good things; and the rich

he has sent away empty. He has given help to Israel his slave, in remembrance of his mercy.

As he spoke to our fathers, to Abraham, and to his seed for the ages.

And Mary remained with her about three months then returned to her own home.

And for Elisabeth the time came for her to give birth, and she gendered a son.

And her neighbors and her cousins heard how the LORD had showed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his dad.

Then his mother answered and said, no, but he will rather be called John. But they replied to her, there is no one from your family that is called by this name.

And they made signs to his dad, what he would have him named. And he asked for a writing table and wrote saying, his name is John.

And they all wondered. Then his mouth was opened immediately, and his tongue became free,

and he spoke and praised Elohim.

And fear came on all that lived around them:

and all these matters were talked about throughout all the hill country of Judaea.

And all they that heard them laid them up in their hearts saying, what kind of child will this be! And the power of the LORD was with him.

And his father Zacharias was filled with the Sacred Spirit and prophesied saying, Blessed is the LORD Elohim of Israel;

for he has inspected and ransomed his people,

and has raised up a horn of salvation for us in the house of his slave David.

As he spoke by the mouth of his Holy prophets, that have been from the ages.

That we should be saved from our enemies, and from the hand of all that hate us.

To perform the mercy promised to our forefathers, and to remember his Holy Covenant;

The oath that he affirmed to our forefather Abraham.

That he would grant to us, that we being delivered out of the hand of our enemies might serve him boldly,

in holiness and righteousness before him, all the days of our life.

And you, child, will be called the Prophet of the Most High: for you will go before the face of the LORD to prepare his ways;

to give knowledge of salvation to his people by the pardoning of their sins.

Through the tender mercies of our Elohim, in which the rising from on High did look upon us,

To give Light to them that sit in darkness and in the shadow of death, to guide our feet into the Way of Peace.

And the child grew up, and was strengthened in spirit, and he was in the uninhabited places until the day of his announcing to Israel.

Chapter 2

And it came about in those days that there went out a decree from Caesar Augustus, that all the Roman Empire should be taxed. (

And this taxing was first made when Cyrenius was governor of Syria).

And all went to be taxed, everyone into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth into Judaea, to the city of David that is called Bethlehem; (because he was from the house and lineage of David)

to be taxed with Mary his betrothed woman, being pregnant with child.

And so it was that while they were there, the days were fulfilled that she should give birth.

And she gave birth to her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no

room for them in the place of their lodging.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the Angel of the LORD came upon them, and the glory of the LORD radiated around them: and they were greatly afraid.

And the Angel said to them, fear not: for look, I bring you Good News of great joy that will be for all people.

Because to you is born this day in the city of David a Savior, that is Messiah the LORD.

And this will be a sign to you; You will find the infant wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the Angel a multitude of the cosmic hosts praising Elohim saying,

Glory to Elohim the Most High, and on earth peace, good will toward men.

And it came to pass, as the angels were leaving from them into the cosmos, the shepherds said to one another, let us now go to Bethlehem, and see this thing that has come to pass that the LORD has made known to us!

And they came with great speed, and found Mary, Joseph, and the infant lying in a manger.

And when they had seen it, they made known abroad the saying that was told them concerning this child.

And all they that heard it wondered at those things that were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising Elohim for all the things that they had heard and seen, as it was told to them.

And when eight days were accomplished for the circumcising of the infant, his Name was called Joshua, that was so named by the Angel before he was conceived in the womb.

And when the days of her purification according to the Torah of Moses was accomplished, they brought him to Jerusalem, to present him to the LORD (YHWH). (

As it is written in the Law of the LORD, Every male that opens the womb will be called Holy to the LORD;)

And to offer a sacrifice according to what is said in the Law of the LORD, A pair of turtledoves, or two young pigeons.

And see, there was a man in Jerusalem whose name was Simeon; and the same man was righteous and devout, waiting for the consolation of Israel: and the Sacred Spirit was upon him.

And it was revealed to him by the Sacred Spirit, that he should not see death, before he had seen the LORD's Messiah.

And he came by the Spirit into the Sacred Place and when the parents brought in the child Joshua, to do for him aft

er the custom of the Law, then he took him up in his arms, and blessed Elohim and said,

LORD, now let you your slave depart in peace, according to your Word, because my eyes have seen your salvation, that you have prepared before the presence of all the people.

A Light to make visible to the Gentiles, and the glory of your people Israel.

Then Joseph and his mother wondered at all those things that were spoken of him.

And Simeon blessed them, and said to Mary his mother, behold, this child is set for the fall and rising again of many in Israel;

and for a sign that will be spoken against;

(Yes, a sword will pierce through your own psuche also,)

that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, from the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity.

And she was a widow of 84 years old, that departed not from the Temple, but served Elohim with fasting's and prayers night and day.

And she coming in that instant gave thanks likewise to the LORD, and spoke of him to all them that looked for a ransom in Jerusalem.

And when they had performed all things according to the Law of the LORD, they returned to Galilee, to their own city Nazareth.

And the child grew up and strengthened in Spirit, filled with Wisdom (Sophia): and the Grace of Elohim was upon him.

Now his parents went to Jerusalem every year at the Festival of Passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had completed the days, as they returned, the boy Joshua stayed behind in Jerusalem; and Joseph and his mother were not aware of it.

But they, supposing him to have been in the caravan, went a day's journey; and they asked for him among their kinsfolk and acquaintances.

And when they did not find him, they turned back again to Jerusalem to look for him.

And it came about, that after three days they found him in the Temple, sitting in the middle of the teachers, both hearing them and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were shocked: and his mother said to him, son, why have you treated us this way?

Look, your dad and I have searched for you in anguish. He replied to them, How is it that you searched for me?

Did you not know that I must be about my Father's business?

But they understood not the saying that he spoke to them. Then he went down with them and came to Nazareth, and was subject to

them: but his mother kept all these sayings in her heart.

And Joshua advanced in Wisdom (Sophia) and maturity, and in favor with Elohim and man.

Chapter 3

Now in the 15th year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Annas and Caiaphas being the high priests, the Word of Elohim came to John the son of Zacharias in the uninhabited places.

And he came into all the country around Jordan, heralding the baptism of a change of mind for the pardoning of sins;

As it is written in the scroll of the words of Isaiah the prophet saying, the voice of one crying in the uninhabited places, prepare the way of the LORD, make his paths straight.

Every valley will be filled and every mountain and hill will be made into a plain; and the curved will be made level, and the rocky way will be made level;

And all flesh will see the salvation of Elohim.

Then he said to the crowd that came out to be baptized of him, O generation of vipers, who has shown you by words and arguments to flee from the wrath to come?

Produce therefore fruits worthy of a change of mind, and do not

begin to say within yourselves, we have Abraham as our father, because I say to you that Elohim is able of these stones to raise up children to Abraham.

And now also the ax is laid to the root of the trees:

every tree that does not produce good fruit is cut down, and cast into the fire.

Then the people asked him saying, what will we do then? He answered and said to them, he that has two coats, let him give it to him that has none; and he that has food, let him do likewise.

Then came tax collectors to be baptized and said to him, Teacher, what will we do?

He replied to them, exact no more than what is appointed you.

And the soldiers also asked of him saying, and what will we do? And He replied to them, do violence to no man, neither accuse anyone falsely; and be content with your wages.

And as the people were in expectation and everyone was reasoning in their hearts about John, whether he were the Messiah or not;

John answered saying to all of them, I indeed baptize you with water; but one mightier than I will appear, the strap of whose shoes I am not worthy to untie:

He will baptize you with the Sacred Spirit and with fire: Whose winnowing shovel is in his hand, and He will cleanse thoroughly his floor, and will gather the wheat to his storehouse;

but the chaff He will burn up with fire that cannot be snuffed out.

Thus, with many other exhortations, he published the Good News to the people.

But Herod the tetrarch, being corrected by him for Herodias his brother Philip's woman and for all the bad things that Herod had done, added a further crime to all the rest of this by locking John up in prison.

And it cam

e about when all the people were being baptized, Joshua also being baptized and praying, the skies were opened

and the Sacred Spirit descended in a bodily shape like a dove upon him, and a Voice came from the cosmos that said, You are my esteemed Son; in you I am well pleased.

And Joshua himself began being about 30 years of age, being (AS WAS SUPPOSED)

the son of Joseph, that was the son of Heli, that was the son of Matthat, that was the son of Levi, that was the son of Melchi, that was the son of Janna, that was the son of Joseph.

That was the son of Mattathias, that was the son of Amos, that was the son of Naum, that was the son of Esli, that was the son of Nagge, that was the son of Maath, that was the son of Mattathias, that was the son of Semei, that was the son of Joseph, that was the son of Juda.

That was the son of Joanna, that was the son of Rhesa, that was the son of Zorobabel, that was the son of Salathiel, that was the son of Neri.

That was t

he son of Melchi, th

at was the son of Addi, that was the son of Cosam, that was the son of Elmodam, that was the son of Er, that was the son of Jose, that was the son of Eliezer, that was the son of Jorim, that was the son of Matthat, that was the son of Levi, that was the son of Simeon, that was the son of Juda, that was the son of Joseph, that was the son of Jonan, that was the son of Eliakim.

That was t

he son of Melea, that was the son of Mena

n, that was the son of Mattatha, that was the son of Nathan, that was the son of David, that was the son of Jesse, that was the son of Obed, that was the son of Booz, that was the son of Salmon, that was the son of Naasson, that was the son of Aminadab, that was the son of Aram, that was the son of Esrom, that was the son of Phares, that was the son of Juda.

That was t

he son of Jacob, that was the son of Isaac, that was the

son of Abraham, that was the son of Terah, that was the son of Nachor, that was the son of Saruch, that was the son of Ragau, that was the son of Phalec, that was the son of Heber, that was the son of Sala, that was the son of Cainan, that was the son of Arphaxad, that was the son of Shem, that was the son of Noah, that was the son of Lamech.

That was the son of Methuselah, that was the son of Enoch, that was the son of Jared, that was the son of Maleleel, that was the son of Cainan, that was the son of Enos, that was the son of Seth, that was the son of Adam, that was the son of Elohim.

And Joshua being full of the Sacred Spirit returned from Jordan, and was led by the Spirit into the uninhabited places for 40 days being tested by the Devil.

And in those days he did not eat anything and when that time ended, he afterwards was hungry.

Chapter 4

Then the Devil said to him, if you are the Son of Elohim command this stone that it be made bread.

And Joshua answered him saying, It is written, that man will not live by food alone, but by every Word of Elohim.

Then the Devil taking him up into a high mountain, showed to him all the kingdoms of the world in a moment of time.

And the Devil said to him, all this power will I give to you and the glory of them:

for that is in my custody;

and to whoever I will, I give it.

If you therefore will do homage to me, all will be yours.

But Joshua answered and said to him, Get you behind me Satan:

for it is written, You will do homage to LORD YHWH Elohim, and him only will you serve. Then he brought him to Jerusalem and set him on a pinnacle of the Temple, and said to him, if you are the Son of Elohim, cast yourself down from here:

For it is written, he will give his angels charge over you, to safeguard you:

And in their hands they will bear you up, unless at any time you dash your foot against a stone.

But Joshua answering said to him, It is said, You will not test the LORD YHWH Elohim.

And when the Devil had ended all these tests, he departed from him for a season.

Then Joshua returned in the power of the Spirit into Galilee: and there went out a report of him throughout the entire region of Jordan.

And he taught in their synagogues, being praised by all.

And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day and stood up to read.

And there was handed to him the scroll of the prophet Isaiah. And when he had opened the scroll, he found the place where it was written,

The Spirit of the LORD is upon me, because He has anointed me to announce the Good News to the lowly.

He has sent me to heal the broken, to herald pardon to the captives, and recovering of sight to the blind, to order release from bondage to them that are shattered, to herald the acceptable year of the LORD.

Then he closed the scroll and gave it back to the attendant and sat down.

And the eyes of all them that were in the synagogue were fixed on him. Then he began to say to them, This day is this Scripture fulfilled in your ears.

And all were witnesses to him and wondered at the gracious Words that proceeded out of his mouth.

Then they said, is not this Joseph's son? He replied to them, You will surely say to me this proverb, Physician, heal yourself, whatever we have heard done in Capernaum, do also here in your country.

He replied, Of a Truth I say to you, No prophet is accepted in his own country.

Moreover I tell you truly, many widows were in Israel in the days of Elijah, when the skies were shut up 3 1/2 years, when great famine was throughout all the land.

But to none of them was Elijah sent, except to Sarepta (a city of Sidon) to a woman that was a widow.

And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.

And all they in the synagogue, when they heard these things were filled with anger, And got up, and cast him out of the city and led him to the edge of the hill where their city was built, so that they might cast him down the cliff.

But he went through the middle of them and went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

And they were shocked at his Doctrine:

for his Word was with power.

And in the synagogue there was a man that had a spirit of an unclean spirit and cried out with a loud voice saying, leave us alone;

what have we to do with you, Joshua of Nazareth?

Are you come to destroy us? I know who you are;

the Holy One of Elohim. But Joshua censured him severely saying, Hold your peace and come out of him. And when the demon had thrown him in the middle, he came out of him and did not hurt him.

And they were all amazed, and spoke among themselves saying, what a Word is this! For with Authority and power he commands the unclean spirits and they come out.

And the fame of him went out into every district of the surrounding country.

Then he got up and left the synagogue and entered into Simon's

home. And Simon's mother in law was taken with a great fever;

and they requested him for her. Then he stood over her and rebuked the fever; and it left her: and immediately she got up and attended to them.

Now when the sunset came, all of them that had any sick with different diseases brought them to him;

and he laid his hands on every one of them, and healed them. And evil spirits also came out of many, crying out and saying, you are Messiah the Son of Elohim. But he (severely censuring them) permitted them not to speak: for they knew that he was Messiah.

And when it was day, he departed and went to an uninhabited place:

and the people sought him and came to him and stayed, so that he should not leave from them.

He said to them, I must publish the Good News of the Kingdom of Elohim to other cities too, because for this am I sent. Then he taught in the synagogues of Galilee.

Chapter 5

And it came about that as the people pressed upon him to hear the Word of Elohim, he stood by Lake Gennesaret,

and saw two ships standing by the lake:

but the fishermen had left them, and were washing off their nets. He entered into one of the ships, that was Simon's and asked him if

he would cast off a little from the land. Then he sat down and taught the people out of the ship.

Now when he had stopped speaking he said to Simon, Launch out into the deep and let down your nets for a catching.

But Simon answering said to him, Master, we have labored all the night and have taken nothing: nevertheless at your Word I will let down the net.

And when they had this done, they enclosed a large number of fish: and their nets broke.

And they signaled to their partners, that were in the other ship so that they could come to help them. And they came and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Joshua' knees saying, go away from me; for I am a sinful man O LORD.

For he was astonished and all that were with him, at the catch of fish that they had taken.

And so was also James, and John, the sons of Zebedee, that were partners with Simon. But Joshua said to Simon, Fear not; from this time on you will catch men.

And when they had brought their ships to land they forsook all, and followed him.

And it came about when he was in one city, behold a man permeated with leprosy: who seeing Joshua fell on his face, and begged him saying, LORD if you will, you can make me clean.

Then he put out his hand and touched him saying, I will: be you clean. And instantly the leprosy left him. Then he charged him to Tell no man: but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them. But so much the more went there a fame abroad of him: and large crowds came together to hear, and to be healed by him from their infirmities.

And he withdrew himself into the uninhabited places and offered prayers.

And it came about one day, as he was teaching, that there were Pharisees and interpreters of the Law sitting by, that were come out of every town of Galilee, and Judaea, and Jerusalem:

and the power of the LORD was there to heal them.

And lo, men brought in a bed a man that was taken with a Cerebral Palsy:

and they wanted to bring him in, and to lay him before him. Then when they could not find by what way they might bring him in because of the crowds, they went upon the housetop and let him down through the roofing tile with his bed into the middle where Joshua was.

And when he saw their faith, he said to him, Man, your sins are forgiven you.

But the scribes

and the Pharisees began to reason saying, who is this that speaks blasphemies? Who can forgive sins but Elohim alone?

But when Joshua perceived their thoughts, he answering replied to them, What is this you are reasoning in your hearts?

Which is easier to say, Your sins are forgiven you; or to say, Get up and walk?

But that you may know that the Son of Man has power upon earth to forgive sins, (he said to the sick of the palsy,) I say to you, Arise, and take up your bed, and go to your home.

Then instantly he got up before them and took up what he laid on, and left to his own home, glorifying Elohim.

And they were all amazed and they glorified Elohim, and were filled with fear saying, we have seen incredible things today.

And after these things he went out and saw a tax collector named Levi, sitting at the receipt of custom: and he said to him, Follow me.

And he left all, got up and followed him.

Then Levi made him a great banquet in his own home: and there was a large company of tax collectors and of others that sat down with them.

But their scribes and Pharisees murmured against his disciples saying, why do you eat and drink with tax collectors and sinners?

Joshua answering said to them, They that are whole do not need a physician; but they that are sick.

I came not to call the righteous, but sinners to a change of mind.

Then they said to him, why do the disciples of John fast often, and

make entreaty to Elohim, and likewise the disciples of the Pharisees;

but yours eat and drink? He replied to them, Can you make the children of the bridal chamber fast, while the bridegroom is with them?

But the days will come, when the bridegroom will be taken away from them, and then will they fast in those days.

Then he spoke also a parable to them; No one puts a piece of a new garment upon an old garment; if otherwise, then both the new makes a tear, and the piece that was taken out of the new is not compatible with the old.

And no one puts new wine into old bottles; unless the new wine will burst the bottles, and be spilled, and the bottles will be destroyed.

But new wine must be put into new bottles;

and both are preserved. No one also having drunk old wine immediately desires new wine, because he will say, “the old is better”.

Chapter 6

And it came to pass on the second Sabbath after the first, that he went through the cornfields;

and his disciples plucked the ears of corn, and ate, rubbing them in their hands. And some of the Pharisees said to them, why are you doing what is not lawful to do on the Sabbath days?

But Joshua answering them said, Have you not read so much as this, what David did, when he himself was hungry and they that were with him;

How he went into the House of Elohim, and did take and eat of the consecrated loaves, and gave also to them that were with him; which is not lawful to eat except for the priests alone?

And he said to them, The Son of Man is LORD also of the Sabbath.

And it came about also on another Sabbath that he entered into the synagogue and taught: and there was a man whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

But he knew their thoughts and said to the man that had the withered hand, Get up, and stand out here in the middle. And he got up and stood forth.

Then said Joshua to them, I will ask you one thing; is it lawful on the Sabbath days to do good, or to do evil? To save psuche, or to destroy it?

And looking around upon them all, he said to the man, Stretch out your hand. And he did so: and his hand was restored whole as the other.

And they were filled with folly; and conversed with one another what they might do to Joshua.

And it came to pass in those days that he went out into a mountain

to offer prayers, and continued all night in prayer to Elohim.

And when it was day, he called to himself his disciples:

and from them he chose twelve, who also he named Apostles;
Simon, (who he also named Peter,) and Andrew his brother, James
and John, Philip and Bartholomew,

Matthew and Thomas, James the son of Alphaeus, and Simon called
Zelotes,

And Judas the brother of James, and Judas Iscariot, that also was
the traitor. Then he came down with them and stood in the plain
with the company of his disciples, and a large crowd of people out
of all Judaea and Jerusalem. And from the seacoast of Tyre and
Sidon, they came to hear him and to be healed of their diseases.
And they that were vexed with unclean spirits were healed. The
whole crowd sought to touch him: for there went miraculous power
out of him,

and healed them all.

And he lifted up his eyes on his disciples, and said, Blessed are the
poor:

for yours is the Kingdom of Elohim.

Blessed are you that hunger now: for you will be filled.

Blessed are you that weep now: for you will laugh.

Blessed are you, when men will hate you, and when they will
separate you from their company and will reproach you, and cast
out your name as bad, for the Son of Man’s sake.

Rejoice you in that day and leap for joy: because look, your reward is great in the cosmos: because in the same way did their forefathers treat the prophets.

But woe to you that are wealthy!

Because you have received your comfort. Woe to you that are full! Because you will hunger.

Woe to you that laugh now! Because you will mourn and weep. Woe to you, when all men will speak well of you! because so did their fathers speak to the false prophets.

But I say to you that hear, Love your enemies, do good to them that hate you.

Bless them that curse you, and pray for them that abusively use you.

And to him that strikes you on one cheek offer also the other; and him that takes away your tunic forbid him not to take your coat also.

Give to everyone that asks of you; and from him that takes away your goods ask them not again.

And as you would have people that they should do to you, do you also to them in the same way.

For if you dearly love them that love you, what thanks do you have for that?

Because sinners also love those that love them. But if you do good to them that do good to you, what thanks do you have for that?

Because sinners even do those things too.

And if you lend to them you hope to receive from, what thanks have you?

because sinners also lend to sinners, to receive as much back. But you should love your enemies, do good and lend, hoping for nothing back, then your reward will be great and you will be the children of the Highest, because He is kind to the unthankful and to the bad-natured.

Be you therefore merciful, as your Father also is merciful.

Judge not, and you will not be judged: condemn not and you will not be condemned: set free, and you will be set free:

Give, and it will be given to you; good measure, pressed down, and shaken together and running over, will men give into your bosom.

Because with the same measure that you measure with, it will be measured back to you again.

Then he spoke a parable to them, Can the blind lead the blind?

Will they not both fall into the ditch? The student is not above his teacher: but everyone perfected will be as his teacher.

So why discern the twig that is in your brother's eye, but observe not the beam that is in your own eye? Or how are you able to say to your brother, brother permit that I may take out the twig that is in your eye, when you yourself observed not the beam in your own eye? Hypocrite, take first the beam out of your own eye, and then you will see clearly to take out the twig that is in your brother's

eye.

For a good tree brings not forth corrupt fruit;

neither does a corrupt tree bring forth good fruit. Because every tree is known by its own fruit. For not from thorns do they gather figs, nor from a bramble do they crop a grape.

A good person out of the good treasure of his heart brings out what is good; and a bad person out of the bad treasure of his heart brings out what is bad, because out of the abundance of the heart the mouth speaks.

And why call me, LORD, LORD, and do not the things that I say?

Whoever comes to me and hears my sayings and does them, I will teach you to whom that person is resembling.

He is like a man that built a house and excavated deep, and laid the foundation on a rock: and when the floods arose, the stream beat vehemently upon that house, and could not shake it because it was founded upon a rock.

But he that hears and does not, is like a man that without a foundation built a house on earth only; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Chapter 7

Now when he had ended all his sayings in the hearing of the people, he entered into Capernaum.

And a certain centurion's slave, who was dear to him, was sick and ready to die.

And when he heard of Joshua, he sent to him the elders of the Jews, requesting him that he would come and heal his slave.

And when they came to Joshua, they requested him immediately saying that he was worthy for whom he should do this.

Because he was fond of our nation, and he has restored us a synagogue.

Then Joshua went with them.

And when he was only a little distance from the house, the centurion sent friends to him, saying to him, LORD, trouble not yourself because I am not worthy that you should enter under my roof. And neither thought I myself worthy to come to you, but say in a Word and my slave will be healed.

For I also am a man appointed under authority, having under me soldiers, and I say to one, go, and he goes; and to another, come, and he comes; and to my slave, do this, and he does it.

When Joshua heard these things, he marveled at him, and turning around, said to the people that followed him, I say to you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the slave whole that had been sick.

And it came to pass, on the next day, he was going on to a city called Nain, and there were going with him many of his disciples

with a large crowd.

Now when he approached the gate of the city, look, there was a dead man carried out, the only son of his mother and she was a widow: and many people from the city were with her.

And when the LORD saw her he had compassion on her and said to her, Weep not.

And he came and touched the coffin: and they that carried him stood still. And he said, Young man, I say to you, Arise.

And he that was dead sat up and began to speak. And he delivered him to his mother.

And there came a terror on all: and they glorified Elohim saying, that a Great Prophet is risen up among us and that Elohim has visited his people.

And this rumor of him went out throughout all Judaea, and throughout all the neighboring regions.

And the disciples of John reported to him of all these things.

And John calling to him two of his disciples sent them to Joshua saying, are you he that should come or do we look for another?

When the men were come to him they said, John Baptist has sent us to you saying, are you he that should come or look we for another?

And in that same hour he healed many of their sicknesses and plagues, and of evil spirits; and to many that were blind he gave sight.

Then Joshua answering said to them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Good News is announced.

And blessed is he, whoever will not be offended in me.

And when the messengers of John had left, he began to speak to the people concerning John, For what did you go out into the uninhabited places to see? A reed shaken by the wind?

But what did you go out to see? A man clothed in soft garments? See, they that are gorgeously appareled and live delicately, are in kings' courts.

But what did you go out to see? Yes, I say to you, and much more than a prophet.

This is he of whom it is written, Behold, I send my messenger before your face, that will prepare your way before you.

For I say to you, Among those that are gendered of women there is not a greater Prophet than John the Baptist: but he that is least in the Kingdom of Elohim is greater than he.

And all the people that heard him and the tax collectors, justified Elohim, being immersed with the baptism of John.

But the Pharisees and lawyers rejected the counsel of Elohim against themselves, being not baptized by him.

Then the LORD said, How then will I compare the men of this generation? and to what are they resembling?

They are compared to children sitting in the marketplace, and calling one to another and saying, we have piped to you and you have not danced; we have sung dirges to you and you have not wept.

For John the Baptist came neither eating bread nor drinking wine; and you say, he has an evil spirit.

The Son of Man has come eating and drinking; and you say, Look a gluttonous man and a wino, a friend of tax collectors and sinners!

But Wisdom (Sophia) is rendered righteous of all her children.

And one of the Pharisees requested of him that he would eat with him.

And he went into the Pharisee's house and sat down. And look, a woman in the city that was a sinner, when she knew that Joshua sat at dinner in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet, and anointed them with the ointment.

Now when the Pharisee that had invited him saw this, he spoke within himself saying, this man if he were a prophet would have known who and what sort of woman this is that touched him, because she is a sinner.

And Joshua answering said to him, Simon, I have somewhat to say to you. And he replied, Teacher, continue on.

There was a certain creditor that had two debtors: the one owed 500 denarii, and the other 50.

And when they had nothing to pay, he frankly pardoned them both. Tell me therefore, which of them will love him the most?

Simon answered and said, I suppose that he who he had pardoned most. And he replied to him, You have rightly judged.

And he turned to the woman and said to Simon, Observe you this woman? I entered into your house, you gave me no water for my feet:

but she had washed my feet with tears, and wiped them with the hairs of her head. You gave me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

My head with oil you did not anoint:

but this woman has anointed my feet with ointment. Therefore I say to you, her sins that are many, are sent away because she loved much. But to whom little is forgiven, the same loves little.

And he said to her, Your sins are sent away.

And they that sat at dinner with him began to say within themselves, who is this that can send away sins also?

Then he said to the woman, Your faith has saved you; go in peace.

Chapter 8

And it came about later that he went throughout every city and village, publishing and proclaiming the Good News of the Kingdom

of Elohim:

and the twelve were with him, and some women that had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom left seven demons.

And Joanna the woman of Chuza, Herod's steward, and Susanna, and many others, that attended to him from their possessions.

And when many people were gathered together, and had come to him out of every city, he spoke by a parable:

A sower went out to sow his seed: and as he sowed, some fell by the roadside; and it was trampled down, and the flying creatures of the sky devoured it.

And some fell on a rock;

and as soon as it was sprung up, it withered away, because it lacked moisture.

Then some fell among thorns; and the thorns sprang up with it, and choked it. But others fell on good soil, sprang up and yielded fruit a hundred-fold.

And when he had said these things, he cried, He that has ears to hear, let him hear. Then his disciples asked him saying, what might this parable mean? He replied, To you it is given to know the hidden thing (Urim-Thummim) of the Kingdom of Elohim: but to others in parables; that seeing they might not see,

and hearing they might not understand.

Now the parable is this: The seed is the Word of Elohim.

Those by the roadside are they that hear; then comes the Devil, and takes away the Word out of their hearts, unless they should believe and be saved.

They on the rock are they that when they hear, receive the Word with joy;

but these have no root so that for a while they believe but in time of trial fall away.

And those that fell among thorns are they that when they have heard, go out, but are choked with cares and riches and pleasures from this life, and bring no fruit to maturity. But those on the good soil are they that in an honest and good heart, having heard the Word, keep it secure, and produced fruit with patience.

No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, so that they entering may see the light.

For nothing is secret that will not appear in history; neither anything hidden, that will not be made public.

Take heed therefore how you hear because whoever has, to him will be given; and whoever has not, from him will be taken even what he seems to have.

Then came to him his mother and his brothers, but could not come to him because of the crowds.

And it was told him by some that said, your mother and your brothers stand outside, desiring to see you.

But he answered and said to them, My mother and my brothers are those that hear the Word of Elohim, and do it.

Now it came to pass on a particular day, that he went into a ship with his disciples and said to them, Let us go over to the other side of the lake, so they launched out.

But as they sailed he fell asleep and there came down a storm of wind on the lake; and they were filling with water and were in jeopardy.

And they came to him and woke him up saying, Master, Master, we are ruined. Then he got up and rebuked the wind and the surging of the water:

and it stopped, and there was a calm. He said to them, Where is your faith?

And they being afraid wondered, saying to one another, what kind of man is this! Because he commands even the winds and water, and they obey him. Then they arrived in the Gadarenes region that is opposite Galilee.

And when he landed, there met him out from the city a certain man that had evil spirits a long time, and wore no clothes, neither lived in any house but in the tombs.

When he saw Joshua he cried out and fell down before him, and with a loud voice said, what have I to do with you, Joshua, you Son of Elohim Most High? I beg you, distress me not. (

For he had commanded the unclean spirit to come out of the man. For many times it had caught him: and he was kept bound with

chains and in fetters;

but he broke the bands, and was driven by the evil spirits into the uninhabited places). Joshua asked him saying, What is your name? And he replied, Legion: because many demons were entered into him.

And they begged him that he would not command them to go out into the abyss.

And there was there a herd of many swine feeding on the mountain: and they requested of him that he would permit them to enter into them.

And he permitted them. Then the evil spirits went out of the man and entered into the swine: and the herd ran violently down a precipice and into the lake, and were drowned.

When they that fed them saw what was done, they fled, and went and told it in the city and in the region.

Then they went out to see what was done and came to Joshua, and found the man (out of whom the demons had left) sitting at the feet of Joshua, clothed and in his right mind: and they were afraid.

They also that saw it told them by what means he that was possessed of the demons was healed.

Then the whole assembly of the Gadarenes region round about requested him to leave from them because they were taken with great fear: and he went up into the ship and returned back again.

Now the man out of whom the demons had left, requested of him

that he might be with him: but Joshua sent him away saying,

Return to your own house, and show how great things Elohim has done to you. So he returned, and published throughout the whole city all the great things Joshua had done for him.

And it came to pass that when Joshua had returned, the people gladly received him because they were all waiting for him.

And look, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Joshua' feet, and requested him that he would come into his house.

Since he had only one daughter about twelve years of age, and she lay a dying. But as he went the people pressed around him.

And a woman having a flowing issue of blood for twelve years, that had spent all her resources upon physicians but could not be cured by any of them,

came behind him and touched the border of his garment: and immediately her flowing issue of blood stopped flowing.

And Joshua said, Who touched me?

When all denied, Peter and they that were with him said, Master, the crowds press and squeeze you and you say, who touched me? Joshua replied, Somebody has touched me because I perceive that virtue has gone out of me.

And when the woman saw that she was not hidden, she came trembling and falling down before him, she declared to him before all the people for what cause she had touched him, and how she

was healed instantly.

And he said to her, Daughter, be of good comfort: your faith has made you whole; go in peace.

While he still spoke, there came one from the rulers of the synagogue's house saying to him, your daughter is dead; trouble not the Teacher.

But when Joshua heard it, he answered him saying, Fear not but believe only, and she will be made whole.

And when he came into the house, he permitted no one to go in, except Peter, James, and John, and the dad and mother of the girl.

And all wept, and beat on themselves for her:

but he said, Weep not; she is not dead, but sleeps. But they laughed him to scorn, knowing that she was dead.

And he put them all out, and took her by the hand, and called saying, Girl, arise.

And her breath returned and she got up immediately, and he commanded to give her food.

And her parents were astonished: but he charged them that they should tell no one what was done.

Chapter 9

Then he called his twelve disciples together, and gave them power and authority over all evil spirits and to heal diseases.

And he sent them to herald the Kingdom of Elohim and to heal the sick.

Then he said to them, Take nothing for your journey, neither staff, nor wallet, neither bread, neither money;

neither have two coats each.

And whatever house you enter into, there stay, and from there depart.

And whoever will not receive you, when you go out from that city, shake off the very dust from your feet for a testimony against them. Then they left, and went through the towns, announcing the Good News and healing everywhere.

Now Herod the tetrarch heard of all that was done by him:

and he was perplexed, because it was said by some, that John was risen from the dead; And by some, that Elijah had appeared;

and by others, that one of the old prophets was risen again. But Herod said, John I have beheaded: but who is this of whom I hear such things? And he desired to see him.

And the Apostles having turned back, declared to him how great things they did, and having taken them, he withdrew by himself to a desert place of a city called Bethsaida.

And the people, when they knew of it, followed him: and he received them, and spoke to them of the Kingdom of Elohim, and healed them that had need of healing.

And when the day began to be far spent, then came the twelve and

said to him, send the crowds away so that they may go into the towns and neighboring regions, and lodge, and get provisions: for we are here in an uninhabited place.

But he replied to them, You give them [food] to eat. But they replied, we have no more than five loaves and two fish;

except we should go and buy food for all these people. Since there were about 5000 people. And he said to his disciples, Make them sit down by 50 in a company.

And they did so, and made them all sit down.

Then he took the five loaves and two fish, and looking up to the skies he blessed them and broke, and gave to the disciples to set before the crowds.

And they did eat, and were all filled: and there was taken up from the fragments that remained twelve baskets.

And it came about as he was alone praying, his disciples were with him: and he asked them saying, Whom do the people say that I am?

They answering replied, John the Baptist; but some say Elijah; and others say that one of the old prophets has risen again.

He said to them, But who do you say that I am?

Peter answering said, The Messiah (Anointed) of Elohim. Moreover he charged and commanded them to tell no one this thing

saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and then be resurrected the third day.

He said to all of them, If anyone will come after me, let him deny himself, and take up his stake daily, and follow me.

For whoever will save his psuche will lose it: but whoever will lose his psuche for my sake, the same will save it.

For what is a man profited from, if he gains the whole world and is himself destroyed, or is injured?

Because whoever will be ashamed of me and of my Words, of him will the Son of Man be ashamed, when he will come in his own glory, and in his Father's, and of the Holy Angels.

But I tell you a Truth, there will be some standing here that will not taste of death until they see the Kingdom of Elohim.

And it came about eight days after these sayings, he took Peter, John and James, and went up into a mountain to offer prayers.

Then as he prayed, the fashion of his appearance was altered, and his clothing was bright and flashing.

And lo, there talked with him two men, which were Moses and Elijah:

Who appeared in glory, and spoke of his decease that he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said to Joshua, Master, it is good for us to be here so let us make three

tabernacles; one for you, and one for Moses, and one for Elijah: not knowing what he said.

While he spoke this, there came a cloud-mass and overshadowed them: and they were terrified as they entered into the cloud-mass.

And there came a Voice out of the cloud-mass saying, This is my esteemed Son: hear him.

And when the Voice had spoken, Joshua was found alone. And they kept quiet and told no one in those days any of those things that they had seen.

And it came about that on the next day, when they were come down from the mountain, many people met him.

And see, a man from the crowd cried out saying, Teacher, I beg you, look upon my son because he is my only child.

And lo, a spirit does seize him and suddenly he will cry out

and it convulses him with foaming, and it hardly departs from him, bruising him.

Then I requested from your disciples to cast him out; and they could not. Joshua answering said, O faithless and perverse generation, how long will I be with you, and sustain you? Bring your son here.

And as he was still coming, the demon threw him down and tore him. But Joshua rebuked the unclean spirit and healed the child, and delivered him again to his dad.

And they were all amazed at the mighty power of Elohim. But while everyone wondered over all the things that Joshua did, he said to

his disciples,

Let these sayings sink down into your ears: for the Son of Man will be delivered into the hands of men.

But they did not understand this saying as it was hidden from them, so that they perceived it not. And they were afraid to ask him of that saying.

Then there arose a reasoning among them, that from them, who should be greatest.

Then Joshua, perceiving the thoughts of their heart, took a child and set him by him,

And said to them, Whoever will receive this child in my Name receives me: and whoever will receive me receives him that sent me because he that is least among you all, the same will be great.

And John answered and said, Master, we saw one casting out demons in your Name;

and we forbid him, because he follows not with us. But Joshua replied to him, Forbid him not because he that is not against us is for us.

And it came to pass, in the completing of the days of his being taken up, that he fixed his face to go on to Jerusalem.

And sent messengers before his face:

and they went, and entered into a village of the Samaritans, to make ready for him. And it came to pass, in the completing of the days of his being taken up, that he fixed his face to go on to

Jerusalem.

And when his disciples James and John saw this, they said, LORD, Sir will you that we command fire to come down from the skies, and consume them even as Elijah did?

But he turned, and rebuked them and said, You know not what manner of spirit you are of.

Because the Son of Man is not come to destroy men's psuche, but to save them. And they went to another village.

And it came to pass, that as they traveled in the way, a certain person said to him, LORD, I will follow you wherever you go.

Then Joshua said to him, Foxes have holes, and birds of the sky have nests; but the Son of Man has nowhere to lay his head.

And he said to another, Follow me. But he replied, LORD permit me first to go and bury my dad.

Joshua said to him, Let the dead bury their dead: but you go and announce the Kingdom of Elohim.

And another also said, LORD I will follow you;

but let me first go bid them farewell, that are at home at my house. But Joshua replied to him, No man, having put his hand to the plow and looking back, is fit for the Kingdom of Elohim.

Chapter 10

After these things the LORD appointed another 70 also, and sent them two and two before his face into every city and village, where

he himself would come.

Therefore he said to them, The harvest truly is great, but the laborers are few. Pray accordingly to the LORD of the harvest, that he would send out laborers into his harvest.

Go your ways: see, I send you out as lambs among wolves.

Carry neither purse, nor wallet, nor shoes: and greet no man by the way.

And into whatever house you enter, first say, Peace be to this house.

And if the son of peace is there, your peace will rest upon him: if not, it will return to you again.

And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatever city you enter, and they receive you, eat such things as are set before you:

And heal the sick that are there, and say to them, The Kingdom of Elohim is come near to you.

But into whatever city you enter, and they receive you not, go your ways out into the streets of the same and say,

Even the very dust of your city that clings on us, we do wipe off against you: moreover be sure of this, that the Kingdom of Elohim has come near to you.

But I say to you, that it will be more tolerable in that day for Sodom, than for that city.

Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon that have been done in you, they would have a great while ago had a change of mind, sitting in sackcloth and ashes.

But it will be more tolerable for Tyre and Sidon at the Judgment, than for you.

And you, Capernaum, that are exalted to the skies, will be thrust down to Hades.

He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

And the 70 returned again with joy saying, LORD, even the demons are subject to us through your Name.

And he said to them, I beheld Satan as lightning fall from the skies.

Behold, I give to you power to tread on snakes and scorpions, and over all the power of the enemy:

and nothing will by any means hurt you. But in this rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in the cosmos.

In that hour Joshua rejoiced in spirit and said, I thank you, O Father, LORD of the cosmos and earth, that you have hidden these things from the wise and prudent, and have revealed them to the unskilled children: even so, Father; for this seemed good in your

sight.

All things are delivered to me from my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son,

and he to whom the Son will reveal him. Then he turned to his disciples and said privately, Blessed are the eyes that see the things that you see:

For I tell you, that many prophets and kings have desired to see those things that you see, and have not seen them;

and to hear those things that you hear, and have not heard them.

And look, a certain lawyer stood up and tested him saying, Teacher, what will I do to inherit Age-Lasting Life? He replied to him, What is written in the Law? How are you reading it?

And he answering said, you will Love the LORD your Elohim with all your heart, and with all your psuche, and with all your strength, and with all your mind; and your neighbor as yourself.

And he replied to him, You have answered right: this do, and you will live.

But he, willing to justify himself said to Joshua, and who is my neighbor?

Then Joshua answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves that stripped him of his clothing and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and

when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came down to him: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own animal, and brought him to an inn, and took care of him.

And on the next day when he left, he took out two denarius, and gave them to the inn keeper, and said to him, take care of him; and whatever you spend more, when I come back, I will repay you.

Which now of these three do you think was a neighbor to him that fell among the thieves?

And he replied, he that showed mercy on him. Then said Joshua to him, Go, and do you likewise.

Now it came about, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, that also sat at Joshua' feet and heard his Word.

But Martha was distracted about much serving, and came to him and said, LORD, do you not care that my sister has left me to serve alone?

Speak to her then that she should help me. But Joshua answered

and said to her, Martha, Martha, you are anxious and troubled about many things:

but one thing is needful: and Mary has chosen that good part that will not be taken away from her.

Chapter 11

And it came about that as he was praying in a certain place, when he stopped, one of his disciples said to him, LORD, teach us to pray as John also taught his disciples.

He replied to them, When you pray, say, Our Father that is in the cosmos, Consecrated Be Your Name.

Your Kingdom be established. Your purposes appear in history, as in the cosmos, so on earth. Grant us day by day our bread food.

And forgive us our sins;

for we also forgive everyone that is indebted to us. And lead us not into trials; but deliver us from bad. Then he said to them, Which of you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves;

For a friend of mine in his journey has come to me and I have nothing to set before him?

And he from within will answer and say, trouble me not: the door is now shut, and my children are with me in bed; I cannot get up and give to you.

I say to you, Though he will not get up and give to him, because he

is his friend, still because of his impudence he will get up and give him as many as he needs.

And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

For everyone that asks receives; and he that seeks finds; and to him that knocks it will be opened.

If a son will ask bread of any of you that is a dad, will he give him a stone?

Or if he asks a fish, will he for a fish give him a snake? Or if he will ask an egg, will he offer him a scorpion?

If you then, being bad, know how to give good gifts to your children:

how much more will your cosmic Father give the Sacred Spirit to them that ask him? Then he was casting out a demon, and it was dumb. And it came to pass, when the demon was gone out, the dumb spoke; and the people wondered.

But some of them said, he casts out demons through Beelzebub the chief of the demons.

And others, testing him, sought of him a sign from the cosmos.

But he, knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.

If Satan also is divided against himself, how will his kingdom stand? Because you say that I cast out demons through Beelzebub.

And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they will be your judges.

But if I with the finger of Elohim cast out demons, no doubt the Kingdom of Elohim has come upon you.

When a strong armed man guards his court yard, his goods are in peace:

But when a stronger one than him will come upon him and overcome him, he takes from him all his armor in which he trusted, and divides his spoils.

He that is not with me is against me: and he that gathers not with me scatters.

When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finding none he says, I will return to my house where I came out of.

And when he comes back, he finds it swept and garnished.

Then he goes, and takes to him seven other spirits more wicked than himself; and they enter in and live there: and the last state of that man is worse than the first.

And it came about as he spoke these things, a certain woman from the crowd lifted up her voice and said to him, blessed is the womb that gendered you, and the nipples that you have suckled.

But he replied, Yes rather, blessed are they that hear the Word of Elohim, and observe it.

And when the crowd was gathered tightly together, he began to say,

This is a bad generation: they seek a sign; and there will no sign be given it, except the sign of the prophet Jonah.

For as Jonah was a sign to the Ninevites, so will also the Son of Man be to this generation.

The queen of the south will rise up in the Judgment with the men of this generation, and condemn them: for she came from the outer parts of the earth to hear the Wisdom (Sophia) of Solomon; and behold, a Greater One than Solomon is here.

The men of Nineveh will rise up in the Judgment with this generation, and will condemn it: for they changed their minds at the heralding of Jonah; and behold, a Greater One than Jonah is here.

No man, when he has lighted a candle, puts it in a vault, neither under a bushel, but on a candlestick so that they that come in may see the light.

The light of the body is the eye: therefore when your eye is single, your whole body also is full of light; but when your eye is bad, your body also is full of darkness.

Take heed therefore that the light that is in you is not darkness.

If your whole body therefore is full of light, having no part darkness, all the body will be full of light, like the bright shining of a candle does when it gives you light.

And as he spoke, a certain Pharisee requested him to dine with him: and he went in and sat down for supper.

And when the Pharisee saw it, he marveled that he had not first washed before dinner. But the LORD said to him, Now do you Pharisees make clean the outside of the cup

and the platter; but your inward parts are full of robbery and depravity.

You fools, did not He that made what is without make what is within also?

But rather give donations of such things as you have; and behold, all things are clean to you.

But woe to you, Pharisees! For you tithe mint and rue and all types of vegetables, and pass over Judgment and the Love (Agape)

of Elohim: these should you to have done, and not to leave the other undone.

Woe to you, Pharisees! For you love the uppermost seats in the synagogues and greetings in the markets. Woe to you, scribes and Pharisees, hypocrites, because you are as the unseen tombs, and the men walking over them have not known.

Then answered one of the lawyers and said to him, Teacher, thus saying you reproach us too?

And he replied, Woe to you also, you lawyers!

For you laden men with burdens grievous to be born, and you yourselves touch not the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets, and your fathers killed them.

Truly you bear witness that you allow the deeds of your fathers: for they indeed killed them, and you build their tombs.

Therefore also said the Wisdom (Sophia) of Elohim, I will send them prophets and Apostles, and some of them they will slay and persecute:

That the blood of all the prophets that was shed from the foundation of the world, may be required of this generation;

From the blood of Abel to the blood of Zacharias that perished between the Altar and the Temple.

Of a Truth I say to you, it will be required of this generation. Woe to you, lawyers! For you have taken away the key of knowledge: you entered not in yourselves, and them that were entering in you hindered.

And as he said these things to them, the scribes and the Pharisees began to engage him vehemently, and to provoke him to speak of many things:

Laying wait for him, and seeking to catch something out of his mouth so that they might accuse him.

Chapter 12

In the meantime, when there were gathered together an innumerable crowd of people, so that they trampled on each other, he began to say to his disciples first of all, Beware of the leaven of the Pharisees that is hypocrisy.

Because there is nothing covered, that will not be revealed;

neither hidden, that will not become known. Therefore whatever you have spoken in darkness will be heard in the light; and what you have spoken in the ear in closets will be proclaimed upon the housetops.

And I say to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do to you.

But I will forewarn you who you will fear: Fear him, that after He has killed has power to cast into Gehenna Fire; yes, I say to you, Fear Him.

Are not five sparrows sold for two pennies, and not one of them is forgotten before Elohim?

But even the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

Also I say to you, Whoever will confess me before men, him will the Son of Man also confess before the Angels of Elohim:

But he that denies me before men will be denied before the Angels of Elohim.

And whoever will speak a word against the Son of Man, it will be forgiven him: but to him that blasphemes against the Sacred Spirit it will NOT be forgiven.

And when they bring you to the synagogues, and to magistrates, and powers, take you no thought how or what thing you will answer, or what you will say:

Because the Sacred Spirit will teach you in the same hour what you

should say.

And one from the crowd said to him, Teacher, speak to my brother, that he divide the inheritance with me.

He replied to him, Man, who made me a judge or a divider over you? Then he said to them, Take heed, and beware of greedy desire: for a man's life consists not in the abundance of the things that he possesses.

And he spoke a parable to them saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself saying, what will I do, because I have no room where to collect my fruits?

He said, this will I do:

I will pull down my barns, and build greater ones; and there I will collect all my fruits and my goods.

And I will say to psuche, psuche, you have many goods laid up for many years; take your ease, eat, drink, and be merry.

But Elohim said to him, You fool, this night your psuche will be required of you: then whose things will those be that you have provided?

So is he that lays up treasure for himself, and is not rich toward Elohim.

Then he said to his disciples, Therefore I say to you, Take no thought for your psuche, what you will eat;

neither for the body, what you will put on. The psuche is more than food, and the body is more than clothing.

Consider the ravens: for they neither sow nor reap; that neither have storehouse nor barn; and Elohim feeds them: how much more are you better than the flying creatures?

And which of you with taking thought can add to his stature one cubit?

If you then are not able to do the thing that is least, why take thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and still I say to you, that Solomon in all his glory was not arrayed like one of these.

If then Elohim so clothed the grass, that is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O you of little faith?

And seek not what you will eat, or what you will drink, neither be of a doubtful mind.

For all these things do the nations of the world seek after: and your Father knows that you have need of these things.

But rather seek the Kingdom of Elohim; and all these things will be added to you.

Fear not, little flock;

because it is your Father's good pleasure to give you the Kingdom. Sell what you have, and give donations; provide yourselves bags

that wax not old, a treasure in the cosmos that fails not, where no thief approaches, neither moth does corrupt.

Because where your treasure is, there will your heart be also.

Let your hips be girded about, and your lights burning;

And you yourselves like to men that wait for their master, when he will return from the wedding feast; that when he comes and knocks, they may open to him immediately.

Blessed are those slaves, who the Master when He comes will find watching: Of a Truth I say to you, that he will gird himself, and make them to sit down for food, and will come out and serve them.

And if he will come in the second watch, or come in the third watch, and find them so, blessed are those slaves.

And this know, that if the house master of the house had known what hour the thief would come, he would have watched, and not have permitted his house to be broken into.

Be you accordingly ready also because the Son of Man comes at an hour when you think not.

Then Peter said to him, LORD, speak you this parable to us, or even to all?

And the LORD replied, Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?

Blessed is that slave, who his master when he comes will find so doing.

Of a Truth I say to you, that he will make him ruler over all that he has.

But and if that slave says in his heart, my master delays his coming;

and will begin to beat the male and female slaves, and to eat and drink, and to be drunken; The master of that slave will come in a day when he looks not for him, and at an hour when he is not aware of, and will cut him in pieces, and will appoint him his portion with the unbelievers.

And that slave, that knew his master's will, and prepared not himself, neither did according to his will, will be beaten with many stripes.

But he that did not know, and did commit things worthy of stripes, will be beaten with fewer stripes. Because to whoever much is given, of him will be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it's already kindled?

But I have a baptism to be baptized with; and how am I besieged until it is accomplished!

Suppose you that I am come to give peace on earth? I tell you, No; but rather division:

For from this time on there will be five in one house divided, three against two, and two against three.

The dad will be divided against the son, and the son against the

dad; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Then he said also to the people, When you see a cloud-mass rise out of the West, immediately you say, there comes a shower; and so it is.

And when you see the South Wind blowing, you say, there will be heat; and it comes to pass.

You hypocrites, you can discern the face of the sky and of the earth;

but how is it that you do not discern this time? Yes, and why even of yourselves judge you not what is right?

When you go with your adversary to the magistrate, as you are in the way, give diligence that you may be delivered from him; unless he hale you to the judge, and the judge delivers you to the officer, and the officer casts you into prison.

I tell you, you will not leave from there until you have paid the very last [widows] mite. And

Chapter 13

there were present some at that time, telling him about the Galileans, whose blood Pilate did mingle with their sacrifices.

But Joshua answering said to them, Suppose you that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, No: but, except you have a change of mind, you will all likewise perish.

Or those 18, upon which the tower in Siloam fell, and killed them, do you think that they were sinners above all men that lived in Jerusalem?

I tell you, No:

but, except you have a change of mind, you will all likewise perish. He spoke also this parable;

A certain man had a fig tree planted in his vineyard; and he came and craved its fruit but found none. Then he said to the dresser of his vineyard, Look, these three years I come seeking fruit on this fig tree, and find none, so cut it down, why is it inactive in the ground?

And he answering said to him, master, leave it alone this year until I will dig around it and fertilize it.

If it bears fruit, well, but if not, then after that you will cut it down.

And he was teaching in one of the synagogues on the sabbath.

And lo, there was a woman that had a spirit of infirmity 18 years, and was bent over double, and could in no case lift herself up.

And when Joshua saw her, he called her to him and said to her, Woman, you are freed from your infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified Elohim.

And the ruler of the synagogue answered with indignation, because

Joshua had healed on the Sabbath day, and said to the people, there are six days in which people should work: in them therefore come and be healed, but not on the Sabbath day.

The LORD then answered him and said, You hypocrite, does not each one of you on the Sabbath untie their ox or their donkey from the stall, and lead it away to watering?

And should not this woman, being a daughter of Abraham, who Satan has bound, lo, these 18 years, be untied from this bond on the Sabbath day?

And when he had said these things, all his adversaries were ashamed:

and all the people rejoiced for all the glorious things that were done by him. Then he said, To what is the Kingdom of Elohim like? And what will I compare it to?

It is like a grain of mustard seed that a man took, and threw into his garden; and it grew, becoming a great tree; and the flying creatures of the sky lodged in its branches.

And again he said, With what will I compare the Kingdom of Elohim?

It is like leaven that a woman took and hid in three measures of meal, until the whole was leavened.

Then he went through the cities and villages teaching, and journeying toward Jerusalem.

Then said one to him, LORD, are there few that are saved? And he

replied to them,

Strive to enter in at the strait gate: for many, I say to you, will seek to enter in and will not be able.

When once the master of the house has gotten up and has shut the door, and you begin to stand outside, and knock at the door saying, LORD, LORD, open to us, but he will answer and say to you, I know you not from where you are from.

Then will you begin to say, we have eaten and drunk in your presence, and you have taught in our streets.

But He will say, I tell you, I know you not, from where you come.

Depart from me, all you workers of iniquity. There will be weeping and gnashing of teeth, when you will see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of Elohim, and you yourselves thrust out.

And they will come from the East, the West, the North, and from the South, and will sit down in the Kingdom of Elohim.

And look, there are last that will be first, and there are first that will be last.

That same day there came some of the Pharisees saying to him, get yourself out of here and leave now because Herod will kill you.

He replied to them, Go and tell that fox, Look, I cast out demons and I do healing today and tomorrow, and on the third day I will be finished.

Moreover I must walk today and tomorrow, and the next day, for it

cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent to you; how often would I have gathered your children together, as a bird does gather her brood under her wings, and you determined not to!

Look, your house is left to you desolate: and of a Truth I say to you, you will not see me until the time comes when you will say, blessed is he that comes in the Name of the LORD.

Chapter 14

And it came about, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

And see, there was a certain man before him that had the dropsy.

Then Joshua answering, spoke to the lawyers and Pharisees saying, Is it lawful to heal on the Sabbath day?

And they held their peace. And he took him and healed him, and let him go;

and answered them saying, Which of you will have a donkey or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?

And they could not answer him again to these things.

Then he put forth a parable to those that were invited, when he observed how they selected out the chief rooms; saying to them,

When you are invited of anyone to a wedding, do not sit down in

the chief place at the table; unless a more honorable man than you is invited of him;

and he that called you and him come and say to you, give this man this place; and you with shame have to take the last seat.

But when you are invited, go and sit down in the last room; that when he that invited you comes, he may say to you, friend, move up closer: then will you have a good opinion in the presence of them that sit at dinner with you.

For whoever exalts himself will be abased;

and he that humbles himself will be exalted. Then he said also to him that invited him, When you make a dinner or a supper, do not call your friends, brothers, neither your kinsmen, nor your rich neighbors; unless they also invite you again, and a pay back is made to you.

But when you make a banquet, call the poor, the disabled, the lame, the blind:

And you will be blessed; for they cannot pay you back because you will be paid back at the resurrection of the righteous.

And when one of them that sat at dinner with him heard these things, he said to him, blessed is he that will eat bread in the Kingdom of Elohim.

Then he replied to him, A certain man made a great supper, and invited many:

And sent his slave at supper time to say to them that were invited,

Come; for all things are now ready.

And they all with one consent began to make excuses. The first said to him, I have bought a piece of land, and I must under the circumstances go and see to it:

I ask you to have me excused. Then another said, I have bought five yoke of oxen, and I go to try them out:

I ask you to have me excused. Another said, I have married a woman, and therefore I cannot come.

So that slave came, and showed his master these things. Then the master of the house being angry said to his slave, go out quickly into the streets and lanes of the city, and bring in here the poor, the disabled, the lame

and the blind. Then the slave said, Master, it is done as you have commanded, and still there is room.

And the master said to the slave, go out into the highways and hedges, and compel them to come in, that my house may be filled.

Because I say to you, that none of those men that were invited will taste of my supper.

And there went large crowds with him: and he turned and said to them,

If anyone comes to me, and hates not his father, mother, woman, children, brothers, and sisters, yes, and his own psuche also, he cannot be my disciple.

And whoever does not bear his stake, and comes after me, cannot

be my disciple.

For which of you, intending to build a tower, does not sit down first and count the cost, whether he has sufficient to finish it?

Otherwise, after he has laid the foundation, and is not able to finish it, all that see it begin to mock him

saying, this man began to build, and was not able to finish.

Or what king, going to make war against another king, does not sit down first, and consults whether he be able with 10,000 to engage him that comes against him with 20,000?

Or else, while the other is still a great ways off, he sends an ambassador, and desires the conditions of peace.

So likewise, whoever he is of you that forsakes not all that he has, he cannot be my disciple.

Salt is good: but if the salt has lost its flavor, how will it be [used for] seasoning?

It is neither fit for the land, nor for the dunghill; but men cast it out. He that has ears to hear, let him hear.

Chapter 15

Then drew near to him all the tax collectors and sinners to hear him.

And the Pharisees and scribes murmured saying, this man receives sinners and eats with them.

Then he spoke this parable to them saying,

What man of you having 100 sheep, if he loses one of them, does not leave the 99 in the wilderness, and go after what is lost until he finds it?

And when he has found it, he lays it on his shoulders, rejoicing.

And when he comes home, he calls together his friends and neighbors saying to them, rejoice with me because I have found my sheep that was lost.

I say to you, that likewise there will be joy in the cosmos over one sinner that has a change of mind, more than over 99 righteous persons that need no change of mind.

Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and looks diligently until she find it?

And when she has found it, she calls her friends and her neighbors together saying, rejoice with me because I have found the piece that I had lost.

Likewise I say to you, there is joy in the presence of the Angels of Elohim over one sinner that has a change of mind. Then he said, A certain man had two sons. And the younger of them said to his dad, dad, give me my lot of goods that falls to me.

And he divided to them his [inherited] goods. And not many days later the younger son gathered all together, and took his journey into a far country,

and there wasted his estate with riotous living.

And when he had spent everything, there arose a mighty famine in that land;

and he began to be in need.

And he went and joined himself to a citizen of that country;

and he sent him into his fields to feed the swine. And he was desirous to fill his belly from the husks that the swine were eating, and no one was giving to him.

And when he came to himself he said, how many hired slaves of my dads have bread enough and extra, and here I perish with hunger!

I will get up and go to my dad, and will say to him, dad, I have sinned against the cosmos and before you,

And am no more worthy to be called your son: make me as one of your hired slaves.

And he got up and came to his dad. But when he was still a great ways off, his dad saw him and had compassion, and ran and fell on his neck and kissed him.

And the son said to him, dad, I have sinned against the cosmos and in your sight, and am no more worthy to be called your son.

But the dad replied to his slaves, bring out the best robe and put it on him; and put a ring on his hand, and shoes on his feet.

And bring here the fatted calf and slaughter it; and let us eat and rejoice. Because this my son was dead, and is alive again;

he was lost and is found. And they began to rejoice.

Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing.

And he called one of the slaves and asked what was happening. Then he replied to him, your brother has come;

and your dad has slaughtered the fatted calf, because he has received him safe and sound. But he was angry, and would not go in:

therefore his dad came out, and called him. Then he answered to his dad saying, lo, these many years I did serve you, neither transgressed I at any time your commandment: and still you never gave me a young goat, that I might rejoice with my friends: But as soon as this your son has come, that has devoured the living with prostitutes, you have slaughtered for him the fatted calf.

And he replied to him, son, you are always with me, and all that I have is yours.

It was necessary that we should rejoice, and be happy, because this brother of yours was dead, and is alive again; and was lost, and is found.

And he said also to his disciples, There was a certain rich man, that had a steward;

and the same was accused to him that he had wasted his goods.

Chapter 16

Then he called him and said to him, how is it that I hear this of you?

Give an account of your stewardship because you may be no longer the steward.

Then the steward said within himself, what will I do? Because my master takes away from me the stewardship: I cannot dig and to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his master's debtors to him and said to the first, how much do you own my master?

And he replied, 100 measures of oil. Then he said to him, take your bill and sit down quickly, and write 50. Then he said to another, and how do you owe?

And he replied, 100 measures of wheat. Then he said to him, take your bill, and write 80.

And the master commended the unjust steward, because he had done wisely: because the children of this world are in their generation wiser than the Children of Light.

And I say to you, make friends for yourselves by means of the riches of unrighteousness; that when it fails, they may receive you into the Age-Lasting Tabernacle.

He that is faithful in what is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore you have not been faithful in the unrighteous riches, who will commit to your trust the true riches?

And if you have not been faithful in what is another man's, who will give you what is your own?

No slave can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve Elohim and riches.

And the Pharisees also, who were money loving, heard all these things: and they derided him.

And he replied to them, You are they that justify yourselves before men; but Elohim knows your hearts because what is highly esteemed among men is a detestable thing in the sight of Elohim.

The Law and the Prophets were until John: since that time the Kingdom of Elohim is announcing Good News, and everyone presses into it.

And it is easier for the cosmos and earth to pass away, than one tittle of the Law to fail.

Whoever puts away his woman and marries another, commits adultery: and whoever marries her that is put away from her husband commits adultery.

There was a certain rich man [Judah], that was clothed in purple and fine linen, and rejoiced sumptuously everyday.

And there was a certain beggar named Lazarus [Eliezer], that was laid at his gate, full of sores,

And desiring to be fed with the crumbs that fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried;

And in the mansion of the dead having lifted up his eyes, being in torment, he sees Abraham far off and Lazarus in his bosom.

Then he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am pained in this flame.

But Abraham replied, son, remember that you in your lifetime received your good things, and likewise Lazarus bad things: but now he is comforted, and you are in pain.

And besides all this, between us and you there is a great gulf fixed [Jordan Rift Valley]: so that they that would pass from this place to you cannot; neither can they pass to us, that would come from that place.

Then he said, I ask you therefore, father, that you would send him to my father's house:

For I have five brothers; that he may testify to them, unless they also come into this place of pain.

Abraham replied to him, They have Moses and the Prophets; let them hear them. Then he replied, No, father Abraham: but if one went to them from the dead, they will have a change of mind.

And he replied to him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

Then he said to the disciples, It is impossible but that offenses will come:

Chapter 17

but woe to him, through whom they come!

It were better for him that a millstone were hanged around his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If your brother trespass against you, rebuke him; and if he has a change of mind, forgive him.

And if he trespass against you seven times in a day, and seven times in a day turn again to you, saying, I have a change of mind; you will forgive him.

And the Apostles said to the LORD, add to our conviction of the Truth.

The LORD said, If you had faith as a grain of mustard seed, you might say to this sycamine tree, be you plucked up by the root, and be you planted in the sea; and it should obey you.

But which of you, having a slave plowing or feeding cattle, will say to him by and by, when he has come from the field, go and sit down to recline and eat?

And will not rather say to him, make ready what I may sup, and

gird yourself and serve me, until I have eaten and drunk; and afterward you will eat and drink?

Does he thank that slave because he did the things that were commanded him? I think not.

So likewise you, when you will have done all those things that are commanded you, say, we are unprofitable slaves: we have done what was our duty to do.

And it came to pass as he went to Jerusalem, that he passed through the middle of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, that stood in the distance.

And they lifted up their voices and said, Joshua, Master, have mercy on us.

And when he saw them, he said to them, Go show yourselves to the priests. And it came to pass that as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified Elohim,

And fell down on his face at his feet giving him thanks: and he was a Samaritan.

And Joshua answering said, Were there not ten cleansed?

But where are the nine? Was no one found that returned to give glory to Elohim, except this foreigner?

And he replied to him, Get up, go your way: your faith has made

you whole.

And when he was demanded of the Pharisees, when the Kingdom of Elohim should come, he answered them and said, The Kingdom of Elohim comes not with observation:

Neither will they say, lo here! Or, lo there! for behold, the Kingdom of Elohim is inside you.

And he said to the disciples, The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it.

And they will say to you, see here; or see there: go not after them nor follow them.

For as the lightning, that lightens out of the one part under the skies, shines to the other part under the skies; so will also the Son of Man be in his day.

But first he must suffer many things, and be rejected of this generation.

And as it was in the days of Noah, so will it also be in the days of the Son of Man.

They did eat, they drank, they married women, they were given in marriage, until the day that Noah entered into the ark vessel, and the flood came and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they constructed;

But the same day that Lot went out of Sodom it rained fire and

brimstone from the skies, and destroyed them all.

Even so will it be in the day when the Son of Man is revealed.

In that day, he that will be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Remember Lot's woman.

Whoever will seek to save his psuche will lose it; and whoever will lose his psuche will preserve it.

I tell you, in that night there will be two men in one bed; the one will be taken, and the other will be left.

Two women will be grinding together; the one will be taken, and the other left.

Two men will be in the field; the one will be taken and the other left.

And they answered and said to him, where LORD?

Chapter 18

And he replied to them, Wherever the body is, there will the eagles be gathered together. Then he spoke a parable to them to this end, that men should always pray and not lose heart;

saying, There was in a city a judge that feared not Elohim, neither regarded man:

And there was a widow in that city; and she came to him saying,

avenge me of my adversary.

And he would not for a while: but afterward he said within himself, though I fear not Elohim, nor regard man;

Yet because this widow troubles me, I will avenge her, unless by her continual coming she tires me.

And the LORD said, Hear what the unjust judge says.

And will not Elohim avenge his own Elect, that cry day and night to him, though he bears long with them?

I tell you that he will avenge them speedily.

Moreover when the Son of Man comes, will he find Faith on the earth? Then he spoke this parable to some that trusted in themselves that they were righteous, and despised others:

Two men went up into the Temple to pray; the one a Pharisee, and the other a tax collector.

The Pharisee stood and prayed thus with himself, Elohim, I thank you, that I am not as other men are, extortionist, unjust, adulterers, or even as this tax collector.

I fast twice in the week, I give tithes of all that I possess.

And the tax collector, standing in the distance, would not lift up so much as his eyes to the cosmos, but smote upon his breast saying, Elohim be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for everyone that exalts himself will be abased; and he that

humbles himself will be exalted.

And they brought to him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

But Joshua called them to him and said, Permit little children to come to me, and forbid them not:

for of such is the Kingdom of Elohim. Of a Truth I say to you, whoever will not receive the Kingdom of Elohim as a little child will by no means enter therein.

And a certain ruler asked him saying, Good Teacher, what will I do to inherit Age-Lasting Life?

Joshua replied to him, Why do you call me good?

none are good, except one, that is Elohim. You know the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your dad and mother.

And he replied, All these have I observed from my youth up.

Now when Joshua heard these things, he said to him, Still you lack one thing: sell all that you have and distribute to the poor, and you will have treasure in the cosmos: and come, follow Me.

And when he heard this, he was very sorrowful because he was very rich.

Then when Joshua saw that he was very sorrowful, he said, How hardly will they that have riches enter into the Kingdom of Elohim!

For it is easier for a camel to go through a needle’s eye, than for a

rich man to enter into the Kingdom of Elohim.

And they that heard it said, who then can be saved?

He replied, The things that are impossible with men are possible with Elohim.

Then Peter said, lo, we have left all and followed you.

He replied to them, Of a Truth I say to you, there is no man that has left house, parents, brother or woman, or children, for the Kingdom of Elohim's sake, Who will not receive manifold more in this present time, and in the world to come Life Age-Lasting.

Then he took to himself the twelve, and said to them, Look, we go up to Jerusalem and all things that are written by the Prophets concerning the Son of Man will be accomplished.

Because he will be delivered to the Gentiles, and will be mocked and outrageously treated, and spitted on:

And they will scourge him and put him to death:

and the third day He will rise again.

But they understood none of these things: and this saying was hidden from them, neither perceived they the things that were spoken.

And it came about, that as he was come near to Jericho, a certain blind man sat by the wayside begging.

And hearing the crowds pass by, he asked what it meant. They told him that Joshua of Nazareth passed by. Then he cried saying,

Joshua, Son of David, have mercy on me.

And they that went before rebuked him, that he should hold his peace:

but he cried so much the more, Son of David, have mercy on me.

Then Joshua stood and commanded him to be brought to him:

and when he was come near, he asked him

saying, What would you have me do for you?

And he replied, LORD, that I might receive my sight. Joshua said to him, Receive your sight:

your faith has saved you. And instantly he received his sight, and followed him, glorifying Elohim: and all the people when they saw it, gave praise to Elohim.

Chapter 19

Then Joshua entered and passed through Jericho.

And look, there was a man named Zacchaeus, that was the chief among the tax collectors, and he was rich.

And he sought to see Joshua who he was, but could not because of the crowd, because he was little of stature.

So he ran before, and climbed up into a sycomore tree to see him because he was to pass that way.

And when Joshua came to the place, he looked up and saw him, and said to him, Zacchaeus, hurry and come down; for today I must

stay at your house.

And he hurried and came down, and received him joyfully.

And when they saw it, they all murmured saying, that he was gone to be guest with a man that is a sinner.

Then Zacchaeus stood and said to the LORD; See LORD, the half of my goods I give to the poor; and if I have taken anything from anyone by false accusation, I restore to him fourfold.

Joshua replied to him, This day is salvation come to this house, because that he also is a son of Abraham.

Because the Son of Man has come to seek and to save what was lost.

And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the Kingdom of Elohim should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten slaves, and delivered them ten pounds (three month's wages) and said to them, occupy until I come.

But his citizens hated him, and sent a message after him saying, we will not have this man to reign over us.

And it came about that when he was returned, having received the kingdom, then he commanded these slaves to be called to him, to whom he had given the money, that he might know how much everyone had gained by trading.

Then came the first saying, LORD, your pound has gained ten pounds.

He replied to him, Well, you good slave: because you have been faithful in a very little, have you authority over ten cities.

And the second came saying, LORD, your pound has gained five pounds.

He replied likewise to him, Be you also over five cities.

Then another came saying, LORD, look, here is your pound, that I have kept laid up in a napkin.

Because I was afraid of you, because you are an austere man; you take up what you did not lay down, and reap what you did not sow.

He replied to him, Out of your own mouth will I judge you, you bad slave. You knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

And why did you not give my money to the bank, and I, having come, with interest might have received it?

Then he said to them that stood by, Take from him the pound and give it to him that has ten pounds.

(But they said to him, LORD, he has ten pounds).

For I say to you, That to everyone that has will be given; and from him that has not, even what he has will be taken away from him.

But those of my enemies that would not that I should reign over them, bring here, and slay them before me.

And when he had thus spoken, he walked and went up to Jerusalem.

And it came about when he was come near to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples

saying, Go into the village opposite you; where at your entering you will find a colt tied, which never a man has yet sat on: untie him and bring him here.

And if anyone asks you, why do you untie him? Then you will say to him, Because the LORD has need of him.

And they that were sent went their way, found the colt even as he had said to them. Then as they were untying the colt, the owners said to them, why untie the colt?

And they replied, the LORD has need of him.

And they brought it to Joshua:

and they cast their garments upon the colt, and they set Joshua on it. Then as he went, they spread their clothes in the roadway.

And when he was come near, at the descent of the Mount of Olives, the whole crowd of the disciples began to rejoice and praise Elohim with a loud voice for all the mighty works that they had seen saying, blessed is the King that comes in the Name of the LORD:

peace in the cosmos, and glory in the Most High.

And some of the Pharisees from among the crowd said to him, Teacher, rebuke your disciples.

But he answered and said to them, I tell you that, if these should hold their peace, the stone [Urim-Thummim] would immediately cry out.

And when he was come near, he observed the city and wept over it saying, If you had known in this day, even you, the things that make for peace.

But now they have been concealed from your eyes.

Because the days will come upon you, that your enemies will cast a rampart around you, and encircle you, and besiege you in on every-side.

And will lay you even with the ground, and your children within you;

and they will not leave in you one stone upon another; because you knew not the time of your visitation.

And he went into the Temple, and began to cast out them that sold there, and them that purchased, saying to them, It is written, my house is the House of Prayer: but you have made it a den of thieves.

Then he taught daily in the Temple.

But the chief priests and the scribes and the chief of the people sought to destroy him, but could not find what they might do: for all the people were very attentive to hear him.

And it came about, that on one of those days as he taught the people in the Temple, and announced the Good News, the chief priests and the scribes came to him with the elders, and spoke to

him saying, tell us, by what authority do you these things?

Chapter 20

or who is he that gave you this authority?

And he answered and said to them, I will also ask you one thing; and answer me:

The baptism of John, was it from the cosmos, or of men? Then they reasoned with themselves saying, if we will say, from the cosmos;

he will say, why then did you not believe him?

But if we say, of men; all the people will stone us because they are persuaded that John was a prophet.

Then they answered, that they could not tell from where it was.

Joshua replied to them, Neither will I tell you by what authority I do these things.

Then began he to speak to the people this parable;

A certain man planted a vineyard, and hired it out to vine dressers and went into a far country for a long time. Then at the season he sent a slave to the vine dressers, that they should give him of the fruit of the vineyard:

but the vine dressers beat him, and sent him away empty.

And again he sent another slave: and they beat him too, and treated him shamefully, and sent him away empty.

And again he sent a third and they wounded him also, and cast him

out.

Then said the master of the vineyard, what will I do? I will send my esteemed son: it may be they will honor him when they see him.

But when the vine dressers saw him, they reasoned among themselves saying, this is the heir: come, let us kill him so that the inheritance may be ours.

So they cast him out of the vineyard and killed him. What therefore will the master of the vineyard do to them? He will come and destroy these vine dressers, and will give the vineyard to others.

And when they heard it they said, Elohim forbid. Then he observed them and said, What is this then that is written, The stone (Urim-Thummim)

that the restorers rejected, the same appears in history as the head of the secret place (internal corner) [breastplate of the High Priest]?

Whoever will fall upon that (Urim-Thummim) stone will be shattered; but on whoever it will fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him; but they feared the people because they perceived that he had spoken this parable against them.

And they watched him and sent out spies, that should feign themselves as righteous men, so that they might take hold of his Words, attempting to deliver him to the power and authority of the governor.

Then they asked him saying, Teacher, we know that you say and

teach rightly, neither accept you the person of anyone, but teach the way of Elohim truly:

Is it lawful for us to give tribute to Caesar or not?

But he perceived their craftiness and replied to them, Why do you test me?

Show me a denarius. Whose image and superscription is on it?

They answered and said, Caesar's. Then he replied to them, Render therefore to Caesar the things that are Caesar's, and to Elohim the things that are Elohim's.

And they could not take hold of his Words before the people: and they marveled at his answer, and held their peace.

Then there came to him some of the Sadducees, that deny that there is any resurrection;

and they asked him saying, Teacher, Moses wrote to us, If any man's brother dies, having a woman, and he dies without children, that his brother should take his woman, and raise up seed for his brother.

There were therefore seven brothers: and the first took a woman, and died without children.

And the second took her to be his woman, but he died childless. Then the third took her; and in like manner the seven also:

and they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose woman of them is she since the seven had her as their woman?

Then Joshua answering said to them, The children of this world marry and are given in marriage:

But they that will be accounted worthy to obtain those ages, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die anymore: because they are equal to the angels; and are the children of Elohim, being the children of the resurrection.

Now that the dead are raised, even Moses showed at the bush, when he called the LORD the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob.

Because He is not an Elohim of the dead, but of the living, because all live to Him.

Then some of the scribes answering said, Teacher, you have spoken well.

And after that they did not ask him anymore questions at all.

Then he said to them, How do they say the Messiah to be David's son?

And David himself said in the Scroll of Psalms, The LORD said to my LORD, Sit you on my right hand, until I make your enemies your footstool.

David therefore called him LORD, how is he then his son?

Then in th

e audience of all the people he said to his disciples,

Beware of the scribes, that desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at festivals;

That devour widows' houses, and for a show make long prayers: the same will receive greater Judgment. Then he looked up, and saw the rich men casting their gifts into the treasury.

Chapter 21

And he saw also a certain poor widow casting in her two mites [small brass coin worth 1/5th of a cent].

And he said, Of a Truth I say to you, that this poor widow has cast in more than they all:

For all these have from their abundance cast into the offerings of Elohim:

but she of her poverty has cast in all the living that she had.

And as some spoke of the Temple, how it was adorned with beautiful stones and consecrated gifts, he said,

As for these things that you see, the days will come, in which there will not be left one stone upon another, that will not be thrown down.

Then they asked him saying, Teacher, but when will these things be?

And what sign will there be when these things will come to pass? He replied, Take heed that you are not deceived: for many will come in my Name saying, I am Messiah; and the time draws nears: do not go after them.

But when you will hear of wars and instability, be not terrified because these things must first come to pass;

but the end is not by and by. Then he said to them, Nation will rise against nation, and kingdom against kingdom:

And great earthquakes in every place, and famines, plagues and fearful sights, and great signs will there be from the cosmos.

But before all these, they will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Name's sake.

And it will turn to you for a testimony.

Settle it therefore in your hearts, not to meditate before what you will answer:

Because I will give you a mouth and Wisdom (Sophia), that all your adversaries will not be able to gainsay nor resist.

And you will be betrayed both by parents, brothers, relatives, and friends; and some of you will they cause to be put to death.

And you will be hated of all men for my Name's sake.

But there will not a hair of your head perish.

In your patience possess you your psuche.

And when you will see Jerusalem encircled with armies, then know that the desolation thereof is near.

Then let them that are in Judaea flee to the mountains; and let them that are in the middle of it depart out; and let not them that are in the countries enter into it.

For these are the Days of Vengeance, that all things that are written may be fulfilled.

But woe to them that are pregnant, and to them that give suckle in those days! Because there will be great distress in the land, and wrath upon this people.

And they will fall by the edge of the sword, and will be led away captive into all nations: and Jerusalem will be trampled down of the Gentiles, until the times of the Gentiles are fulfilled.

And there will be signs in the sun, moon, and in the constellations; and upon the earth distress of nations with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of the cosmos will be shaken.

And then will they see the Son of Man coming in a cloud-mass with power and great glory.

Now when these things begin to come to pass, then look up, and lift up your heads because your ransom draws near.

Then he spoke to them a parable; Behold the fig tree, and all the

trees;

When they now shoot forth, you see and know by your own selves that summer is now near at hand.

So likewise you, when you see these things come about, know that the Kingdom of Elohim is near at hand.

Of a Truth I say to you, this generation will not pass away, until all is fulfilled.

The cosmos and earth will pass away: but my Words will not pass away.

And take heed to yourselves, unless at any time your hearts are overcharged with excess wine, and drunkenness, and the cares of this life, and so that day comes upon you unexpected.

Because as a snare will it come on all them that live on the face of the whole earth.

Watch you therefore and pray always, that you may be accounted worthy to escape all these things that will come to pass, and to stand before the Son of Man.

And in the daytime he was teaching in the Temple; and at night he went out, and stayed in the mount that is called the Mount of Olives.

And all the people came early in the morning to him in the Temple to hear him.

Chapter 22

Now the Festival of Unleavened Bread drew near that is called the Passover.

And the chief priests and scribes sought how they might kill him because they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

And he went his way and communed with the chief priests and captains, how he might betray him to them.

And they were glad and covenanted to give him money.

And he promised, and sought opportunity to betray him to them in the absence of the crowds.

Then came the Day of Unleavened Bread, when the Passover must be killed.

And he sent Peter and John saying, Go and prepare us the Passover, that we may eat.

And they said to him, where will you have us prepare it?

He replied to them, See, when you are entered into the city there will be a man to meet you (bearing a pitcher of water), follow him into the house where he enters in.

And you will say to the master of the house, The Teacher says to you, where is the guest-chamber, where I will eat the Passover with my disciples?

And he will show you a large upper room furnished: there make

ready.

And they went, and found as he had said to them: and they made ready the Passover.

And when the hour was come, he sat down and the twelve Apostles with him.

Then he said to them, With desire I have desired to eat this Passover with you before I suffer.

Because I say to you, I will not anymore eat thereof, until it is fulfilled in the Kingdom of Elohim.

And he took the cup and gave thanks and said, Take this, and divide it among yourselves:

Because I say to you, I will not drink from the fruit of the vine, until the Kingdom of Elohim will come.

Then he took bread and gave thanks and broke it, and gave to them saying, This is my body that is given for you: this do in remembrance of me.

Likewise also the cup after supper saying, This cup is the New Testament in my blood, that is shed for you.

But look, the hand of him that betrays me is with me on the table.

And truly the Son of Man goes, as it was determined: but woe to that man by whom he is betrayed!

And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a contention among them, which of them should be accounted the greatest.

Then he said to them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But you will not be so: but he that is greatest among you, let him be as the younger;

and he that is chief, as he that does serve. For which is greater, he that sits at dinner or he that serves? Is not he that sits at dinner? But I am among you as he that serves.

You are they that have continued with me in my trials.

And I appoint to you a kingdom, as my Father has appointed to me;

That you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel.

And the LORD said, Simon, Simon, behold, Satan has desired to have you so that he may sift you as wheat:

But I have prayed for you, that your faith fails not: and when you are converted, strengthen your brethren.

And he replied to him, LORD, I am ready to go with you, both into prison, and to death.

But he replied, I tell you, Peter, the rooster will not crow this day, before that you will deny me three times that you know me.

Then he said to them, When I sent you without purse, wallet, and

shoes, did you lack anything?

And they replied, nothing. Then he said to them, But now, he that has a purse, let him take it, and likewise his wallet and he that has no sword, let him sell his garment and buy one.

Because I say to you, this that is written must still be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end.

And they said, LORD, look, here are two swords. And he replied to them, It is enough.

And he came out, and went as he was accustomed, to the Mount of Olives; and his disciples also followed him.

And when he was at the place he said to them, Pray that you enter not into trials.

And he was withdrawn from them about a stone's cast, and kneeled down and prayed

saying, Father, if you are willing, remove this cup from me: nevertheless not my will, but yours be done.

And there appeared an Angel to him from the cosmos, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And when he got up from prayer and was come to his disciples, he found them sleeping for sorrow

and said to them, Why do you sleep? Get up and pray, unless you enter into trial.

And while he still spoke, look, a crowd, and he that was called Judas, one of the twelve, went before them, and drew near to Joshua to kiss him.

But Joshua said to him, Judas, you betray the Son of Man with a kiss?

When they that were around him saw what would follow, they said to him, LORD, will we smite with the sword?

And one of them struck the slave of the high priest and cut off his right ear.

But Joshua answered and said, Permit this to happen. And he touched his ear, and healed him.

Then Joshua said to the chief priests and captains of the Temple, and the elders that were come to him, Are you come out, as against a thief, with swords and cudgels?

When I was daily with you in the Temple, you stretched out no hands against me:

but this is your hour and the power of darkness. Then they took him and led him and brought him into the high priest's palace. And Peter followed from a distance.

And when they had kindled a fire in the center of the hall and were set down together, Peter sat down among them.

But a certain maid looked at him as he sat by the fire, and gazed at

him and said, this man was also with Him.

But he denied Him saying, woman I know Him not.

And after a little while another saw him and said, you are also of them.

But Peter said, man, I am not. Then about the space of one hour after another confidently affirmed saying, of a truth this man also was with Him because he is a Galilaean.

And Peter replied, man, I know not what you are saying. Then instantly, while he still spoke, the cock crew.

And the LORD turned and looked upon Peter. Then Peter remembered the Word of the LORD, how he had said to him, Before the cock crows, you will deny me three times.

Then Peter went out and wept bitterly.

And the men that held Joshua mocked him and beat him.

And when they had blindfolded him, they struck him on the face and asked him saying, prophesy, who is it that hit you?

And many other things blasphemously they spoke against Him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council saying, are you the Messiah?

And he said to them, If I tell you, you will not believe:

and if I also ask you, you will not answer me, nor let me go.

Hereafter will the Son of Man sit on the right hand of the power of Elohim.

Then they all asked, are you then the Son of Elohim? And he replied to them, You say that I am.

And they replied, what need we of any further witness? Because we ourselves have heard from his own mouth. Then the whole group of them got up and led him to Pilate.

Chapter 23

And they began to accuse him saying, we found this man perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Messiah a King.

Then Pilate asked him saying, are you the King of the Jews?

And he answered him and said, You say it.

Then replied Pilate to the chief priests and to the people, I find no fault in this man.

And they were the more angry saying, he stirs up the people, teaching throughout all Judaea, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man was a Galilaean.

And as soon as he learned that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

And when Herod saw Joshua, he was greatly happy because he had been desirous to see him for a long time, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him. Then Herod with his men of war treated him with contempt and mocked him, and arrayed him in a splendid robe, and sent him again to Pilate. And the same day both Pilate

and Herod became friends, because formerly they hated each other. And Pilate, when he had called together the chief priests

and the rulers and the people said to them, you have brought this man to me as one that perverts the people:

and behold, I having examined him before you, have found no fault in this man touching those things of which you accuse him:

No, nor yet Herod:

because I sent you to him; and, lo, nothing worthy of death is done by him.

I will therefore correct him and release him.

(Because of necessity he must release one to them at the festival)

. But they cried out all at once saying, away with this man, and release to us Barabbas: (

who for a certain sedition made in the city, and for murder was cast into prison).

Pilate therefore, willing to release Joshua, spoke again to them.

But they cried saying, crucify him!

crucify him! Then he said to them the third time, why, what bad has he done? I have found no cause of death in him: I will therefore correct him and let him go.

But they were urgent with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Then Pilate gave sentence that it should be as they required.

And he released to them him that for sedition and murder was thrown into prison, who they had desired; but he delivered Joshua to their purpose.

And as they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the stake, that he might carry it after Joshua.

And there followed him a great company of people and of women, that also bewailed and mourned for him.

But Joshua turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For lo, the days are coming in which they will say, blessed are the barren, and the wombs that never gender, and the breasts that never are suckled.

Then will they begin to say to the mountains, fall on us; and to the hills, cover us.

Because if they do these things in a green tree, what will be done in the dry?

And there were also two other evildoers, led with him to be put to death.

And when they were come to the place that is called the Skull, there they crucified him and the evildoers, one on the right hand, and the other on the left.

Then Joshua said, Father, forgive them because they know not what they do. And they parted his garments and cast lots,

and the people stood observing.

And the rulers also with them derided him saying, he saved others so let him save himself, if he is Messiah, the chosen of Elohim. The soldiers also mocked him, coming to him and offering him vinegar

and saying, if you are the King of the Jews, save yourself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Then one of the evildoers that were hanged reviled him saying, if you are Messiah, save yourself and us.

But the other answering rebuked him saying, do you not fear Elohim, seeing you are in the same condemnation?

And we indeed justly because we receive the due reward of our

deeds: but this man has done nothing wrong.

Then he said to Joshua, LORD, remember me when you come into your Kingdom.

And Joshua replied to him, Of a Truth I say to you this day, you will be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the land until the ninth hour.

And the sun was darkened, and the Veil of the Temple was torn down its center.

And when Joshua had cried with a loud voice he said, Father, into your hands I commend my breath: and having said this he breathed out his last breath.

Now when the centurion saw what was done, he glorified Elohim saying, certainly this was a righteous man.

And all the people that came together to that sight, observing the things that were done, beat their breasts and returned.

And all his acquaintances, and the women that followed him from Galilee, stood in the distance, observing these things.

And note, there was a man named Joseph, a counselor; and he was a righteous man. (

the same had not consented to the counsel and deeds of them;) he was from Arimathaea, a city of the Jews: who also himself waited for the Kingdom of Elohim.

This man went to Pilate and requested the body of Joshua.

And he took it down and wrapped it in linen, and laid it in a tomb that was cut in stone, where no man had been laid before.

And that day was the preparation, and the Sabbath began to dawn.

And the women also that came with him from Galilee, followed after and observed the tomb and how his body was laid.

And they returned, and prepared spices and ointments; and rested on the Sabbath day according to the commandment.

Chapter 24

Now upon the first day of the week, very early in the morning they came to the tomb, bringing the spices that they had prepared, and some others with them.

And they found the stone rolled away from the tomb.

Then they entered in, and did not find the body of the LORD Joshua.

And it came about, as they were very perplexed about this, lo, two males stood by them in dazzling garments:

And as they were terrified, and bowed down their faces to the ground, they said to them, Why do you seek the living among the dead?

He is not here, but is resurrected: remember how he spoke to you when he was still in Galilee

saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.

Then they remembered his Words,

And returned from the tomb, and told all these things to the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary (the mother) of James, and other women that were with them that told these things to the Apostles.

But their words seemed to them as idle tales and they did not believe them.

Then Peter got up, and ran to the tomb, and stooping down, he saw the linen clothes laid by themselves, and left wondering in himself at the thing that had happened.

And behold, two of them went that same day to a village called Emmaus, that was from Jerusalem about seven miles.

And they talked together of all these things that had happened.

And it came about that while they talked together and reasoned, Joshua himself drew near and went with them.

But their eyes were restrained so that they should not know him.

Then he said to them, What kind of talk is this that you have one with another so that as you walk, and are sad? And one of them whose name was Cleopas, answering said to him, are you only a stranger in Jerusalem and have not known the things that are come to pass there in these days? Then he replied to them, What things?

And they said to him, concerning Joshua of Nazareth, that was a Prophet mighty in deed and Word before Elohim and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he that should have ransomed Israel:

and besides all this, today is the third day since these things were done.

Yes, and some women also from our company made us astonished, that were early at the tomb;

And when they did not find his body, they came saying that they had also seen a vision of angels that said that he was alive.

Then some of them that were with us went to the tomb, and found it even so as the women had said: but him they did not see.

Then he said to them, O unwise, and slow of heart to believe all that the Prophets have spoken:

Should not Messiah to have suffered these things, and to enter into His glory?

Then beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself. And as they drew near to the village, where they went:

and he made as though he would have gone further.

But they compelled him saying, stay with us because it is toward

evening, and the day is far spent. So he went in to stay with them.

And it came about, as he sat at dinner with them, he took bread and blessed it, and broke and gave to them.

And their eyes were opened,

and they knew him but he then arose out of their sight. Then they said to one another, did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?

And they got up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them

saying, the LORD is resurrected indeed and has appeared to Simon.

And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they were speaking, Joshua himself stood in the middle of them and said to them, Peace be to you.

But they were terrified and affrighted, and supposed that they had seen a spirit. Then he said to them, Why are you troubled?

And why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself, handle me and see because a spirit has not flesh and bones, as you see me to have.

And when he had so spoken, he showed them his hands and his feet.

And while they still believed not for joy and wondered, he said to them, Have you here any eatable food?

So they gave him a piece of a broiled fish, and of an honeycomb. Then he took it and did eat before them.

And he said to them, These are the Words that I spoke to you, while I was still with you, that all things must be fulfilled that were written in the Torah of Moses, and in the Prophets, and in the Psalms, concerning me.

Then he opened their understanding, that they might understand the Scriptures, Then said to them, Thus it is written, and so it was necessary for Messiah to suffer, and to rise from the dead on the third day.

And that a change of mind and a pardoning of sins should be heralded in His Name among all nations, beginning at Jerusalem.

And you are witnesses of these things.

Now behold, I send the promise of my Father upon you:

but stay yourselves in the city of Jerusalem, until you are endued with power from on High.

Then he led them out as far as to Bethany,

and he lifted up his hands, and blessed them.

And it came about, while he blessed them he was parted from them, and carried up into the skies.

Then they worshiped him, and returned to Jerusalem with great

joy.

And were constantly in the Sacred Place, praising and blessing Elohim.

John

Chapter 1

Originally I was the Word, but the Word I was with Elohim, and Elohim I was the Word.

The same was originally with Elohim.

All things came into existence by Him; and apart from Him nothing came into existence that appeared in history.

In Him was life; and the life was the light of human beings.

And the light shines in darkness; but the darkness does not seize upon it.

There was a man sent from Elohim, whose name was John.

The same came for a witness, to bear witness of the Light, that all through Him might believe.

He was not that Light, but was sent to bear witness of that Light.

He was the true Light, that lights everyone that comes into the cosmos.

He was in the cosmos, but the cosmos came into existence through Him, and the cosmos knew Him not.

He came to his own, and his own received him not.

But as many as received Him, to them gave the power to become the Sons of Elohim, to them that believe on His Name:

That were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim.

And the Word appeared in history as flesh, and lived among us, (and we beheld His glory, the glory as of the only begotten of the Father)

, full of Grace and Truth. John was a witness of Him and cried saying, This was He of whom I spoke, He that comes after me appeared in history before me:

because He was before me.

and out of His fullness did we all receive, and Grace over-against Grace; Because the Law was given by Moses, but Grace and Truth came by Joshua Messiah.

No man has seen Elohim at any time (except the only begotten Son), that is in the bosom of a garment [symbolized as the Urim-Thummim] of the Father, HE (YHWH Elohim) has the Divine Oracle [symbolized as (Messiah) through the Urim-Thummim].

And this is the record of John, when the Jews ordered priests and Levites from Jerusalem to question him, who are you?

But he confessed, and denied not;

but confessed, I am not the Messiah.

Then they asked him, what then? Are you Elijah? And he replied, I am not. Are you that prophet? And he answered, no, then they said to him, who are you? That we may give an answer to them that sent us. What do you say about yourself?

He said, I am the Voice of one crying in the uninhabited place, Make straight the way of the LORD, as said the prophet Isaiah.

And they that were sent were from the Pharisees.

Then they asked him, and said to him, why do you baptize then if you are not that Messiah, nor Elijah, neither that prophet?

John answered them saying, I baptize with water:

but there stands one among you, who you know not;

He it is, whose coming after me, appeared in history before me, whose shoe strap I am not worthy to untie. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John sees Joshua coming to him and declares, Behold the Lamb of Elohim, that takes away the sin of the cosmos.

This is He of whom I said, After me comes a man that appeared in history before me:

because He was before me.

And I knew him not: but that He should be made visible to Israel, therefore am I come baptizing with water. And John was a witness saying, I saw the Spirit descending from the sky like a dove, and it abode on Him.

And I knew him not:

but He that sent me to baptize with water, the same said to me, Upon who you will see the Spirit descending and remaining on Him, the same is He that baptizes with the Sacred Spirit.

And I saw, and witnessed that this is the Son of Elohim.

Again the next day after John stood, and two of his disciples;

and looking upon Joshua as He walked, he declared, Behold the Lamb of Elohim! And the two disciples heard him speak, and they followed Joshua.

Then Joshua turned, and saw them following and said to them, What do you seek?

They replied to him, Great One, (which is to say, being interpreted, Master,)

where are you staying? He replied to them, Come and see. They came and saw where he stayed, and remained with Him that day: for it was about the tenth hour. One of the two that heard John, and followed Him, was Andrew, Simon Peter's brother.

He first finds his own brother Simon, and says to him, we have found the Messiah, that is being interpreted, the Messiah (Anointed)

. Then he brought him to Joshua.

And when Joshua saw him, He said, You are Simon the son of Jona:

you will be called Cephas, (that is by interpretation)

, a stone. The day following Joshua would go out into Galilee, and finds Philip and says to him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip finds Nathanael, and says to him, We have found Him, of

whom Moses in the Law, and the Prophets did write, Joshua of Nazareth, the son of Joseph.

And Nathanael said to him, Can there come any good thing out of Nazareth? Philip says to him, Come and see.

Joshua saw Nathanael coming to him, and said of him, Behold an Israelite indeed, in whom is no guile! Nathanael said to Him, where did you know me?

Joshua answered and said to him, Before that Philip called you, when you were under the fig tree, I saw you. Nathanael answered and said to Him, Great One, you are the Son of Elohim; you are the King of Israel. Joshua answered and said to him, Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these.

And he said to him, Truly, truly, I say to you, hereafter you will see the cosmos open,

Chapter 2

and the angels of Elohim ascending and descending upon the Son of Man.

And the third day there was a marriage in Cana of Galilee;

and the mother of Joshua was there:

and both Joshua was called, and his disciples, to the marriage.

And when they lacked wine, the mother of Joshua said to Him, They have no wine. Joshua replied to her, Woman, what have I to

do with you? My hour has not yet come. His mother said to the slaves, whatever He says to you, do it.

And there were set there six water jars of stone, after the manner of the purifying of the Jews, containing 20 or 30 gallons apiece.

Joshua said to them, Fill the water jars with water.

And they filled them up to the brim. Then He said to them, Draw out now, and bring to the table master of the feast. And they brought it.

When the table master had tasted the water that was made wine, but did not know from where it came:

(but the slaves that drew the water knew;) the table master of the feast called the bridegroom, and said to him, everyone at the beginning does set out good wine; and when men have well drunk, then what is less quality is given: but you have saved the good wine for last.

This beginning of miracles did Joshua in Cana of Galilee, and manifested forth His glory; and his disciples believed on Him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples:

and they continued there for a few days.

And the Jews' Passover was at hand, and Joshua went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the brokers of money sitting:

And when he had made a scourge of small cords, he drove them all

out of the Temple, and the sheep, and the oxen; and poured out the brokers' money, and overthrew the tables;

And said to them that sold doves, Take these things now! make not my Father's House a house of merchandise!

And his disciples remembered that it was written, the zeal of your House has eaten me up.

Then answered the Jews and said to him, what sign can you give us, seeing that you do these things?

Joshua answered and said to them, Destroy this Temple, and in three days I will raise it up.

Then replied the Jews, 46 years was this Temple in building, and you will rear it up in three days?

But He spoke of the Temple of His Body.

When therefore He was resurrected from the dead, his disciples remembered that He had said this to them; and they believed the Scripture, and the Word that Joshua had said.

Now when He was in Jerusalem at the Passover, in the Feast Day, many believed in His Name, when they saw the miracles that He did.

And Joshua himself was not trusting himself to them, because of his knowing all men.

And needed not that any should testify of man: for he knew what was in man.

Chapter 3

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

the same came to Joshua by night and said to him, Great One, we know that you are a teacher come from Elohim: because no man can do these miracles that you do, except Elohim is with him.

Joshua answered and said to him, Truly, truly, I say to you, Except a man is born from above, he cannot see the Kingdom of Elohim.

Nicodemus replied to Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Joshua answered, Truly, truly, I say to you, Except a man is born of water and of the Spirit, he cannot enter into the Kingdom of Elohim.

What is born of the flesh is flesh; and what is born of the Spirit is Spirit.

Marvel not that I said to you, you must be born from above.

The wind blows where it delights, and you hear the sound of it, but cannot tell from where it comes, and where it goes: so is everyone that is born of the Spirit.

Nicodemus answered and said to Him, How can these things be?

Joshua answered and said to him, Are you a teacher of Israel, and know not these things?

Truly, truly I say to you, We speak what we do know, and testify

what we have seen; and you receive not our witness.

If I have told you earthly things, and you believe not, how will you believe, if I tell you of cosmic things?

And no one has ascended up to the cosmos, but He that came down from the cosmos, even the Son of Man that is in the cosmos.

And as Moses lifted up the snake in the uninhabited place, even so must the Son of Man be lifted up:

That whoever believes in Him should not perish, but have Age-Lasting Life.

Because Elohim so loved the cosmos, that HE gave His only begotten Son, that whoever believes in Him should not perish, but have Age-Lasting Life.

Because Elohim sent not His Son into the cosmos to condemn the cosmos; but that the cosmos through Him might be saved.

He that believes on Him is not condemned: but he that believes not is condemned already, because he has not believed in the Name of the only begotten Son of Elohim.

And this is the condemnation, that Light is come into the cosmos, and human beings loved darkness rather than Light, because their deeds were bad.

Because everyone that does bad hates the Light, neither comes to the Light, unless their deeds should be corrected.

But he that does Truth comes to the Light, that his deeds may be made visible, that they are produced in Elohim.

After these things Joshua came with his disciples into the land of Judaea; and there He stayed with them, and baptized.

And John also was baptizing in Aenon near to Salim, because there was much water there:

and they came, and were baptized. Because John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about ritual cleansing.

And they came to John and said to him, Great One, he that was with you beyond Jordan, to who you give witness, behold, the same baptizes and all come to Him.

John answered and said, A man can receive nothing, except it is given to him from the cosmos.

You yourselves bear me witness that I said, I am not the Messiah, but that I am sent before Him.

He that has the bride is the bridegroom: but the friend of the bridegroom, that stands and hears him, rejoices greatly because of the bridegroom's Voice: this my joy therefore is fulfilled.

He must increase, but I must decrease.

He that comes from above is above all: he that is of the earth is earthly, and speaks from the earth: he that comes from the cosmos is above all.

And what he has seen and heard, that he testifies; and no man receives his testimony.

He that has received his testimony has set to his seal that Elohim is true.

Because He who Elohim has sent speaks the Words of Elohim: for Elohim gives not the Spirit by measure to Him.

The Father dearly loves the Son, and has given all things into His hand.

He that believes on the Son has Age-Lasting Life: and he that believes not the Son will not see Life; but the anger of Elohim remains on him.

Chapter 4

When therefore the LORD knew how the Pharisees had heard that Joshua made and baptized more disciples than John, (

though Joshua himself baptized not, but his disciples,)

He left Judaea, and departed again into Galilee.

And he must needs go through Samaria.

Then he came to a city of Samaria, that is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's Well was there.

Joshua therefore, being tired from his journey, sat down on the well:

and it was about the sixth hour.

Then came a woman of Samaria to draw water: Joshua said to her,

Give me to drink. (because his disciples were gone away into the city to buy food). Then replied the woman of Samaria to him, how is it that you, being a Jew, ask a drink from me that am a woman of Samaria? Because the Jews have no dealings with the Samaritans.

Joshua answered and said to her, If you knew the gift of Elohim, and who it is that says to you, Give me to drink; you would have asked of Him, and he would have given you Living Water.

The woman replied to him, Sir, you have nothing to draw with, and the well is deep:

from where then have you this Living Water? Are you greater than our father Jacob, that gave us the well, and drank from it himself, and his children, and his cattle?

Joshua answered and said to her, Whoever drinks of this water will thirst again:

But whoever drinks of the Water that I will give him will never thirst; but the Water that I will give him will be in him a spring of Water springing up into Age-Lasting Life.

The woman replied to him, Sir, give me this Water, that I thirst not, neither come here to draw.

Joshua said to her, Go, call your husband and come here.

The woman answered and said, I have no husband.

Joshua said to her, You have well said, I have no husband: Because you have had five husbands; and he who you now have is not your husband: in what you truly said.

The woman replied to him, Sir, I perceive that you are a prophet.

Our fathers worshiped in this mountain;

and you say, that in Jerusalem is the place where men should do homage.

Joshua replied to her, Woman, believe me, the hour comes, when you will neither in this mountain, nor yet at Jerusalem, worship the Father. You do homage to what you know not: we know what we worship: for salvation is of the Jews.

But the hour comes, and now is, when the true worshippers will do homage to the Father in Spirit and in Truth, because the Father seeks such to worship Him.

Elohim is a Spirit: and they that worship him must worship Him in Spirit and in Truth.

The woman replied to him, I know that Messiah comes, that is called Messiah:

when He has come, He will announce to us all things. Joshua replied to her, I that speak to you am He.

And upon this came his disciples, and wondered why he talked with the woman: yet no man said, what seek you? Or, why do you talk with her?

The woman then left her water jar, and went her way into the city, and said to the men,

Come, see a man that told me all things that I ever did: is not this the Messiah (Anointed)?

Then they went out of the city, and came to Him.

In the meantime his disciples entreated him saying, Great One, eat.

But He replied to them, I have food to eat that you know not of.

Therefore replied the disciples one to another, Has anyone brought him something to eat?

Joshua replied to them, My food is to do the will of Him that sent me, and to finish His work.

Do you not say, there are still four months, and then comes the harvest? Look, I say to you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reaps receives wages, and gathers fruit to Life Age-Lasting:

that both he that sows and he that reaps may rejoice together. For here the saying is holding true, one sows and another reaps.

I sent you to reap that on which you bestowed no labor: other men labored, and you are entered into their labors.

And many of the Samaritans from that city believed on Him for the saying of the woman, that testified, He told me all that I ever did.

So when the Samaritans were come to him, they requested him that he would stay with them: and he stayed there two days.

And many more believed because of His own Word;

And said to the woman, now we believe, not because of your

saying: because we have now heard Him ourselves, and know that this is indeed the Messiah, the Savior of the cosmos.

Now after two days He left from there, and went into Galilee.

Because Joshua himself testified, that a prophet has no honor in his own country.

Then when He had come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the Festival: because they also went to the Festival.

So Joshua came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Joshua had come out of Judaea into Galilee, he went to him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Joshua to him, Except you see signs and miracles, you will not believe.

The nobleman replied to Him, Sir, come down before my child dies.

Joshua replied to him, Go your way; your son lives. And the man believed the Word that Joshua had spoken to him, and he went his way.

And as he was now going down, his slaves met him, and told him saying, your son lives!

Then he inquired of them the hour when he began to feel better. And they said to him, yesterday at the seventh hour the fever left

him.

So the dad knew that it was at the same hour, in which Joshua said to him, your son lives: and himself believed, and his whole house.

This is again the second miracle that Joshua did, when he had come out of Judaea into Galilee.

Chapter 5

After this there was a Feast Day of the Jews; and Joshua went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, that is called in the Hebrew tongue Bethesda, having five porticos.

In these lay a large crowd of feeble people, blind, lame, and withered, waiting for the moving of the water.

Because an angel went down at a certain season into the pool, and stirred the water:

whoever then first after the stirring of the water stepped in was made whole of whatever disease he had. And there was a certain man there being in ailment 38 years,

When Joshua saw him recline, and knew he had been a long time now in that condition, He said to him, Will you be made whole?

The infirm man answered him, Sir, I have no man, when the water is stirred, to put me into the pool:

but while I am coming, another steps down before me. Joshua said to him, Rise, take up your bed, and walk.

And immediately the man was made whole, and took up his bed and walked: and on the same day it was the Sabbath.

The Jews therefore said to him that was cured, It is the Sabbath day: it is not lawful for you to carry your bed.

He answered them, He that made me whole, the same said to me, Take up your bed and walk.

Then they asked him, what man is that who said to you, Take up your bed and walk?

And he that was healed did not know who it was, because Joshua had slipped himself away as a crowd was forming in that place.

Afterward Joshua finds him in the Temple, and said to him, Look, you are made whole: sin no more unless a worse thing comes to you.

The man departed, and told the Jews that it was Joshua that had made him whole.

And because of this the Jews were persecuting Joshua, and seeking to kill him, because these things he was doing were on a Sabbath.

But Joshua answered them, My Father works until now, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that Elohim was his Father, making himself equal with Elohim.

Then Joshua answered and said to them, Truly, truly, I say to you, The Son can do nothing of himself, but what he sees the Father do, because whatever things HE does, these also do the Son likewise.

Because the Father approves the Son, and shows him all things that HE himself does:

and he will show him greater works than these, that you may marvel.

Because as the Father raises up the dead, and restores to life, even so the Son restores to life who He wills. Because the Father judges no man, but has committed all Judgment to the Son:

That all should honor the Son, even as they honor the Father.

He that honors not the Son honors not the Father that has sent Him.

Truly, truly, I say to you, he that hears my Word, and believes on Him that sent me, has Age-Lasting Life, and will not come into condemnation; but is passed from death to Life.

Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the Voice of the Son of Elohim: and they that hear will live. Because as the Father has Life in Himself; so has HE given to the Son to have Life in Himself;

And has given him Authority to execute Judgment also, because He is the Son of Man.

Wonder not at this, for the hour is coming, in which all that are in the tomb will hear His Voice, And will come forth;

they that have done good, to the Resurrection of Life; and they that have done worthlessly, to the Resurrection of Judgment.

I can of my own self do nothing: as I hear, I judge: and my Judgment is righteous; because I seek not my own will, but the will

of the Father that has sent me.

If I bear witness of myself, my witness is not true.

There is another that bears witness of me; and I know that the witness that he witnesses of me is true.

You sent to John, and he witnessed to the Truth.

But I receive not testimony from man: but these things I say, that you might be saved.

He was a burning and a shining light: and you were willing for a season to rejoice in his light.

But I have a greater witness than that of John, because the works that the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me.

And the Father himself, that has sent me, has borne witness of me. You have neither heard HIS VOICE at any time, nor seen HIS FORM.

And you have not His Word living in you: because who He has sent, Him you did not believe.

Search the Scriptures, because you think in them you have Age-Lasting Life: and they are what witness of me.

And you will not come to me, that you might have Life.

I receive not honor from men.

But I know you, that you have not the Love of Elohim in you.

I am come in my Father's Name, and you receive me not: if another will come in his own name, him you will receive.

How can you believe, that receive honor one of another, and seek not the honor that comes from Elohim only?

Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in who you trust.

For had you believed Moses, you would have believed me: because he wrote of me.

But if you believe not his writings, how will you believe my Words?

Chapter 6

After these things Joshua went over the sea of Galilee, namely the Sea of Tiberias.

And a large crowd followed him, because they saw his miracles that he did on them that were diseased.

And Joshua went up into a mountain, and there he sat with his disciples.

And the Passover, a Feast Day of the Jews was near.

When Joshua then lifted up his eyes, and saw a great company come to him, he said to Philip, Where will we buy bread, so that these may eat?

And this he said to test him: for he himself knew what he would do.

Philip answered him, 200 denarii of bread (eight month's wages) is

not enough for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, said to him,

There is a lad here, that has five barley loaves, and two small fish: but what are they among so many? Then Joshua said, Make the men sit down. Now there was much grass in the field. So the men sat down, in number about 5000.

And Joshua took the loaves;

and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fish as much as they would.

When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing is lost.

Therefore they gathered it together, and filled twelve baskets with the fragments of the five barley loaves, that remained over and above to them that had eaten.

Then those men, when they had seen the miracle that Joshua did said, this is of a Truth that Prophet that should come into the cosmos.

When Joshua therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

And when sunset had now come, his disciples went down to the sea,

And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Joshua was not come to them.

And the sea stirred by reason of a great wind that blew.

So when they had rowed about three or four miles, they saw Joshua walking on the sea, and drawing near to the ship: and they were terrified.

But he said to them, It is I; be not terrified.

Then they willingly received Him into the ship:

and immediately the ship was at the land where they went. The following day, when the people that stood on the other side of the sea saw that there were no other boats there, except that one in which his disciples had entered, and that Joshua went not with his disciples into the boat, but that his disciples had gone away alone.

(Then some other boats came from Tiberias near to the place where they had eaten bread, after that the LORD had given thanks:)

When the people therefore saw that Joshua was not there, neither his disciples, they also took boats, and came to Capernaum, seeking for Joshua.

And when they had found him on the other side of the sea, they said to him, Great One, when did you come here?

Joshua answered them and said, Truly, truly, I say to you, You seek me, not because you saw the miracles, but because you did eat of the loaves, and were filled.

Labor not for the food that perishes, but for that food that endures unto Age-Lasting Life, that the Son of Man will give to you:

for him has Elohim the Father sealed. Then they said to him, what

will we do, that we might work the works of Elohim?

Joshua answered and said to them, This is the Work of Elohim, that you believe on Him who He has sent.

They said therefore to him, what sign will you show then, that we may see and believe you? what do you work?

Our fathers did eat manna in the uninhabited places; as it is written, He gave them bread from the cosmos to eat.

Then Joshua said to them, Truly, truly, I say to you, Moses gave you not that bread from the cosmos;

but my Father gives you the True Bread from the cosmos.

Because the Bread of Elohim is He that comes down from the cosmos, and gives Life to the cosmos.

Then they said to him, LORD, always give us this Bread. Joshua replied to them, I am the Bread of Life: he that comes to me will never hunger; and he that believes on me will never thirst.

But I said to you that you also have seen me, and believe not.

All that the Father gives me will come to me;

and him that comes to me I will never cast out. Because I came down from the cosmos, not to do my own will, but the will of HIM that sent me.

And this is the Father's will that has sent me, that of all that HE has given me I should render useless none, but should resurrect them up again at the Last Day.

And this is the will of him that sent me, that everyone that sees the Son, and believes on Him, may have Age-Lasting Life: and I will resurrect them up at the Last Day.

The Jews then murmured at him, because he said, I am the Bread that came down from the cosmos.

And they said, is not this Joshua, the son of Joseph, whose father and mother we know? How is it then that he says, I came down from the cosmos?

Joshua therefore answered and said to them, Murmur not among yourselves.

No man can come to me, except the Father that has sent me draw him: and I will resurrect him up at the Last Day.

It is written in the Prophets, and they will be all taught of Elohim. Everyone therefore that has heard, and has learned of the Father, comes to me.

Not that anyone has seen the Father, except He that is from Elohim, He has seen the Father.

Truly, truly, I say to you, he that believes on me has Age-Lasting Life.

I am that Bread of Life.

Your fathers did eat manna in the uninhabited places, and are dead.

This is the Bread that comes down from the cosmos, that a man may eat of it and not die.

I am the Living Bread that came down from the cosmos: if anyone eats of this Bread, he will Live for the ages: and the Bread that I will give is my flesh, that I will give for the life of the cosmos.

The Jews therefore fought among themselves saying, how can this man give us his flesh to eat?

Then Joshua said to them, Truly, truly, I say to you, except you eat the flesh of the Son of Man, and drink His blood, you have no Life in you.

Whoever eats my flesh, and drinks my blood, has Age-Lasting Life;

and I will resurrect him up at the Last Day. Because my flesh is food indeed, and my blood is drink indeed.

He that eats my flesh, and drinks my blood, lives in me, and I in him.

As the living Father has sent me, and I live by the Father: so he that eats of me, even he will live by me.

This is that Bread that came down from the cosmos: not as your fathers did eat manna, and are dead: he that eats of this Bread will live for the ages.

These things He said in the synagogue, as He taught in Capernaum.

Many therefore of his disciples, when they had heard this said, this is a hard saying; who can hear it?

When Joshua knew in himself that his disciples murmured at it, He said to them, Does this offend you?

What and if you will see the Son of Man ascend up where He was before?

It is the Spirit that restores to Life; the flesh profits nothing: the Words that I speak to you, they are Spirit, and they are Life.

But there are some of you that believe not. Because Joshua knew from the beginning who they were that believed not, and who should betray him.

And He said, Therefore I say to you, that no man can come to me, except it were given to him from my Father.

From that time many of his disciples went back, and walked no more with him.

Then Joshua said to the twelve, Will you also go away?

Then Simon Peter answered him, LORD, to whom will we go? You have the Words of Age-Lasting Life.

And we believe and are sure that you are that Messiah, the Son of the living Elohim.

Joshua answered them, Have I not chosen you twelve, and one of you is a false accuser?

He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Chapter 7

After these things Joshua walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him.

Now the Jews' Feast of Tabernacles was at hand.

His brethren therefore said to him, leave from here, and go into Judaea, that your disciples also may see the works that you do.

For no one in secret does anything, and himself seeks to be in public;

if you do these things, manifest yourself to the cosmos.

Because neither did his brethren believe in him.

Joshua, therefore said to them, My time is not yet present, but your time is always ready. The cosmos cannot hate you; but me it hates, because I testify of it, that the works thereof are bad.

Go yourself up to this Festival: I go not up yet to this Festival, because my time is not yet fully come.

When he had said these words to them, he stayed in Galilee.

But when his brethren were gone up, then he went up also to the Festival, not openly, but as it were in secret.

Then the Jews sought Him at the Feast Day, and said, where is he?

And there was much murmuring among the people concerning him:

for some said, he is a good man: others said, no; but he deceives the people. But no one spoke openly of him for fear of the Jews.

Now about the middle of the Feast Day Joshua went up into the Temple, and taught.

And the Jews wondered saying, how did this man get this learning,

having never been educated?

Joshua answered them and said, My Doctrine is not mine, but HIS that sent me.

If anyone will do HIS will, he will know of the Doctrine, whether it is from Elohim, or whether I speak of myself.

He that speaks of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the Law, and still none of you keep the Law? Why go you about to kill me?

The people answered and said, you have a demon: who goes about to kill you?

Joshua answered and said to them, I have done one work, and you all marvel.

Moses therefore gave to you circumcision; (not because it is from Moses, but from the fathers;) and you on the Sabbath day circumcise a man.

If a man on the Sabbath day receives circumcision, that the Torah of Moses should not be broken; are you angry at me, because I have made a man completely whole on the Sabbath day?

Judge not according to the appearance, but judge righteous judgment.

Then said some of them from Jerusalem, is not this he, who they seek to kill?

But, lo, he speaks boldly, and they say nothing to him.

Do the rulers know indeed that this is the very Messiah? But we know this man from where he is: but when Messiah comes, no man knows from where he is.

Then cried Joshua in the Temple as he taught saying, You both know me, and you know from where I am: and I am not come of myself, but HE that sent me is true, who you know not.

But I know HIM because I am from HIM, and HE has sent me.

Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him and said, when Messiah comes, will he do more miracles than these that this man has done?

The Pharisees heard that the people murmured such things concerning him;

and the Pharisees and the chief priests sent officers to take him.

Then Joshua said to them, Still a little while am I with you, and then I go to HIM that sent me. You will seek me, and will not find me: and where I am, there you cannot come.

Then said the Jews among themselves, where will he go, that we will not find him?

Will he go to the dispersed among the Gentiles, and teach the Gentiles? What saying is this that he says, you will seek me, and will not find me:

and where I am, there you cannot come? On the Last Day, that Great Day of the Feast, Joshua stood and cried saying, If anyone thirsts, let him come to me and drink.

He that believes on me, as the Scripture has said, out of his belly will flow rivers of Living Water. (

But this he spoke of the Spirit, that they that believe on him should receive, because the Sacred Spirit was not yet given; because Joshua was not yet glorified).

Many of the people therefore, when they heard this saying said, of a truth this is the Prophet.

Others said, this is the Messiah, but some said, will Messiah come out of Galilee?

Has not the Scripture said that Messiah comes from the seed of David, and out of the town of Bethlehem, where David was?

So there was a division among the people because of him.

And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said to them, why have you not brought him?

The officers answered, never has a man spoken like this man.

Then the Pharisees answered them, are you also deceived?

Have any of the rulers or of the Pharisees believed on him?

But this people who know not the Law are cursed.

Nicodemus said to them, (he that came to Joshua by night, being one of them,)

does our Law judge anyone, before it hears him, and knows what he does?

They answered and said to him, are you also of Galilee? Search, and look: for out of Galilee arises no prophet.

And everyone went to his own house.

Chapter 8

Joshua went to the Mount of Olives.

And early in the morning He came again into the Temple, and all the people came to him; and He sat down, and taught them.

And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the middle,

they say to him, Teacher, this woman was taken in adultery, in the very act.

Now Moses in the Law commanded us, that such should be stoned: but what do you say?

This they said, testing him, that they might have something to accuse him of. But Joshua stooped down, and with his finger wrote on the ground.

So when they continued asking him, he lifted up himself, and said

to them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard this, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Joshua was left alone, and the woman standing in the middle.

When Joshua had lifted up himself, and saw none but the woman, he said to her, Woman, where are those your accusers? Has no one condemned you?

She replied, no one LORD. And Joshua said to her, Neither do I condemn you: go, and sin no more.

Then spoke Joshua again to them saying, I am the Light of the cosmos: they that follow me will not walk in darkness, but will have the Light of Life.

The Pharisees therefore said to him, you bear record of yourself; your record is not true.

Joshua answered and said to them, Though I bear record of myself, still my record is true, because I know from where I came, and where I go; but you cannot tell from where I come, and where I go.

You judge after the flesh; I judge no one.

And still if I judge, my Judgment is true, because I am not alone, but I and the Father that sent me.

It is also written in your Law, that the testimony of two human

beings is true.

I am one that bear witness of myself, and the Father that sent me bears witness of me.

Then they said to him, where is your Father? Joshua answered, You neither know me, nor my Father: if you had known me, you should have known my Father too.

These words spoke Joshua in the treasury, as He taught in the Temple: and no one laid hands on him;

for his hour was not yet come. Then Joshua again said to them, I go my way, and you will seek me, and will die in your sins:

where I go, you cannot come. Then the Jews replied, will he kill himself? Because he says, where I go, you cannot come.

And He said to them, You are from beneath, I am from above, you are of this cosmos, and I am not from this cosmos.

I said therefore to you, that you will die in your sins, because if you believe not that I am, you will die in your sins.

Then they replied to him, who are you? And Joshua replied to them, Even the same that I said to you from the beginning.

I have many things to say and to Judge of you: but HE that sent me is true; and I speak to the cosmos those things that I have heard from HIM.

They understood not that He spoke to them of the Father.

Then Joshua said to them, When you have lifted up the Son of Man,

then will you know that I am, and I do nothing of myself; but as my Father has taught me, I speak these things.

And he that sent me is with me: the Father has not left me alone; for I do always those things that please HIM.

As He spoke these words, many believed on Him.

Then Joshua said to those Jews that believed on him, If you continue in my Word, then you are my disciples indeed;

And you will know the Truth, and the Truth will make you free.

They answered him, we are Abraham's seed, and were never in bondage to anyone: how come you say, you will be made freeborn?

Joshua answered them, Truly, truly, I say to you, whoever commits sin is the slave of sin.

And the slave lives not in the house for the ages: but the Son lives for the ages.

If the Son therefore will make you free, you will be freeborn indeed.

I know that you are Abraham's seed; but you seek to kill me, because my Word has no place in you.

I speak what I have seen with my Father: and you do what you have seen with your father.

They answered and said to him, Abraham is our father. Joshua replied to them, If you were Abraham's children, you would do the works of Abraham.

But now you seek to kill me, a man that has told you the Truth, that I have heard from Elohim. Such things Abraham did not do.

You do the deeds of your father. Then they said to him, we are not born of adultery; we have one Father, Elohim.

Joshua replied to them, If Elohim were your Father, you would love me, because I proceeded out and came from Elohim; neither came I from myself, but HE sent me.

Why do you not understand my speech? Even because you cannot hear my Word.

You are of your father the False Accuser, and the lusts of your father you will do. He was a murderer from the beginning, and stood not in the Truth, because there is no Truth in him. When he speaks a lie, he speaks of his own: because he is a liar, and the Father of Lies.

And because I tell the Truth, you believe me not.

Which of you convicts me of sin? And if I say the Truth, why do you not believe me?

He that is from Elohim hears Elohim's Words: you therefore hear them not, because you are not from Elohim.

Then answered the Jews, and said to him, say we not well that you are a Samaritan, and have a demon?

Joshua answered, I have not a demon; but I honor my Father, and you do dishonor me.

And I seek not mine own glory:

there is one that seeks to find and separates.

Truly, truly, I say to you, If one guards my saying, they will never see death. Then replied the Jews to him, now we know that you have a demon. Abraham is dead, and the Prophets;

and you say, if one guards my saying, they will never taste of death. Are you greater than our father Abraham that is dead? and the Prophets are dead: who do you make yourself as?

Joshua answered, If I honor myself, my honor is nothing: it is my Father that honors me;

of whom you say, that He is your Elohim: Still you have not known HIM; but I know HIM: and if I should say, I know HIM not, I will be a liar like you: but I know HIM, and guard HIS sayings.

Your father Abraham rejoiced to see my day:

and he saw it, and was glad. Then the Jews replied to him, you are not yet 50 years old, and have you seen Abraham?

Joshua replied to them, Truly, truly, I say to you, Before Abraham existed, I am.

Then they took up stones to throw at Him: but Joshua hid himself, and went out of the Temple, going through the middle of them, and so disappeared.

Chapter 9

And as Joshua passed by, he saw a man that was blind from his birth.

And his disciples asked him saying, Great One, who did sin, this human being, or his parents, that he was born blind?

Joshua answered, Neither has this human being sinned, nor his parents but that the works of Elohim should be made visible in him.

I must work the works of HIM that sent me, while it is day: the night comes, when no man can labor.

As long as I am in the cosmos, I am the Light of the cosmos.

When he had so spoken, he spit on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent).

He went his way therefore, and washed, and came seeing. The neighbors therefore, and they that before had seen him that he was blind said, is not this he that sat and begged?

Some said, this is he:

others said, he is like him: but he said, I am he. Then they said to him, how were your eyes opened?

He answered and said, a man that is called Joshua made clay, and anointed my eyes and said to me, Go to the pool of Siloam, and wash:

and I went and washed, and I received sight. Then they said to him, where is he? He replied, I do not know.

They brought to the Pharisees him that had formerly been blind.

And it was the Sabbath day when Joshua made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said to them, He put clay on my eyes, and I washed and do see.

Therefore said some of the Pharisees, this man is not from Elohim, because he keeps not the Sabbath day. Others said, how could a man that is a sinner do such miracles? And there was a division among them.

They say to the blind man again, what do you say of him who has opened your eyes? He replied, He is a Prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them saying, is this your son, who you say was born blind? How then does he now see?

His parents answered them and said, we know that this is our son, and that he was born blind:

But by what means he now sees, we do not know; or who has opened his eyes, we do not know: he is of age; ask him: he will speak for himself.

These words spoke his parents, because they feared the Jews, because the Jews had agreed already, that if anyone did confess that He was Messiah, they should be put out of the synagogue.

That is why his parents said, he is of age; ask him.

Then again they called the man that was blind and said to him, give Elohim the praise, we know that this man is a sinner.

He answered and said, whether he is a sinner or not, I do not know: one thing I know, that before I was blind but now I see.

Then said they to him again, what did he do to you? How did he open your eyes?

He answered them, I have told you already but you did not listen, now would like to hear it again? Will you also be his disciples?

Then they heaped abuse on him and said, you are his disciple; but we are Moses' disciples.

We know that Elohim spoke to Moses, as for this fellow, we do not know where he comes from.

The man answered and said to them, why, in this is a wonderful thing, that you have not known from where he is, and he opened my eyes!

Now we know that Elohim does not hear sinners: but if anyone is a worshiper of Elohim, and does His will, him he hears.

Since the ages began was it not heard of that anyone opened the eyes of one that was born blind.

If this man were not from Elohim, He could do nothing.

They answered and said to him, you were altogether born in sins, and do you teach us? And they cast him out.

Joshua heard that they had cast him out; and when he had found him, he said to him, Do you believe on the Son of Elohim?

He answered and said, who is He, LORD that I might believe on Him?

Joshua replied to him, You have both seen Him, and it is He that talks to you.

And he replied, LORD I believe.

And he worshiped Him. Joshua said, For Judgment I to this cosmos did come, that those not seeing may see, and those seeing may become blind.

And some of the Pharisees that were with him heard these words, and said to him, are we blind too?

Joshua replied to them, If you were blind, you should have no sin: but now you say, we see, therefore your sin remains.

Chapter 10

Truly, truly, I say to you, He that does not enter by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.

But he that enters in by means of an Open Door [Urim-Thummim] is the shepherd of the sheep.

To him the male janitor opens; and the sheep hear His Voice: and He calls his own sheep by name, and leads them out.

And when He puts out his own sheep, He goes before them, and the

sheep follow Him: for they know His Voice.

And a foreigner will they not follow, but will flee from him: because they know not the voice of foreigners.

This parable spoke Joshua to them: but they understood not what things they were that He spoke to them of.

Then Joshua said to them again, Truly, truly, I say to you, I am the Open Door [Urim-Thummim] of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the Open Door [Urim-Thummim]: by me if anyone enters in, they will be saved, and will go in and out, and find pasture.

The thief comes not, but for to steal and to kill, and to destroy: I am come that they might have Life, and that they might have it more abundantly.

I am the Good Shepherd:

the Good Shepherd gives His Psuche for the sheep. The one hired, however, who also is not a shepherd , nor has the property of the sheep, sees the wolf coming and leaves in flight, away from the sheep;

and the wolf comes down on them and scatters them in all directions: The one hired flees, because he is only one hired, and is under no concern for the sheep.

I am the Good Shepherd, and know my sheep, and am known of mine.

As the Father knows me, even so I know the Father: and I lay down my Psuche for the sheep.

And other sheep I have, that are not of this fold: them also I must bring, and they will hear My Voice; and there will be one fold, and one Shepherd.

Therefore does my Father Love me, because I lay down my Psuche, that I might take it again.

No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I have received from my Father.

There was a division therefore again among the Jews for these sayings.

And many of them said, he has a demon and is mad; why do you hear him?

Others said, these are not the words of him that has a demon. Can a demon open the eyes of the blind?

And it was at Jerusalem, the Feast of the Dedication, and it was winter.

And Joshua walked in the Temple in Solomon's Porch.

Then came the Jews around him and said to him, how long do you make us to doubt? If you are the Messiah, tell us plainly.

Joshua answered them, I told you, and you believed not: the works that I do in my Father's Name, they bear witness of me.

But you believe not, because you are not of my sheep, as I said to you.

My sheep hear My Voice, and I know them, and they follow me:

And I give to them Age-Lasting Life; and they will never perish, neither will anyone pluck them out of my hand.

My Father that gave them to me is greater than all; and no one is able to pluck them out of my Father's hand.

I and my Father are one.

Then the Jews took up stones again to stone Him.

Joshua answered them, Many good works have I showed you from my Father; for which of those works do you stone me?

The Jews answered him saying, For a good work we do not stone you; but for blasphemy; and because you, being a man, make yourself Elohim.

Joshua answered them, Is it not written in your Law, I said, You are Elohim?

If He called them Elohim, to who the Word of Elohim came, and the Scripture cannot be broken;

Say you of Him, who the Father has consecrated and sent into the cosmos, you blaspheme, because I said, I am the Son of Elohim?

If I do not the works of my Father, believe me not.

But if I do, though you do not believe me, believe the works: that

you may know and believe, that the Father is in me, and I in HIM.

Therefore they sought again to take him: but he escaped out of their hand,

And went away again beyond Jordan into the place where John at first baptized; and there He stayed.

And many came to him and said, John did no miracle: but all things that John spoke of this man were true.

And many believed on Him there.

Chapter 11

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (

It was that Mary that anointed the LORD with ointment, and wiped his feet with her hair, whose brother Lazarus was sick).

Therefore his sisters sent to him saying, LORD behold, he who you befriended is sick.

When Joshua heard that, he said, This sickness is not to death, but for the glory of Elohim, that the Son of Elohim might be glorified thereby.

Now Joshua dearly loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he stayed two days longer in the same place where he was.

Then after that he said to

his disciples, Let us go into Judaea again. His disciples replied to him, Great One, the Jews of late sought to stone you; and you go there again?

Joshua answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

But if a man walks in the night, he stumbles, because there is no light for him.

These things he said, and after that he said to them, Our friend Lazarus sleeps;

but I go, that I may awake him out of sleep.

Then his disciples replied, LORD, if he sleeps, he will be safe.

But Joshua spoke of his death: but they thought that he had spoken of taking of rest in sleep. Then Joshua said to them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go to him.

Then said Thomas, that is called Didymus, to his fellow disciples, let us also go, that we may die with him.

Then when Joshua came, he found that he had lain in the tomb four days already.

Now Bethany was near to Jerusalem, about two miles off.

And many of the Jews came to Martha and Mary, to comfort them

concerning their brother.

Then Martha, as soon as she heard that Joshua was coming, went and met him:

but Mary still sat in the house. Then Martha said to Joshua, LORD, if you had been here, my brother would not have died.

But I know, that even now, whatever you will ask of Elohim, Elohim will give it to you.

Joshua replied to her, Your brother will rise again.

Martha replied to Him, I know that he will rise again in the resurrection at the Last Day.

Joshua said to her, I am the resurrection and the Life:

he that believes in me, though he were dead, yet will he live:

And whoever lives and believes in me will not die. Do you believe this? She replied to Him, Yes LORD: I believe that you are the Messiah, the Son of Elohim that should come into the cosmos.

And when she had so said, she went her way, and called Mary her sister secretly saying, The Teacher has come, and calls for you.

As soon as she heard that, she got up quickly and came to Him.

Now Joshua had not yet come into the town, but was in that place where Martha met him.

The Jews then that were with her in the house and comforted her, when they saw Mary (that she got up quickly and went out),

followed her saying, she goes to the grave to weep there.

Then when Mary was come where Joshua was and saw him, she fell down at his feet, saying to him, LORD, if you had been here my brother would not have died.

When Joshua therefore saw her weeping, and the Jews also weeping that came with her, He groaned in the spirit and was troubled.

He asked, Where have you laid him? They said to him, LORD, come and see.

Joshua wept.

Then the Jews said, see how he befriended him!

And some of them said, could not this man, that opened the eyes of the blind, have caused that even this man should not have died?

Joshua therefore again groaning in himself came to the tomb.

It was a cave and a stone lay on it. Joshua told them, Take away the stone.

Martha, the sister of him that was dead, said to him, LORD, by this time he smells of a decaying corpse, because he has been dead four days. Joshua replied to her, Did not I say to you that if you would believe, you should see the glory of Elohim?

Then they took away the stone from the place where the dead man was laid. And Joshua lifted up his eyes and said, Father, I thank you that you have heard me.

And I knew that you hear me always: but because of the people that stand by I said it, that they may believe that you have sent me.

And when He thus had spoken, He cried with a loud voice, Lazarus come out!

And he that was dead came out, bound hand and foot with grave clothes: and his face was bound about with a napkin. Joshua said to them, Unwrap him and let him go.

Then many of the Jews that came to Mary, and had seen the things that Joshua did, believed on Him.

But some of them went their ways to the Pharisees, and told them what things Joshua had done.

Then gathered the chief priests and the Pharisees a council and said, what will we do? because this man does many miracles.

If we leave him alone, all will believe on him: and the Romans will come and take away both our city and nation.

And one of them, named Caiaphas, being the high priest that same year, said to them, you know nothing at all,

nor consider that it is expedient for us, that one man should die for the people, and that the whole nation should not perish.

And this spoke he not of himself: but being high priest that year, he prophesied that Joshua should die for that nation;

And not for that nation only, but that also he should gather together in one the children of Elohim that were scattered abroad.

Then from that day forward they took counsel together to put him to death.

Joshua therefore walked no more openly among the Jews; but went away to a region near to the uninhabited places, into a city called Ephraim, and there continued with his disciples.

And the Jews' Passover was near at hand: and many went out of the country up to Jerusalem before the Passover, to cleanse themselves.

Then sought they for Joshua, and spoke among themselves, as they stood in the Temple, what do you think, will he or will he not come to the Feast?

Now both the chief priests and the Pharisees had given a commandment, that, if anyone knew where he was, he should show them, that they might take him.

Chapter 12

Then Joshua (six days before the Passover) came to Bethany, where Lazarus was that had been dead, who He resurrected [physically] from the dead.

There they made him a supper;

and Martha served: and Lazarus was one of them that sat at the table with Him. Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Joshua, and wiped His feet with her hair:

and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, Simon's son, that should betray Him

said,

why was not this ointment sold for 300 denarius, and given to the poor?

This he said, not that he cared for the poor;

but because he was a thief, and had the bag, and carried what was put in it.

Then Joshua replied, Let her alone: against the day of my burying has she kept this.

Because the poor you always have with you; but me you do not always have. Many people of the Jews therefore knew that he was there: and they came not for Joshua' sake only, but that they might see Lazarus also, who He had resurrected [physically] from the dead.

But the chief priests consulted that they might put Lazarus to death too;

Because that by reason of him many of the Jews went away, and believed on Joshua.

On the next day many people were come to the Feast, when they heard that Joshua was coming to Jerusalem, they

took branches of palm trees, and went out to meet Him, and cried, Hosanna: Blessed is the King of Israel that comes in the Name of the LORD.

And Joshua, when He had found a young donkey, sat on it; as it is written,

Fear not, daughter of Zion: Lo, your King comes, sitting on a donkey.

These things the disciples did not understand at first: but when Joshua was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

The people therefore that were with him when he called Lazarus out of his tomb, and resurrected him from the dead, were witnesses.

For this cause the people also met him, because they heard that He had done this miracle.

The Pharisees therefore, said among themselves, you see that you do not gain anything, lo, the world did go after Him.

And there were some Greeks among them that came up to worship at the Feast Day.

The same came therefore to Philip, that was of Bethsaida of Galilee, and desired him saying, sir, we would see Joshua.

Philip comes and tells Andrew:

and again Andrew and Philip tell Joshua.

Joshua answered them saying, The hour is come, that the Son of Man should be glorified. Truly, truly, I say to you, Except a corn of wheat fall into the ground and die, it remains alone: but if it dies, it brings forth much fruit.

He that loves his psuche will lose it; and he that hates his psuche in this cosmos will keep it to Life Age-Lasting.

If anyone serves me, let him follow me; and where I am, there will also my slave be: if anyone serves me, him will my Father honor.

Now is my psuche troubled; and what will I say? Father, save me from this hour: but for this cause came I to this hour.

Father, glorify Your Name. Then there came a Voice from the cosmos saying, I have both glorified you, and will glorify you again.

The people therefore, that stood by and heard, said that it thundered: others said, an angel spoke to Him.

Joshua answered and said, This Voice came not because of me, but for your sakes.

Now is the Judgment of this cosmos: now will the Ruler of this cosmos be cast out.

And I, if I be lifted up from the earth, will draw all to me.

This he said, signifying what death He should die.

The people answered him, we have heard out of the Law that Messiah lives for the ages, so why do you say, The Son of Man must be lifted up? Who is this Son of Man?

Then Joshua replied to them, Yet a little while is the Light with you. Walk

while you have the Light, unless darkness comes upon you: for he that walks in darkness knows not where he goes. While you have the Light, believe in the Light, that you may be the children of Light. These things Joshua spoke and then left, and did hide himself from them.

But though he had done so many miracles before them, they still believed not on Him:

That the saying of Isaiah the prophet might be fulfilled, that he spoke, LORD, who has believed our report? And to whom has the arm of the LORD been revealed?

Therefore they could not believe, because Isaiah said again,

He has blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

These things said Isaiah, when he saw His glory, and spoke of Him.

Nevertheless among the chief rulers also many believed on him;

but because of the Pharisees they did not confess him, unless they should be put out of the synagogue: Because they loved the praise of men more than the praise of Elohim.

Joshua cried and said, They that believe on me, believes not on me, but on HIM that sent me.

And he that sees me sees HIM that sent me.

I am come as Light into the cosmos, that whoever believes on me should not remain in darkness.

And if anyone hears my Words and believes not, I judge them not:

for I came not to judge the cosmos, but to save the cosmos. They that reject me, and receive not my Words, has one that Judges them.

The Word that I have spoken, the same will Judge them in the Last Day. Because I have not spoken of myself; but the Father that sent me, HE gave me a commandment, what I should say, and what I should speak.

And I know that HIS commandment is Life Age-Lasting, whatever I speak therefore, even as the Father said to me, so I speak.

Chapter 13

Now before the Feast Day of the Passover, when Joshua knew that his hour was come that he should depart out of this cosmos to the Father, having loved his own that were in the world, he dearly loved them to the end.

And supper being ended, the False Accuser having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Joshua knowing that the Father had given all things into his hands, and that He was come from Elohim, and went to Elohim;

He gets up from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

Then he comes to Simon Peter: and Peter says to Him, LORD, why do you wash my feet?

Joshua answered and said to him, What I do you know not now;

but you will know later. Peter replied to him, you will never wash my feet. Joshua answered him, If I do not wash you then you have no part with me.

Simon Peter replied to Him, LORD, not my feet only, but also my hands and my head.

Joshua replied to him, They that are bathed needs not except to wash his feet, but is wholly clean, and you are clean, but not all.

Because he knew who should betray him; therefore he said, You are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said to them, Do you know what I have done to you?

You call me Teacher and LORD: and you say well, for so I am.

If I then, your LORD and Teacher, have washed your feet;

you also ought to wash one another's feet.

Because I have given you an example, that you should do as I have done to you. Truly, truly, I say to you, The slave is not greater than his master; neither He that is sent greater than HE that sent Him.

If you know these things, happy are you if you do them.

I speak not of you all: I know who I have chosen: but that the Scripture may be fulfilled, he that eats bread with me has lifted up his heel against me.

Now I tell you before it comes, that when it has come to pass, you

may believe that I am He.

Truly, truly, I say to you, he that receives whoever I send receives me; and he that receives me receives him that sent me.

When Joshua had said this, he was troubled in spirit, and testified saying, Truly, truly, I say to you, that one of you will betray me.

Then the disciples looked one on another, doubting of who he spoke.

Now there was leaning on Joshua' chest one of his disciples, whom Joshua dearly loved.

Simon Peter therefore motioned to him, that he should ask who it should be of whom he spoke.

He then lying on Joshua' chest said to him, LORD, who is it?

Joshua answered, He it is, who I will give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into him. Then Joshua said to him, What you do, do quickly.

Now no man at the table knew for what intent he spoke this to him.

Because some of them thought, because Judas had the bag, that Joshua had said to him, buy those things that we have need of towards the Feast Day; or, that he should give something to the poor.

He then having received the sop went immediately out: and it was

night.

Therefore, when he was gone out, Joshua said, Now is the Son of Man glorified, and Elohim is glorified in Him.

If Elohim is glorified in him, Elohim will also glorify him in himself, and will immediately glorify Him.

Little children, still a little while I am with you. You will seek me: and as I said to the Jews, where I go, you cannot come; so now I say to you.

A new commandment I give to you, that you dearly love one another; as I have dearly loved you, that you also Love one another.

By this will all know that you are my disciples, if you have brotherly love one to another.

Simon

Peter said to him, LORD, where do you go?

Joshua answered him, Where I go, you cannot follow me now; but you will follow me later. Peter said to him, LORD, why cannot I follow you now? I will lay down my psuche for your sake. Joshua answered him, Will you lay down your psuche for my sake? Truly, truly, I say to you, the rooster will not crow, until you have denied me three times.

Chapter 14

Let not your heart be troubled: you believe in Elohim, believe also in me.

In my Father's House are many residences: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there you may be also.

And where I go you know, and the way you know.

Thomas said to him, LORD, we know not where you go so how can we know the way?

Joshua replied to him, I am the Way, the Truth, and the Life: no one comes to the Father, but by me.

If you had known me, you should have known my Father too, and from now on you will know HIM, and have experienced HIM.

Philip said to him, LORD, show us the Father, and it be enough for us.

Joshua replied to him, Have I been so long a time with you, and still you have not known me, Philip?

He that has seen me has seen the Father, so how come you say, show us the Father? Believe you not that I am in the Father, and the Father in me? The Words that I speak to you I speak not of myself, but the Father that Lives in me, HE does the works.

Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake.

Truly, truly, I say to you, He that believes on me, the works that I do will he do also; and greater works than these will he do;

because I go to my Father. And whatever you will ask in my Name, that will I do, that the Father may be glorified in the Son.

If you will ask anything in my Name, I will do it.

If you dearly love me, observe my commandments.

And I will pray the Father, and HE will give you another Advocate, that HE may remain with you for the ages;

Even the Spirit of Truth; which the cosmos cannot receive, because it sees HIM not, neither knows HIM: but you know HIM, because HE lives with you, and will be in you.

I will not leave you orphaned, I will come to you.

Still for a little while, and the cosmos sees me no more; but you see me: that because I live, you will live also.

At that day you will know that I am in my Father, and you in me, and I in you.

He that has my commandments, and observes them, he it is that dearly loves me:

and he that dearly loves me will be dearly loved of my Father, and I will Love him, and will manifest myself to him. Judas said to him, not Iscariot, LORD, how is it that you will manifest yourself to us, and not to the cosmos?

Joshua answered and said to him, If one dearly loves me, they will observe my Words, and my Father will Love them, and we will come to them, and make our dwelling with them.

Those that love me not observe not my sayings: and the Word that you hear is not mine, but the Father's that sent me.

These things have I spoken to you, being still present with you.

But the Advocate (that is the Sacred Spirit), who the Father will send in my Name, it will teach you all things and bring all things to your remembrance, whatever I have said to you.

Peace I leave with you, my peace I give to you, not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.

You have heard how I said to you, I go away, and come again to you. If you loved me, you would rejoice, because I said, I go to the Father, because my Father is greater than I.

And now I have told you before it comes to pass, that, when it has come to pass, you might then believe.

I will not talk with you much longer, because the ruler of this cosmos comes, and has nothing in me.

But that the cosmos may know that I dearly love the Father; and as the Father gave me commandment, even so I do. Get up, let us be going.

Chapter 15

I am the True Vine, and my Father is the Vine Dresser.

Every branch in me that bears not fruit HE takes away: and every branch that bears fruit, HE cleanses it, so that it may bring forth

more fruit.

Now you are clean through the Word that I have spoken to you.

Remain in me, and I in you. As the branch cannot bear fruit of itself, except it remains on the vine; no more can you, except you remain in me.

I am the Vine, you are the branches:

he that remains in me, and I in him, the same brings forth much fruit, because without me you can do nothing. If one remains not in me, they are cast out as a branch, and are withered; and men gather them, and throw them into the fire, and they are burned.

If you remain in me, and my Words remain in you, you will ask what you will, and it will appear in history for you.

With this my Father is glorified, that you bear much fruit; so will you be my disciples.

As the Father has dearly loved me, so have I dearly loved you, continue you in my Love.

If you observe my commandments, you will remain in my Love, even as I have observed my Father's commandments, and remain in HIS Love.

These things have I spoken to you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That you dearly love one another, as I have dearly loved you.

Greater Love has no man than this, that a man lay down his psuche for his friends.

You are my friends, if you do whatever I command you.

No more do I call you slaves, because the slave knows not what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you.

You have not chosen me, but I have chosen you and established you, that you should go and bring forth fruit, and that your fruit should remain, that whatever you will ask from the Father in my Name, HE may give it to you.

These things I command you, that you dearly love one another.

If the cosmos hates you, you know that it hated me before it hated you.

If you were of the cosmos, the cosmos would love its own, but because you are not of the cosmos, but I have chosen you out of the cosmos, therefore the cosmos hates you.

Remember the Word that I said to you, The slave is not greater than their master. If they have persecuted me, they will also persecute you, if they have observed my saying, they will observe yours too.

But all these things will they do to you for my Name's sake, because they know not him that sent me.

If I had not come and spoken to them, they had not had sin, but now they have no pretext for their sin.

He that hates me hates my Father too.

If I had not done among them the works that no other one did, they would not have sin, but now have they both seen and hated both me and my Father.

But this came to pass, that the Word might be fulfilled that is written in their Law, They hated me without a cause.

But when the Advocate is come, which I will send to you from the Father, even the Spirit of Truth, that proceeds from the Father, it will witness of me:

And you also will bear witness, because you have been with me from the beginning.

Chapter 16

These things I have spoken to you so that you should not be made to stumble.

They will put you out of the synagogues, yes, the time comes, that whoever kills you will think that he does Elohim service.

And these things will they do to you, because they have not known the Father, nor me.

But these things I have told you, that when the time will come, you may remember that I told you of them. And these things I said not to you at the beginning, because I was with you.

But now I go my way to HIM that sent me, and none of you ask me, Where do you go?

But because I have said these things to you, sorrow has filled your

heart.

But I tell you the Truth; It is expedient for you that I go away, because if I go not away, the Advocate will not come to you, but if I leave, I will send it to you.

And when it appears, it will convict the cosmos of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and you see me no more;

Of judgment, because the ruler of this cosmos is Judged.

I have still many things to say to you, but you cannot bear them now.

But when it, the Spirit of Truth, is come, it will guide you into all Truth, because it will not emit of itself, but whatever it will hear, that will it emit:

and it will show you things to come. It will glorify me because it will procure from me, and will announce to you.

All things that the Father have are mine, therefore I said that it will procure from me, and will announce to you.

A little while and you will not see me: and again, a little while, and you will see me, because I go to the Father.

Then said some of his disciples among themselves, what is this that He says to us, A little while, and you will not see me, and again, a

little while and you will see me, and, “Because I go to the Father”?

They said therefore, what is this that he says, “A little while”? We cannot tell what He is saying.

Now Joshua knew that they were desirous to ask him, and said to them, Do you inquire among yourselves of what I said, A little while, and you will not see me, and again, a little while, and you will see me?

Truly, truly, I say to you, that you will weep and mourn, but the cosmos will rejoice: and you will be sorrowful, but your sorrow will be turned into joy.

A woman when she is giving birth has pain, because her hour has come, but as soon as she has delivered the child, she remembers no more the anguish, because joy that a human being is born into the world.

And you now therefore have pain, but I will see you again, and your heart will rejoice, and your joy no man takes from you.

And in that day you will ask me nothing.

Truly, truly, I say to you, whatever you will ask the Father in my Name, HE will give it to you. Until now you did ask nothing in my Name, ask, and you will receive, that your joy may be full.

These things I have spoken to you in proverbs, but the time comes when I will no more speak to you in proverbs, but I will show you plainly of the Father.

At that day you will ask in my Name, and I say not to you, that I

will question the Father for you:

Because the Father Himself dearly loves you, because you have dearly loved me, and have believed that

I came out from Elohim. I came out from the Father, and am come into the cosmos again, I leave the cosmos, and go to the Father.

His disciples said to Him, Lo, now you speak plainly, and speak not a proverb.

Now are we sure that you know all things, and need not that anyone should ask you, by this we believe that you came out from Elohim.

Joshua answered them, Do you now believe?

Look, the hour comes, yes, is now come, that you will be scattered, everyone to his own, and will leave me alone, and still I am not alone, because the Father is with me.

These things I have spoken to you, that in me you might have peace. In the cosmos you will have tribulation, but be of good cheer, I have overcome the cosmos.

Chapter 17

These words spoke Joshua, and lifted up his eyes to the cosmos and said, Father, the hour has come, glorify your Son, that your Son also may glorify you.

As you have given Him power over all flesh, that He should give Age-Lasting Life to as many as you have given Him.

And this is Life Age-Lasting, that they might know you the only true Elohim, and Joshua Messiah, whom you have sent.

I have glorified you on the earth. I have finished the work that you gave me to do.

And now, O Father, glorify you me with your own self with the glory that I had with you before the universe existed.

I have made visible your Name to the human beings that you gave to me out of the world, yours they were, and you gave them to me and they have observed your Word.

Now they have known that all things whatever you have given me are from you.

Because I have given to them the Words that you gave to me; and they have received them, and have known in reality that I came out from you, and they have believed that you did send me.

I pray for them: I pray not for the cosmos, but for them that you have given to me, because they are yours.

And all mine are yours, and yours are mine, and I am glorified in them.

And now I am no more in the cosmos, but these are in the cosmos and I come to you. Most Holy Father, guard through your own Name those who you have given to me so that they may be one, as we are.

While I was with them in the cosmos, I guarded them in your Name, those that you gave to me I have guarded, and none of them

are lost, except the son of utter destruction, that the Scripture might be fulfilled.

And now I come to you, and these things I speak in the cosmos, that they might have my joy fulfilled in themselves.

I have given them your Word, and the cosmos has hated them, because they are not of the cosmos, even as I am not of the cosmos.

I pray not that you should take them out of the cosmos, but that you should guard them from the bad.

They are not of the cosmos, even as I am not of the cosmos.

Consecrate them through your Truth: your Word is Truth.

As you have sent me into the cosmos, even so have I also sent them into the world.

And for their sakes I consecrate myself, that they also might be consecrated through the Truth.

Neither pray I for these alone, but for them also that will believe on me through their Word.

That they all may be one as you, Father, (are in me, and I in you), that they also may be one in us so that the cosmos may believe that you have sent me.

And the glory that you gave me I have given to them, that they may be one, even as we are one.

I in them, and you in me, that they may be made perfect in one, and that the cosmos may know that you have sent me, and have

dearly loved them, as you have dearly loved me.

Father, I will that they also, who you have given to me, be with me where I am, that they may behold my glory, that you have given to me, because you dearly loved me before the founding of the universe.

O righteous Father, the cosmos has not known you, but I have known you, and these have known that you have sent me.

And I have declared to them your Name, and will declare it, that the Love with which you have dearly loved me may be in them, and I in them.

Chapter 18

When Joshua had spoken these words, He went out with his disciples over to the brook Kidron, where there was a garden, into which he entered with his disciples.

And Judas also, that betrayed Him, knew the place because Joshua many times had gathered there with his disciples.

Judas then, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns, torches and weapons.

Joshua therefore, knowing all things that should come upon Him, went out and said to them, Whom do you seek?

They answered him, Joshua of Nazareth. Joshua said to them, I am He. And Judas also, that betrayed Him, stood with them.

As soon then as He had said to them, I am he, they went backward, and fell to the ground.

Then He asked them again, Who are you seeking? And they replied, Joshua of Nazareth.

Joshua answered, I have told you that I am He, if therefore you are seeking me, let these go their way.

That the saying might be fulfilled, that He spoke, of them that you gave to me I have lost none.

Then Simon Peter having a sword drew it, and struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

Then said Joshua to Peter, Put up your sword into the sheath, the cup that my Father has given me, will I not drink of it?

Then the band and the captain and officers of the Jews took Joshua, and bound him,

and led him away to Annas first; for he was father in law to Caiaphas that was the high priest that same year.

Now Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Joshua, and so did another disciple, that disciple was known to the high priest, and went in with Joshua into the courtyard of the high priest.

But Peter stood at the door outside.

Then went out that other disciple that was known to the high priest, and spoke to her that was the doorkeeper, and brought in Peter. Then said the female slave who was the doorkeeper to Peter, Are not you also one of this man's disciples? He replied, I am not.

And the slaves and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves and Peter stood with them, and warmed himself.

The high priest then asked Joshua of his disciples, and of His Doctrine.

Joshua answered him, I spoke openly to the world, I did always teach in the synagogue and in the Temple, where the Jews always gather, and in secret I have said nothing.

Why do you ask me? Ask them that heard me what I have said to them, look, they know what I said.

And when He had thus spoken, one of the officers that stood by struck Joshua with the palm of his hand saying, answer you the high priest so?

Joshua answered him, If I have spoken bad, bear witness of the bad, but if well, why do you strike me?

Now Annas had sent him bound to Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore to Him, Are you not also one of his disciples? He denied it and said, I am not.

One of the slaves of the high priest, being his kinsman whose ear

Peter cut off said, did I not see you in the garden with Him?

Peter then denied again:

and immediately the rooster crowed. Then they led Joshua from Caiaphas to the Hall of Judgment, and it was early, and they themselves went not into the Judgment Hall, unless they should be defiled, but that they might eat the Passover.

Pilate then went out to them and said, What accusation bring you against this man?

They answered and said to him, if he were not a malefactor, we would not have delivered him up to you.

Then Pilate replied to them, you take him, and judge him according to your Law. The Jews therefore said to him, it is not lawful for us to put anyone to death:

that the saying of Joshua might be fulfilled, that He spoke, signifying what death He should die.

Then Pilate entered into the Judgment Hall again, and called Joshua and said to him, are you the King of the Jews?

Joshua answered him, From yourself do you say this? Or did others say this to you about me?

Pilate answered, am I a Jew? Your own nation and the chief priests have delivered you to me, what have you done?

Joshua answered, My Kingdom is not of this world: if my Kingdom were of this world, then would my slaves fight, that I should not be delivered to the Jews: but now is my Kingdom not from here.

Pilate therefore said to him, are you a king then? Joshua answered, You say that I am a king. To this end was I born, and for this cause came I into the cosmos, that I should bear witness to the Truth.

Everyone that is of the Truth hears my Voice. Pilate replied to Him, what is Truth? And when he had said this, he went out again to the Jews, and said to them, I find in him no fault at all.

But you have a custom, that I should release to you one at the Passover, will you therefore that I release to you the King of the Jews?

Then they all cried again saying, not this man, but Barabbas. Now Barabbas was a robber.

Chapter 19

Then Pilate therefore took Joshua, and scourged Him.

And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe,

And said, Hail, King of the Jews! And they hit him with their hands.

Pilate therefore went out again, and said to them, Look, I bring Him out to you, that you may know that I find no fault in Him.

Then Joshua came out, wearing the crown of thorns, and the purple robe. And Pilate said to them, see the man!

When the chief priests therefore and officers saw Him, they cried out, saying, crucify Him! crucify Him! Pilate replied to them, you take Him, and crucify Him, because I find no fault in Him.

The Jews answered him, we have a Law, and by our Law He ought to die, because He made himself the Son of Elohim.

When Pilate therefore heard that saying, he was the more afraid;

And went again into the Judgment Hall, and said to Joshua, Who are you?

But Joshua gave him no answer. Then Pilate said to Him, you will not speak to me? Do you not know that I have power to crucify you, and have power to release you?

Joshua answered, You could have no power at all against me, except it were given to you from above, because of this, he who is delivering me up to you has greater sin.

And from that point on Pilate sought to release Him: but the Jews cried out saying, if you let this man go, you are not Caesar's friend: whoever makes himself a king speaks against Caesar.

When Pilate therefore heard that saying, he brought Joshua out, and sat down in the Judgment Seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the Passover, and about the sixth hour, and he said to the Jews, see your King!

But they cried out, away with Him!, Away with Him!, Crucify Him! Pilate replied to them, will I crucify your King?

The chief priests answered, we have no king but Caesar. Then he delivered Him therefore to them to be crucified. And they took Joshua, and led Him away.

And He bearing his stake went out into a place (called the place of a skull), that is called in the Hebrew Golgotha:

where they crucified Him, and two others with Him, one on either side of him, and Joshua in the middle.

Then Pilate wrote a title, and put it on the stake. And the writing was, Joshua OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews, because the place where Joshua was crucified was near to the city and it was written in Hebrew, Greek, and Latin.

Then the chief priests of the Jews said to Pilate, write not, The King of the Jews, but that he said, I am King of the Jews.

Pilate answered, what I have written I have written.

The soldiers therefore, when they did crucify Joshua, took his garments, and made four parts, to each soldier a part, also the coat, and the coat was seamless, from the top woven throughout.

They said therefore among themselves, let us not tear it, but cast lots for it, whose it will be, that the Scripture might be fulfilled that said, They parted my garment among them, and for my clothing they did cast lots. These things therefore the soldiers did.

Now there stood by the stake of Joshua his mother, and his mother's sister, Mary the woman of Cleophas, and Mary Magdalene.

When Joshua therefore saw his mother, and the disciple standing by, whom He dearly loved, He said to his mother, Woman, See your son!

Then he said to the disciple, See your mother! And from that hour that disciple took her to his own home.

After this, Joshua knowing that all things were now accomplished, that the Scripture might be fulfilled said, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it on a branch of hyssop, and put it to His mouth.

When Joshua therefore had received the vinegar, He said, It is finished: and He bowed His head, and breathed His last breath.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the stake on the Sabbath day, (for that Sabbath day was a High Day)

requested from Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came, and broke the legs of the first, and the other that was crucified with Him.

But when they came to Joshua [who was in the middle], and saw that He was already dead, they did not break His legs.

But one of the soldiers with a spear pierced His side, and immediately there came out blood and water.

And he that saw it affirmed as a witness and his record is true, and he knows that he speaks the Truth, so that you might believe.

Because these things were done, that the Scripture should be fulfilled, A bone of Him will not be broken.

And again another Scripture declares, They will look on Him who

they pierced.

And after this Joseph of Arimathaea, being a disciple of Joshua, but secretly for fear of the Jews, requested from Pilate that he might take away the body of Joshua: and Pilate gave him permission. He then came and took the body of Joshua.

And there came also Nicodemus, that at the first came to Joshua by night, and brought a mixture of myrrh and aloes, about 75 pounds weight.

Then they took the body of Joshua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where He was crucified there was a garden;

and in the garden a new tomb, in which no one had ever been laid. There they laid Joshua because of the Jews' preparation day, because the tomb was near at hand.

Chapter 20

The first day of the week Mary Magdalene came early, when it was still dark, to the tomb, and saw the stone taken away from the tomb.

Then she ran, and came to Simon Peter, and to the other disciple, who Joshua dearly loved, and said to them, they have taken away the LORD out of the tomb, and we do not know where they have laid Him.

Peter therefore went out, and that other disciple, and came to the tomb.

So they both ran together, and the other disciple did outrun Peter, and came first to the tomb.

And he stooping down, and looking in, saw the linen clothes lying, yet he went not in.

Then came Simon Peter following him, and went into the tomb, and saw the linen clothes lying there.

And the napkin, that was around His head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, that came first to the tomb, and he saw, and believed.

Because as yet they knew not the Scripture, that He must rise again from the dead.

Then the disciples went away again to their own home.

But Mary stood outside at the tomb weeping, and as she wept, she stooped down, and looked into the tomb.

And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Joshua had lain.

And they spoke to her, woman, why do you weep? She replied to them, because they have taken away my LORD, and I know not where they have laid Him.

And when she had said this, she turned herself back, and saw Joshua standing, but recognized not that it was Joshua.

Joshua spoke to her, Woman, why do you weep? Who are you

seeking? She, supposing him to be the gardener, replied to him, sir, and if you have carried Him from here, tell me where you have laid him, and I will take Him away.

Joshua spoke to her, Mary. She turned herself and said to Him, Prince, that is to say, Teacher.

Joshua said to her, Touch me not because I am not yet ascended to my Father, but go to my brethren, and say to them, I ascend to my Father, and your Father, and to my Elohim, and your Elohim.

Mary Magdalene came and told the disciples that she had seen the LORD, and that He had spoken these things to her.

Then the same day at sunset, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Joshua came and stood in the middle, and spoke to them, Peace be to you.

And when He had so said, He showed to them His hands and His side.

Then the disciples were exceedingly glad, when they saw the LORD. Then Joshua said to them again, Peace be to you, as my Father has sent me, even so I send you.

And when He had said this, He breathed on them, and declared to them, Lay hold of the Sacred Spirit.

If of any, you may loose the sins, they are loosed to them; if of any you may retain, they have been retained.

But Thomas, one of the twelve, called Didymus, was not with them

when Joshua came.

The other disciples therefore said to him, we have seen the LORD! But he said to them, except I will see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then Joshua came, the doors being shut and stood in the middle and said, Peace be to you.

Then He said to Thomas, Reach here your finger, and see my hands; and reach here your hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said to Him, My LORD and my Elohim.

Joshua said to him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and still have believed.

And many other signs truly did Joshua in the presence of his disciples, that are not written in this scroll.

But these are written, that you might believe that Joshua is the Messiah, the Son of Elohim, and that believing you might have Life through His Name.

Chapter 21

After these things Joshua made Himself visible again to the disciples on the Sea of Tiberias, and he did manifest himself this way.

There were together

Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said to them, I am going fishing. They replied to him, we also will go with you. They went out, and entered into a ship immediately, and that night they caught nothing.

Now when sunrise came, Joshua stood on the shore, but the disciples did not know that it was Joshua.

Then Joshua said to them, Children, have you any food? They answered Him, no.

And He replied to them, Cast the net on the right side of the ship, and you will find. They cast it therefore, and now they were not able to draw it because of the multitude of fish.

Therefore that disciple whom Joshua dearly loved said to Peter, it is the LORD. Now when Simon Peter heard that it was the LORD, he put on his fisher's coat over him, (because he was naked,) and then cast himself into the sea.

And the other disciples came in a small boat, (because they were not far from land, but as it were about 300 feet,) dragging the net with fish.

As soon then as they were come to land, they saw a fire of coals there, and fish laid on it, and bread.

Joshua said to them, Bring of the fish that you have now caught.

Simon Peter went up, and drew the net to land, full of large catch of

fish (numbering 153)

, and even though there were so many, still was the net not broken. Joshua said to them, Come and have breakfast. And none of the disciples did ask Him, who are you? Knowing that it was the LORD.

Joshua then came and took the bread and gave to them, and the fish too.

This is now the third time that Joshua showed Himself to his disciples, after He was resurrected from the dead.

So when they had eaten breakfast, Joshua spoke to Simon Peter, Simon, son of Jonas, Do you love me more than these? He replied to Him, Yes, LORD; you know that I dearly love you.

He replied to him, Feed my lambs. He spoke to him again a second time, Simon, son of Jonas, do you love me? He replied to Him, Yes, LORD; you know that I dearly love you.

He replied to him, Feed my sheep. He spoke to him the third time, Simon, son of Jonas, do you love me? Peter was grieved because He said to him the third time, do you love me? And he replied to Him, LORD, you know all things, you know that I dearly love you.

Joshua repeated to him again, Feed my sheep. Truly, truly, I say to you, When you were young, you girded yourself, and walked wherever you would, but when you will be old, you will stretch out your hands, and another will gird you, and carry you where you would not.

This He spoke, signifying by what death He should glorify Elohim. And when He had spoken this, He said to him, Follow me.

Then Peter, turning around, saw the disciple whom Joshua dearly loved following, that also leaned on his chest at supper and said, LORD, who is he that betrays you?

Peter seeing him said to Joshua, LORD, and what will this man do?

Joshua replied to him, If I will that he stays until I come, what is that to you? You follow me.

Then went this saying abroad among the brethren that that disciple should not die, yet Joshua did not say to him, he will not die, but only, if I will that he stays until I come, what is that to you?

This is the disciple that is a witness of these things, and wrote these things, and we know that his testimony is true.

And there are also many other things (as much as Joshua did), which, if they may be written one by one, not even the world itself I think would have a place for the scrolls written.

Acts

Chapter 1

The first account I have composed, O Theophilus, of all that Joshua began both to produce and teach,

until the day that he was taken up, after that he through the Sacred Spirit had given orders to the Apostles whom he had Elected.

He also showed himself alive after undergoing his suffering by many certain evidences, being seen of them 40 days and teaching of the things concerning the Kingdom of Elohim:

And being assembled together with them, ordered them that they should not depart from Jerusalem, but wait for the promise of the Father (YHWH) that you have heard me speak about.

For John certainly baptized with water; but you will be baptized with the Sacred Spirit not many days from now.

When they were come together they asked of him saying, LORD, will you at this time restore again the Kingdom to Israel?

And he replied to them, It is not for you to know the times or the seasons, that the Father (YHWH) has put in His own power.

But you will receive power, after that the Sacred Spirit has come upon you: and you will be witnesses to me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost parts of the earth.

And when he had spoken these things, while they looked on, he was

taken up; and a cloud-mass received him out of their sight.

And while they looked towards the sky as he went up, lo, two males stood by them in brilliant clothing;

That also said, you men of Galilee, why stand you gazing up into the sky? This same Joshua, that is taken up from you into the cosmos, will so come in like manner as you have seen Him go into the cosmos.

Then they returned to Jerusalem from the Mount called Olivet, that is from Jerusalem a Sabbath day's journey.

And when they were come in, they went up into an upper room, where stood both Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James (the son) of Alphaeus, Simon Zelotes, and Judas (the brother) of James.

These all continued with one accord in prayer and entreating Elohim, with the women, and Mary the mother of Joshua, and with his brethren.

And in those days Peter stood up in the middle of the disciples and said, (the number of names together were about a 120,)

Men and brethren, this Scripture must needs have been fulfilled, that the Sacred Spirit by the mouth of David spoke before concerning Judas that was guide to them that seized Joshua.

For he was numbered with us and had obtained part of this administration.

Now this man purchased a field with the wages of injustice; and

passing headlong, he burst in the middle, and all his intestines gushed out.

And it was known to all the dwellers at Jerusalem; as that field that is called in their proper tongue, Aceldama, that is to say, The field of blood.

For it is written in the scroll of Psalms, Let his habitation be desolate, and let no one dwell in there: and his office let another take.

Therefore of these men that have associated with us all the time that the LORD Joshua went in and out among us,

beginning from the baptism of John, to that same day that he was taken up from us, one must appear in history to be a witness with us of his resurrection.

And they caused two to stand, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed and said, You LORD, that know the hearts of all men, show which of these two you have Elected,

that he may take part in this administration and Apostleship, from which Judas, by departing, might go to his proper place.

And they gave out their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Chapter 2

And when the Day of Pentecost (the 50th day) was fully come, they

were all with one accord in one place.

And suddenly there came a sound from the skies as of a rushing violent wind, and it filled all the house where they were sitting.

And there appeared to them divided tongues as it were of fire, and it sat upon each of them.

And they were all filled with the Sacred Spirit, and began to speak in other languages, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under the cosmos.

And the rumor of this having come, the crowds came together and were confounded, because they were each one hearing them speaking in his proper dialect.

And they were all amazed and wondered saying one to another, look, are not all these that speak Galilaeans?

And how do we hear everyone in his own native language of his birth?

Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Judaea, Cappadocia, in Pontus, and Asia,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya around Cyrene, and foreigners of Rome, Jews and proselytes,

Cretes and Arabians, we are hearing them speak in our language the wonderful works of Elohim.

And they were all amazed and were in doubt, saying one to

another, what does this mean? Others mocked saying, these men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice and said to them, you men of Judaea, and all you that dwell at Jerusalem, be this known to you, and listen to my words:

For these are not drunken as you are supposing, seeing it is but the third hour of the day.

But this is what was spoken by the prophet Joel;

And it will come to pass in the Last Days says Elohim, I will pour out of my Spirit upon all flesh:

and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams:

And on my men slaves and on my female slaves I will pour out in those days of my Spirit; and they will prophesy:

And I will show portents in the cosmos above and signs in the earth beneath; blood and fire, and vapor of smoke:

The sun will be turned into darkness, and the moon into blood, BEFORE the elder and manifest Day of the LORD appears:

And it will come to pass that whoever will call on the Name of the LORD will be rescued.

You men of Israel, hear these words; Joshua of Nazareth, a man approved of Elohim among you by power, miracles and signs that Elohim did by Him among you, as you yourselves also know:

Him, being delivered by the determinate purpose and pre-arrangement of Elohim, you have taken and by lawless means have fastened and lifted up from the ground and killed:

Whom Elohim has raised up, having loosed the intolerable anguish of death: because it was not possible that he should be held by its power.

For David speaks concerning him, I foresaw the LORD always before me, for he is on my right hand, that I should not be shaken:

Therefore did my heart rejoice, and my tongue was glad; moreover my flesh also will be pegged in expectation of good:

Because you will not abandon my Psuche to the mansion of the dead, neither will you commit your Sinless One to be visited with corruption.

You have made known to me the ways of Life; you will make me full of joy with your countenance.

Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.

Therefore being a prophet, and knowing that Elohim had promised with an oath to him, that from the progeny of his loins, through the flesh, he would raise up Messiah to sit on his throne;

he seeing this before spoke of the resurrection of Messiah, that his Psuche was not left in the mansion of the dead, neither his flesh did experience corruption.

This Joshua has Elohim raised up, of which we are all witnesses.

Therefore being by the right hand of Elohim exalted, and having received from the Father the promise of the Sacred Spirit, he has poured out this that you now see and hear.

For David is not raised up into the cosmos: but he said himself, The LORD said to my LORD, Sit yourself on my right hand,

until I make your enemies your footstool.

Therefore let all the House of Israel know assuredly that Elohim has made that same Joshua, whom you have crucified (staked), both LORD and Messiah.

Now when they heard this, they were pricked in their heart and replied to Peter and to the rest of the Apostles, men and brethren, what will we do?

Then Peter said to them, Change one's mind now and be baptized every one of you in the Name of Joshua Messiah for the pardoning of sins, and you will receive the gift of the Sacred Spirit.

For the promise is to you and to your children, and to all that are afar off, even as many as the LORD our Elohim will call.

And with many other words did he testify and exhort saying, save yourselves from this crooked generation.

Then they that gladly received his Word were baptized: and the same day there were added to them about 3000 people.

And they continued to adhere to the Apostles' Doctrine and association, and in breaking of bread, and in prayers.

And fear came upon every person: and many miracles and signs were done by the Apostles.

And all that believed were together, and held all things common;

And sold their possessions and property, and divided them collectively as everyone had need.

And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their food with gladness and simplicity of heart,

praising Elohim and having favor with all the people. And the LORD added to the Ekklesia daily those that should be saved.

Chapter 3

Now Peter and John went up together into the Temple at the hour of prayer, during the ninth hour.

And a certain man being lame from his mother's womb was carried, who they laid daily at the gate of the Temple that is called Beautiful, to ask donations from them that entered into the Temple;

who seeing Peter and John about to go into the Temple asked for a donation.

And Peter, fixing his eyes on him with John replied, look towards us.

And he attended to observe them, expecting to receive something from them.

Then Peter said, silver and gold I do not have; but what I have I

give to you: In the Name of Joshua Messiah of Nazareth rise up and walk.

And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood and walked, and entered with them into the Temple, walking and leaping, and praising Elohim.

And all the people saw him walking and praising Elohim:

And they knew that it was he that sat for donations at Gate Beautiful of the Temple: and they were filled with wonder and amazement at what had happened to him.

And as the lame man that was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly astonished.

And when Peter saw it, he answered to the people, you men of Israel, why do you wonder at this? or why do you look so affixed on us, as though by our own ability or reverence we had made this man to walk?

The Elohim of Abraham, Isaac, and Jacob, the Elohim of our forefathers, has glorified his Son Joshua; who you put to death and denied him in the presence of Pilate, when he was resolved to let him go.

But you denied the Holy One and the Righteous, and asked a murderer to be pardoned to you;

And killed the Prince of Life, whom Elohim has resurrected from

the dead; of which we are witnesses.

And his Name through faith in his Name has made this man strong, who you see and know: yes, the faith that is by Him has given him this perfect health in the presence of you all.

And now brethren, I have known that through ignorance you did it, as also your chiefs.

But those things that Elohim before had showed by the mouth of all his prophets, that Messiah should suffer, he has so fulfilled.

Change your minds therefore and be converted, that your sins may be erased, so that the Times of Refreshing shall come from the presence of the LORD;

And He will send Joshua Messiah that before was heralded to you:

Which the cosmos must take in until the times (of the True Theocracy of the Collective), that Elohim has spoken by the mouth of all his Holy Prophets since the ages began.

For Moses truly said to the fathers, A Prophet will the LORD your Elohim cause to appear from among your brethren, resembling myself; Him you will hear in all things whatever He will say to you.

And it will come to pass, that everyone that will not hear that Prophet, will be destroyed from among the people.

Yes, and all the prophets from Samuel and those that follow after, as many as have spoken, have indeed foretold of these days.

You are the children of the prophets, and of the Covenant-Pledge that Elohim made with our forefathers, saying to Abraham, And in

your seed will all the ancestries of the earth be blessed.

To you first Elohim, having raised up his Son Joshua, sent him to bless you, in turning away every one of you from his depravities.

Chapter 4

And as they spoke to the people, the priests, and the captain of the Temple, and the Sadducees came upon them, being offended that they taught the people and declared through Joshua the resurrection from the dead.

And they seized them and put them in prison until the next day:

for it was now nightfall.

But many of them that heard the Word believed; and the number of those men were about 5000.

And it came to pass on the next day that their rulers, and elders, and scribes,

and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

And when they had set them in the center, they asked, by what power or by what Name, have you done this?

Then Peter, filled with the Sacred Spirit replied to them, you rulers of the people, and elders of Israel,

if we today are investigated of the good deed done to this infirm man, by what means he has been healed.

Be it known to all of you and to all the people of Israel, that by the Name of Joshua Messiah of Nazareth, who you crucified (staked), who Elohim resurrected from the dead, even by Him does this man stand here before you restored to health!

This is the small stone [Urim-Thummim] that was despised utterly of you rebuilders, that has appeared in history as the Messiah (Head) of the Secret Place (internal corner).

Neither is there salvation in any other: for there is no other Name under the cosmos given among men, in which we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and uneducated men, they wondered;

and they then recognized that they had been with Joshua.

And observing the man that was healed standing with them, they could not say anything against it. But when they had commanded them to go away out of the council, they conferred among themselves

saying, what will we do to these men? Because now indeed a notable miracle has been done by them and is manifest to all them that live in Jerusalem; and we cannot deny it.

But that it spreads no further among the people, let us menace and threaten them that they speak no longer to anyone in this Name.

And they called them and commanded them not to speak at all nor teach in the Name of Joshua.

But Peter and John answered and said to them, whether it be right

in the sight of Elohim to attend to you more than to Elohim, you be the judge.

For we cannot but speak the things that we have seen and heard.

So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people:

for all glorified Elohim for what was done. Because the man was over 40 years old, on which this miracle of healing was performed.

And being let go, they went to their own friends, and reported all that the chief priests and elders had said to them.

And when they heard that, they lifted up their voice to Elohim with one accord and said, LORD, you are Elohim, that has made the cosmos, earth, and the sea, and all that is in them:

Who by the mouth of your slave David has said, Why did the crowds rage, and the people imagine devoid things?

The kings of the earth stood up, and the rulers were gathered together against the LORD and against his Messiah.

For gather

ed together of a truth against your Holy infant Joshua, whom you did anoint, were both Herod and Pontius Pilate, with nations and peoples of Israel, For to do whatever your hand and your counsel determined before to be done.

And now, LORD, regard their threats: and grant to your slaves that with all boldness they may speak your Word,

by stretching out your hand to heal; and that signs and wonders may be done by the Name of your Holy infant Joshua.

And when they had prayed, the place was shaken where they were assembled together;

and they were all filled with the Sacred Spirit and they spoke the Word of Elohim with boldness. And the crowds of them that believed were of one heart and of one life: neither said anyone of them that any of the things that he possessed was his own; but they had all things collectively.

And with great power gave the Apostles witness of the resurrection of the LORD Joshua: and great Grace was upon them all.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

and laid them down at the Apostles' feet: and distribution was made to everyone according to each one's need.

And Joses, who by the Apostles was surnamed Barnabas, (that is, being interpreted, the son of consolation,)

a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the Apostles' feet.

Chapter 5

But a certain man named Ananias, with Sapphira his woman, sold a property and set apart a portion of the value, his woman also having knowledge of it, and brought a certain portion and laid it at

the Apostles' feet.

But Peter said, Ananias, why has Satan filled your heart to lie to the Sacred Spirit and to keep back part of the value of the land?

While it remained, was it not your own?

And after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied to men, but to Elohim.

And Ananias hearing these words fell down and expired: and great terror came on all them that heard these things.

And the young men got up, wrapped him up and carried him out and buried him.

And about three hours later, when his woman, not knowing what was done, came in.

Then Peter answered her, tell me whether you sold the land for so much? And she said, yes, for so much.

Then Peter said to her, how is it that you have agreed together to test the Spirit of the LORD?

Look, the feet of them that have buried your husband are at the door, and will carry you out. Then she fell down immediately at his feet, and yielded up her life: and the young men came in and found her dead, and carried her out and buried her by her husband.

And great terror came upon all the ekklesia, and upon as many as heard these things.

And by the hands of the Apostles were many signs and miracles performed among the people;

(and they were all with one accord in Solomon's Porch)

. And none of the people dared to associate with them:

but the people magnified them. And more believers were added to the LORD, crowds both of men and women.

So that they brought out the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There also came a crowd out of the neighboring cities into Jerusalem, bringing the sick, and them that were molested with unclean spirits: and they were healed everyone.

Then the high priest appeared and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation

and laid their hands on the Apostles, and put them in the common prison.

But the Angel of the LORD by night opened the prison doors, and brought them out and said,

Go, stand and speak in the Temple to the people all the Words of this Life.

And when they heard that, they entered into the Temple early in the morning and taught. But the high priest came, and they that were with him and called the council together, and all the senate of

the children of Israel, and sent to the prison to have them brought out.

But when the officers came and found them not in the prison, they returned and reported word

saying, the prison truly found we shut with all safety, and the guards standing outside before the doors: but when we had opened it, we found no man inside.

Now when the high priest and the captain of the Temple and the chief priests heard these things, they were perplexed as to what came of this.

Then came one and told them saying, look, the men who you put in prison are standing in the Temple and teaching the people.

Then the captain went with the officers, and brought them back without violence because they feared the people, unless they should have been stoned.

And when they had brought them, they set them before the council: and the high priest asked them

saying, did we not charge and order you that you should not teach in this Name? And look, you have filled Jerusalem with your Doctrine, and intend to bring this man's blood upon us.

Then Peter and the other Apostles answered and said, We of necessity need to obey Elohim rather than men.

The Elohim of our forefathers resurrected Joshua, who you killed and hanged on a tree.

Him has Elohim exalted with his right hand to be a Prince and a Savior, to give a change of mind to Israel and pardoning of sins.

And we are his witnesses of these things; and so is also the Sacred Spirit, whom Elohim has given to them that obey him.

When they heard that, they were vexed to the heart and took counsel to kill them.

Then there stood up one in the council, a Pharisee named Gamaliel, a doctor of the Law, who had a reputation among all the people, and commanded to put the Apostles out for a little while;

and said to them, you men of Israel, think carefully to yourselves what you intend doing to these men.

Because before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about 4000, joined themselves: who was killed; and all, as many as obeyed him were scattered, and brought to nothing.

After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after himself: he also perished; and all, even as many as obeyed him were dispersed.

And now I say to you, refrain from these men and let them alone: because if this counsel or this work be of men, it will come to nothing also:

But if it is of Elohim you cannot overthrow it; unless perhaps you are found to fight against Elohim.

And to him they agreed: and when they had called the Apostles,

and beaten them, they commanded that they should not speak in the Name of Joshua, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer contempt for his Name.

And daily in the Temple and in every house, they did not ceased to teach and publish the Good News of Joshua Messiah.

Chapter 6

And in those days, when the number of the disciples increased, there arose a secret debate among the Grecians against the Hebrews, because their widows were overlooked in the daily administration.

Then the twelve, calling near the association of the disciples said to them, it is not fitting that we should leave the Word of Elohim to serve tables.

Therefore brethren, pick out from among yourselves seven men of honest report, full of the Sacred Spirit and wisdom, who we may appoint over this business.

But we will give ourselves continually to prayer, and to the administration of the Word.

And the saying pleased the association:

and they chose Stephen, a man full of faith and of the Sacred Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Who they set before the Apostles: and when they had prayed, they laid their hands on them.

And the Word of Elohim increased;

and the number of the disciples grew greatly in Jerusalem, and a large company of priests also submitted to the Faith. And Stephen, full of belief and power, did great miracles and signs among the people.

Then there arose certain ones from the synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

And they were not able to resist the Wisdom and the Spirit by which he spoke.

Then they instigated men that said, we have heard him speak blasphemous words against Moses, and against Elohim.

And they stirred up the people and the elders, and the scribes, and came upon him, and caught him and brought him to the council.

And set up false witnesses that said, this man ceases not to speak blasphemous words against this Sacred Place, and the Law:

For we have heard him saying that this Joshua of Nazareth will destroy this place, and will transform the customs that Moses delivered to us.

And all that were seated in the council, had their eyes fixed on him and saw his face as it were the face of an angel.

Chapter 7

Then the high priest said, are these things so?

And he replied, Men, brethren and fathers, consider this;

The Elohim of glory appeared to our forefather Abraham when he was in Mesopotamia, before he lived in Charran, and said to him, Get yourself out of your country and from your relations, and come into the land that I will show you.

Then he came out of the land of the Chaldaeans and lived in Charran: and from there after his dad died, Elohim removed him into this land where you now reside.

And he gave him no inheritance in it, no, not so much as to set his feet on: still he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

And Elohim thus spoke that his seed would live in a foreign land; and that they would be brought into bondage, enslaved with oppression for 400 years.

And the nation who they will be in bondage to I will judge said Elohim: and after that will they come out, and serve me in this place.

And he gave him the Covenant of Circumcision:

and so Abraham gendered Isaac, and circumcised him the eighth day; and Isaac gendered Jacob; and Jacob gendered the twelve patriarchs. And the patriarchs, moved by anger, sold Joseph into Egypt: but Elohim was with him,

And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him Governor over Egypt and all his house.

Now there came a famine over all the land of Egypt and Canaan, and great affliction:

and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

And at the second time Joseph was recognized by his brethren;

and Joseph's family was made known to Pharaoh. Then Joseph sent and called his father Jacob to him, and all his family, 75 in all.

So Jacob went down into Egypt and died, he and our fathers.

And was carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money from the sons of Emmor (the father) of Sychem.

But when the time of the promise drew near that Elohim had adjured to Abraham, the people grew and multiplied in Egypt, until another king arose that knew not Joseph.

The same dealt craftily with our race, and oppressed our forefathers so that they cast out their young infants, to the end that they might not live.

In which time Moses was born and was exceedingly fair, and nourished up in his father's house for three months:

And when he was cast out, Pharaoh's daughter took him up and nourished him for her own son.

And Moses was educated in all the knowledge of the Egyptians, and was mighty in words and in business.

And when he was a full 40 years old, it came into his heart to visit his brethren the children of Israel.

And seeing one of them suffer wrong, he defended him and avenged him that was oppressed, and killed the Egyptian:

and he was supposing his brethren to understand that Elohim through his hand would give salvation;

but they did not understand.

And the next day he showed himself to them as they fought, and he tried to reconcile them declaring, sirs, you are brothers; why do you wrong one another?

But he that did his neighbor wrong thrust him away saying, who made you a ruler and a judge over us?

Will you kill me as you did that Egyptian yesterday?

Then Moses fled after hearing that, and was a foreigner in the land of Midian, where he gendered two sons.

And when 40 years had expired, there appeared to him in the uninhabited region of Mount Sinai an Angel of the LORD in a flame of fire in a bush.

When Moses saw it, he wondered at the sight: and as he drew near to observe it, the Voice of the LORD came to him

saying, I am the Elohim of your fathers, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob.

Then Moses trembled, and did not look. Then the Angel of the

LORD spoke to him, Take off your shoes from your feet: for the place where you stand is Sacred Ground.

I have, indeed seen, the affliction of my people that are in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send you into Egypt.

This Moses whom they refused saying, who made you a ruler and a judge? This same one did Elohim send to be a ruler and a deliverer by the hand of the Angel that appeared to him in the bush.

He brought them out, after that he had showed miracles and signs in the land of Egypt and in the Red Sea, and in the uninhabited places 40 years.

This is that Moses that said to the children of Israel, A Prophet will the LORD your Elohim raise up to you from your brethren, like myself; him will you hear.

This is he, that was in the ekklesia in the uninhabited place with the Angel that spoke to him at Mount Sinai, and with our fathers:

who received the lively Divine Oracle [Urim-Thummim] to give to us:

Of which our forefathers would not obey, but thrust him from them, and in their hearts turned back again to Egypt saying to Aaron, make us elohim to go before us: but as for this Moses that brought us out of the land of Egypt, we do not know what is become of him.

And they made a calf in those days and offered sacrifice to the idol, and rejoiced in the works of their own hands.

Then Elohim turned, and gave them up to worship the stars of the cosmos;

as it is written in the scroll of the prophets, O House of Israel, you have offered to me slain beasts and sacrifices by the space of 40 years in the uninhabited places?

Yes, you took up the tabernacle of Molech, and the star of your elohim Remphan, figures that you made to worship them: and I will carry you away beyond Babylon. Our forefathers had the Tabernacle of Testimony in the uninhabited places, as he had appointed, speaking to Moses, that he should construct it according to the pattern that he had seen.

Which also

our foref

athers having in successi

on received, did bring in with Joshua, into the possession of the nations whom Elohim did drive out from the presence of our forefathers, until the days of David, who found favor before Elohim, and desired to observe a Temple for the Elohim of Jacob.

But Solomon built him the Temple.

Nevertheless the Most High does not reside in Temples made with hands;

as affirms the prophet, The cosmos is my throne and the earth is my footstool: what house will you build for Me? says the LORD: or what is the place of my rest? Has not my own hands made all these

things? You stiff-necked and uncircumcised in heart and ears, you always do resist the Sacred Spirit: as your forefathers did, so you do.

Which of the prophets have your forefathers not persecuted?

And have killed them that prophesied of the coming of the Righteous One;

of which you have now been the betrayers and murderers of:

Who have received the Law by the disposition of angels, and have not guarded it.

When they heard these things, they were cut to the heart and they gnashed on him with their teeth.

But he, being full of the Sacred Spirit, fixed his eyes on the cosmos and saw the glory of Elohim and Joshua standing on the right hand of Elohim, and said, lo, I see the cosmos opened, and the Son of Man standing on the right hand of Elohim.

Then they cried out with a loud voice and stopped their ears, and ran upon him with one passion, And cast him out of the city and stoned him:

and the witnesses laid down their clothes at a young man's feet whose name was Saul.

And while they stoned Stephen, he called upon Elohim saying, LORD Joshua, receive my breath. And he kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this, he died.

Chapter 8

And Saul was consenting to his death.

And at that time there was a great persecution against the ekklesia that was at Jerusalem;

and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles.

And devout men carried Stephen to his burial and made great lamentation over him.

As for Saul, he made ruin of the ekklesia, entering into every house and dragging men and women and committing them to prison.

Therefore they that were scattered abroad went out everywhere proclaiming the Good News of the Word.

Then Philip went down to the city of Samaria and heralded Messiah to them.

And the people with one accord gave heed to those things that Philip spoke, hearing and seeing the miracles that he did. For unclean spirits, crying with loud voices, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Simon, who formerly in the same city practiced magical arts, and amazed the people of Samaria saying that he was some great one:

Of which they all gave attention, from the least to the greatest

saying, this man is the great power of Elohim.

And to him they were devoted, because for a long time he had astonished them with magical arts.

But when they believed Philip heralding the things concerning the Kingdom of Elohim, and the Name of Joshua Messiah they were baptized, both men and women.

Then Simon himself also believed:

and when he was baptized he continued with Philip, and was amazed when beholding the miracles and signs that were done.

Now when the Apostles that were at Jerusalem heard that Samaria had received the Word of Elohim, they sent to them Peter and John:

who, when they were come down, prayed for them that they might receive the Sacred Spirit:

(for as yet it was not rushed upon any of them:

only they were baptized in the Name of the Lord Joshua)

. Then they laid their hands on them and they received the Sacred Spirit.

And when S

imon saw that through the laying on of the Apostles' hands the Sacred Spirit was given, he offered them money saying, give me also this power that on whoever I lay hands he may receive the Sacred Spirit.

But Peter replied to him, your money perish with you, because you have thought that the gift of Elohim may be purchased with money.

You have neither part nor lot in this matter:

for your heart is not right in the presence of Elohim.

Change your mind therefore of this your depravity, and pray to Elohim, if perhaps the thoughts of your heart may depart from you. For I perceive that you are in the bile of bitterness, and in the bond of unrighteousness. Then answered Simon and said, pray you to the LORD for me that none of these things that you have spoken come upon me.

And they, when they had testified and articulated the Word of the LORD, returned to Jerusalem

and heralded the Good News in many villages of the Samaritans.

And the Angel of the LORD spoke to Philip saying, Get up and go towards the south to the road that goes down from Jerusalem to Gaza, which is desert.

And he got up and went:

and lo, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to do homage, was returning and sitting in his chariot reading Isaiah the prophet.

Then the Spirit said to Philip, Go near and join yourself to this chariot.

And Philip ran over to him and heard him read the prophet Isaiah

and said, do you understand what you read?

And he replied, how can I, except someone should guide me?

And he desired Philip that he would come up and sit with him.

The place of the Scripture that he read was this, He was led as a sheep to the slaughter and like a lamb dumb before his Shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who will declare his generation? For his Life is taken from the earth.

And the eunuch answered Philip and said, I ask you, who does this prophet speak of? Of himself, or of some other man?

Then Philip opened his mouth and began at the same Scripture, and announced to him the Good News of Joshua. And as they went on their way, they came to a certain water:

and the eunuch said, see, here is water; what does stop me to be baptized? And Philip replied, if you believe with all your heart, you may.

And he answered and said, I believe that Joshua Messiah is the Son of Elohim. And he commanded the chariot to stand still:

Chapter 9

and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the LORD seized upon Philip, so that the eunuch saw him again no

more: and he went on his way rejoicing. But Philip was found at Azotus:

and passing through he brought the Good News in all the cities until he came to Caesarea.

And Saul, still breathing out threats and murder against the disciples of the LORD, went to the high priest and requested of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them in chains to Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined around him a light from the cosmos. And he fell to the earth and heard a Voice saying to him, Saul, Saul, why do you persecute me? And he replied, who are you, Lord? And the LORD replied, I am Joshua whom you persecute.

And he trembling and astonished replied, LORD, what would you have me to do?

And the LORD replied to him, Get up and go into the city, and it will be told you what you must do.

And the men that journeyed with him stood speechless, hearing a Voice, but seeing no man.

And Saul got up from the ground;

and when his eyes were opened he saw no man: but they led him by the hand and brought him to Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias; and to him declared

the LORD in a vision, Ananias. And he replied, see, I am here LORD.

And the LORD said to him, Get up and go into the street that is called Straight, and inquire in the house of Judas for one called Saul of Tarsus:

because he prays, and has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, LORD, I have heard from many of this man, how much bad he has done to your saints at Jerusalem:

And here he has authority from the chief priests to bind all that call on your Name.

But the LORD replied to him, Go your way:

for he is an Elected vessel to me, to bear my Name before the Gentiles, and kings, and the children of Israel. Because I will show him how many things are required of him for my Name to suffer.

And Ananias went his way and entered into the house;

and putting his hands on him said, brother Saul, the LORD, even Joshua that appeared to you in the road as you came, has sent me that you might receive your sight and be filled with the Sacred Spirit.

And immediately there fell from his eyes as it had been scales:

and he received sight instantly, and arose and was baptized. And when he had received food, he was strengthened. Then was Saul a number of days with the disciples that were at Damascus. And

immediately he heralded Messiah in the synagogues, that He is the Son of Elohim.

But all that heard him were amazed and said;

is not this he that destroyed them that called on this Name in Jerusalem, and came here for that intent so that he might bring them in chains to the chief priests?

But Saul increased the more in strength and confounded the Jews that lived at Damascus, proving that this is the very Messiah.

And when many days were fulfilled, the Jews took counsel together to kill him.

But their plotting became known to Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, and did not believe that he was a disciple.

But Barnabas took him and brought him to the Apostles, and declared to them how he had seen the LORD in the road and that he had spoken to him, and how he had spoken boldly at Damascus in the Name of Joshua.

And he was with them coming in and going out at Jerusalem.

And he spoke boldly in the Name of the LORD Joshua, and disputed against the Grecians:

but they went about to kill him.

Which when the brethren knew, they brought him down to Caesarea, and sent him out to Tarsus.

Then the ekklesia had rest throughout all Judaea and Galilee and Samaria, and were edified;

and walking in the fear of the LORD, and in the comfort of the Sacred Spirit were multiplied.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints that lived at Lydda.

And there he found a certain man named Aeneas, that had been bedridden eight years, and was sick of the palsy (paralytic). And Peter said to him, Aeneas, Joshua Messiah makes you whole: arise, and make your bed. And he got up immediately. And all that lived at Lydda and Saron saw him, and turned to the LORD.

Now there was at Joppa a certain disciple named Tabitha, that by interpretation is called Dorcas:

this woman was full of good works and charity work that she did.

And it came to pass in those days, that she was sick and died: who when they had washed, they laid her in an upper room. And Lydda being near to Joppa, the disciples having heard that Peter is in that region, sent two men to him, calling on him not to delay to come through to them.

Then Peter got up and went with them. When he had come, they brought him into the upper room: and all the widows stood by him weeping, and showing the coats and garments that Dorcas made, while she was with them.

But Peter put them all out and kneeled down and prayed;

and turning himself to the body said, Tabitha, arise.

And she opened her eyes:

and when she saw Peter, she sat up.

Chapter 10

And he gave her his hand and lifted her up, and when he had called the saints and widows, presented her alive.

And it was known throughout all Joppa; and many believed in the LORD.

And it came to pass that he remained there many days in Joppa with one Simon a tanner. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man and one that venerated Elohim with all his house that gave large donations to the people, and prayed to Elohim always. He saw in a vision evidently about the ninth hour of the day an angel of Elohim coming in to him and saying to him, Cornelius.

And when he looked on him, he was afraid and said, what is it master?

And he replied to him, your prayers and your donations are come up for a memorial before Elohim.

And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodges with one Simon a tanner, whose house is by the seaside: he will tell you what it behooves you to do.

And when the angel that spoke to Cornelius had left, he called two of his household slaves, and a devout soldier of them that waited on him attentively.

And when he had declared all these things to them, he sent them to Joppa.

Then on the next day as they went on their journey and approached the city, Peter went up to the housetop to pray about the sixth hour:

And he became very hungry, and would have eaten:

but while they prepared [the food], he fell into a trance, and saw the cosmos opened, and a certain vessel descending to him, as it had been a great sheet knit at its four corners, and let down to the earth:

In which were all types of four-footed animals of the earth, and wild beasts, and creeping things, and flying creatures of the sky.

And there came a Voice to him, Rise, Peter;

slaughter, and eat.

But Peter replied, not so LORD;

for I have never eaten anything that is common or unclean. And the Voice spoke to him again a second time, What Elohim has cleansed, that you will not call unclean. This was done three times: and the vessel was received up again into the cosmos.

Now while

Peter was

perplexed in himself wha

t this vision that he had seen should mean, lo, the men that were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, And called and asked whether Simon, that was surnamed Peter, was lodged there.

While Peter thought on the vision, the Spirit said to him, Look, three men seek you. Get up therefore, and get yourself down and go with them, doubting nothing: for I have sent them. Then Peter went down to the men that were sent to him from Cornelius; and said, look, I am he who you seek: what is the reason for you to come?

And they said, Cornelius the centurion, a righteous man, and one that venerates Elohim, and of good report among all the nation of the Jews, was warned from Elohim by a Holy angel to send for you into his house, and to hear Words from you.

Then he called them in and lodged them.

And on the next day Peter went away with them and certain brethren from Joppa accompanied him.

And the next day after they entered into Caesarea.

And Cornelius waited for them and had called together his kinsmen and close friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet and did homage to him. But Peter took him up saying, stand up; I myself also am a man. And as he talked with him, he went in and found many that were come together.

And he said to them, you know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation;

but Elohim has showed me that I should not call anyone common or unclean. Therefore I came to you without contradiction, as soon as I was sent for: I ask therefore for what intent you have sent for me?

And Cornelius replied, four days ago I was fasting until this hour;

and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, And said, Cornelius, your prayer is heard and your donations are a remembrance in the sight of Elohim.

Send therefore to Joppa and call here Simon, whose surname is Peter;

he is lodged in the house of one Simon a tanner by the seaside:

who, when he comes, will speak to you.

At once therefore, I sent for you; you also did do well, having come;

now therefore we are all before Elohim present to hear all things that have been commanded you by Elohim.

Then Peter opened his mouth and said, of a Truth I perceive that Elohim is no discriminator of persons: But in every nation he that venerates him and works righteousness, is accepted with him. The Word that Elohim sent to the children of Israel, publishing peace by Joshua Messiah: (He is LORD of all:) That Word, I say you know, that was spread throughout all Judaea and began from Galilee, after

the baptism that John heralded;

How Elohim anointed Joshua of Nazareth with the Sacred Spirit and with power:

who went about doing good, and healing all that were oppressed of the Devil;

for Elohim was with him.

And we are witnesses of all things that he did both in the land of the Jews, and in Jerusalem;

who they killed and hanged on a tree: Him Elohim raised up the third day, and showed him openly;

Not to all the people, but to witnesses chosen before of Elohim, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us to herald to the people, and to testify that its he that was appointed of Elohim to be the Judge of life and death. To him give all the Prophets witness, that through his Name whoever believes in him will receive pardoning of sins. While Peter still spoke these words, the Sacred Spirit fell on all them that heard the Word.

And they of the circumcision that believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Sacred Spirit.

For they heard them speak with dialects and magnify Elohim.

Then answered Peter, can anyone forbid water that these should not

be baptized, that have received the Sacred Spirit as well as we?

And he commanded them to be baptized in the Name of the LORD.

Chapter 11

Then they requested for him to stay a number of days.

And the Apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of Elohim.

And when Peter arrived in Jerusalem, they that were of the circumcision contended with him saying, you went in to men uncircumcised and did eat with them.

But Peter rehearsed the matter from the beginning, and expounded it by order to them saying,

I was in the city of Joppa praying:

and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from the cosmos by four corners;

and it came to me:

Upon which when I had fixed my eyes, I considered and saw four-footed animals of the earth, wild beasts, creeping things and flying creatures of the sky.

And I heard a Voice saying to me, Arise, Peter;

kill and eat.

But I replied, not so LORD; for nothing common or unclean has at any time entered into my mouth.

But the Voice answered me again from the cosmos, What Elohim has cleansed, that you will not call unclean. And this was done three times: and all were drawn up again into the cosmos. And see, immediately there were three men already come to the house where I was, sent from Caesarea to me. And the Spirit told me to go with them, not discriminating. Moreover these six brethren accompanied me, and we entered into the man's house:

And he showed us how he had seen an angel in his house that stood and said to him, send men to Joppa and call for Simon, whose surname is Peter;

who will tell you the Words, whereby you and all your house will be saved.

And as I began to speak, the Sacred Spirit rushed on them, as on us at the beginning.

Then remembered I the Word of the LORD how that he said, John indeed baptized with water;

but you will be baptized with the Sacred Spirit.

If then Elohim gave them the same gift as he did to us, who believed on the LORD Joshua Messiah;

what was I that I could withstand Elohim?

And they, having heard these things, were silent, and were glorifying Elohim, saying, `Then, indeed, also to the nations did Elohim give the reformation to life.

' Those indeed therefore, having been scattered abroad from the

tribulation that came after Stephen, went through to Phenice, Cyprus, and Antioch, speaking the Word to none except to Jews only;

And some of them were men of Cyprus and Cyrene, that when they were come to Antioch, spoke to the Grecians, heralding the LORD Joshua.

And the hand of the LORD was with them: and a great number believed and turned to the LORD.

Then reports of these things came to the ears of the ekklesia that was in Jerusalem:

and they sent out Barnabas, that he should go as far as Antioch. Who when he came, and had seen the Grace of Elohim, was glad and exhorted them all that with purpose of heart they should hold fast to the LORD. Because he was a good man and full of the Sacred Spirit and of Faith: and many people were added to the LORD. Then Barnabas left to Tarsus to seek for Saul:

And when he had found him he brought him to Antioch.

And it came to pass that a whole year they assembled themselves with the Ekklesia, and taught many people. And the disciples were called Christians first in Antioch. And in these days prophets came from Jerusalem to Antioch.

And there stood up one of them named Agabus, and signified by the Spirit that there should be a famine throughout all the world:

that came to pass in the days of Claudius Caesar.

Then the disciples, everyone according to their ability was determined to send relief to the brethren that lived in Judaea:

Chapter 12

that also they did and sent it to the elders by the hands of Barnabas and Saul.

Now about that time Herod the king stretched out his hands to oppress some in the Ekklesia.

And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the Days of Unleavened Bread).

And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to guard him;

intending after Passover [Herod's Easter] to bring him out to the people.

Peter then was guarded in prison:

but prayer was made earnestly by the ekklesia to Elohim for him. But when Herod would have brought him out, that same night Peter was sleeping between two soldiers, bound with two chains: and the guards before the door guarded the prison. And lo, the Angel of the Lord came upon him, and a light shined in the prison: and he tapped Peter on the side and got him up saying, Get up quickly. And his chains fell off from his hands.

And the Angel said to him, Belt yourself up and tie on your sandals. And so he did.

And he replied to him, Throw your cloak around yourself and follow me. And he went out and followed him; and knew not that it was real that was done by the Angel; but thought he was seeing a vision.

When they were past the first and the second guard they came to the iron gate that leads to the city; that opened to them of his own accord: and they went out and passed on through one street; and immediately the Angel departed from him.

And when Peter was come to himself, he said, now I know of a certainty that the LORD has sent his Angel, and has delivered me out of the hand of Herod, and from all the expectations of the Jewish people.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark;

where many were gathered together praying.

And as Peter knocked at the door of the gate, a young girl came to listen named Rhoda.

And when she recognized Peter's voice, she did not open the door because of such joy, but ran in and told how Peter stood outside the door.

And they replied to her, are you crazy. But she confidently affirmed that it was true. Then they said, It is his Angel. But Peter continued knocking: and when they had opened the door and saw him, they were astonished.

But he, beckoning to them with his hand to hold their peace,

declared to them how the LORD had brought him out of the prison.

And he said, go show these things to James and to the brethren. And he left and went to another place. Now as soon as it was day, there was no small commotion among the soldiers, what had become of Peter.

And when Herod had demanded him but did not find him, he investigated the guards and commanded that they should be put to death. And he went down from Judaea to Caesarea, and stayed there.

And Herod was greatly displeased with them of Tyre and Sidon:

but they came with one mind to him, and having made Blastus the king's chamberlain their friend, desired peace;

because their country was supported by the king's country.

And upon a set day Herod, arrayed in royal apparel sat on his throne, and made public address to them.

And the people gave a shout saying, It is the voice of Elohim, and not of a man.

And immediately the Angel of the Lord struck him with a deadly disease, because he gave not Elohim the glory: and he was eaten of worms and expired. But the Word of Elohim grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their service, and took with them John, whose surname was Mark.

Chapter 13

Now there were in the ekklesia that was at Antioch certain prophets and teachers;

as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, that had been brought up with Herod the tetrarch, and Saul.

As they administered to the LORD and fasted, the Sacred Spirit said, Separate for me Barnabas and Saul for the work that I have called them to do.

And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent out by the Sacred Spirit, left for Seleucia; and from there they sailed to Cyprus.

And when they were at Salamis, they heralded the Word of Elohim in the synagogues of the Jews:

and they also had John helping them.

And when they had gone through the isle to Paphos, they found one who was a sorcerer, false prophet, and a Jew whose name was Barjesus:

That was with the deputy of the country, Sergius Paulus, a learned man; who called for Barnabas and Saul, and desired to hear the Word of Elohim. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the Faith. Then Saul, (who also is called Paul,) filled with the Sacred Spirit, set his eyes on him

and said, O full of all craft and cunning, you son of the Devil, you enemy of all righteousness, will you not cease perverting the right ways of the LORD?

And now look, the hand of the LORD is upon you and you will be blind, not seeing the sun for a season.

And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the Doctrine of the LORD.

Now when Paul and his company set sail from Paphos, they came to Perga in Pamphylia: and John left them returning to Jerusalem.

But when they left from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

And after the reading of the Law and the Prophets the rulers of the synagogue sent to them saying, you men and brethren, if you have any word of exhortation for the people, go ahead and speak.

Then Paul stood up and signaling with his hand said, men of Israel, and you that venerate Elohim, give audience.

The Elohim of this people of Israel chose our forefathers, and exalted the people when they lived as foreigners in the land of Egypt, and with an exalted arm he lead them out by Himself.

And about a period of 40 years he did endure their manners in the uninhabited place, and when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

And after that he gave to them judges for 450 years, until Samuel the prophet.

And afterward they desired a king:

and Elohim gave to them Saul the son of Kish, a man of the tribe of Benjamin for 40 years.

And when he had removed him from office, he raised up to them David to be their king;

who himself also gave testimony and said, I have found David the son of Jesse, a man after my own heart, that will render all my will.

Of this man's family has Elohim according to his promise raised to Israel a Savior, Joshua: When John had first heralded before his coming the baptism of changing one's mind for all the people of Israel.

And as John fulfilled his course he said, who do you think I am? I am not he. But look, there comes one after me whose shoes of his feet I am not worthy to untie.

Men and brethren, children of the stock of Abraham, and whoever among you venerates Elohim, to you is the Word of this salvation sent.

For they that live in Jerusalem, and their rulers, because they knew him not, nor still the Voices of the Prophets that are read every Sabbath day, they have fulfilled those prophecies in condemning him.

And though they found no cause of death in him, still they desired

of Pilate that he should be killed.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb.

But Elohim resurrected him from the dead:

And he was seen many days of them that came up with him from Galilee to Jerusalem, who are his witnesses to the people.

And we declare to you Good News of how those promises appeared in history regarding the forefathers,

Elohim has fulfilled the same to us their children, in that He has resurrected Joshua; as it is also written in the second Psalm, You are my Son, this day have I fathered you.

And as concerning that he raised him up from the dead, now no more to return to corruption, he spoke in this manner, I will give you the trusted Sacred Things of David.

Therefore he also says in another Psalm, You will not suffer your Holy One to see corruption.

For David, after he had served his own generation by the will of Elohim, died, and was laid to his fathers and saw corruption:

But he who Elohim resurrected, saw no corruption.

Be it known to you therefore, men and brethren, that through this man is declared to you the pardoning of sins:

And by him all that believe are rendered righteous from all things, from what you could not be rendered righteous by the Torah of

Moses.

Beware therefore, unless what comes upon you is that spoken of in the Prophets;

See, you despisers and wonder, and perish, because I work a work in your days, a work you would not believe, though anyone may declare it to you.

And when the Jews were gone out of the synagogue, the Gentiles summoned that these Words might be spoken to them on the next Sabbath.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas:

who, speaking to them, persuaded them to continue in the Grace of Elohim. And the next Sabbath day came almost the whole city together to hear the Word of Elohim.

But when the Jews saw the crowds they were filled with envy, and spoke against those things that were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas spoke boldly and said, It was necessary that the Word of Elohim should first have been spoken to you: but seeing you put it from you, and separate yourselves from Age-Lasting Life, lo, we turn to the Gentiles.

For so has the LORD commanded us saying, I have set you to be a Light of the Gentiles, that you should be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad and glorified the Word of the LORD:

and as many as were appointed to Age-Lasting Life believed. And the Word of the LORD was carried throughout all the region.

But the Jews stirred up the devout and honorable women, and the chief men of the city, and excited persecution against Paul and Barnabas, and expelled them out of their region.

But they shook off the dust of their feet against them, and came to Iconium.

And the disciples were filled with joy and with the Sacred Spirit.

Chapter 14

And it came to pass in Iconium, that they went both together into the synagogue of the Jews and so spoke, that a large crowd both of the Jews and also of the Greeks believed.

But the unbelieving Jews stirred up the Gentiles, and made their minds embittered against the brethren. Therefore they stayed there a

long time speaking boldly in the LORD, that gave testimony to the Word of his Grace, and granted signs and miracles to be done by their hands.

But the crowds of the city were divided:

and part held with the Jews, and part with the Apostles.

Then there was a plot conceived by both the Gentiles and the Jews

with their rulers, to treat them shamefully and to stone them.

They became aware of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the neighboring regions. And there they were proclaiming Good News.

And there sat a certain man at Lystra, disabled in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak:

who fixed his eyes on him and perceiving that he had Faith to be healed, said with a loud voice, stand upright on your feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the elohim are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, that was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.

But when the Apostles, Barnabas and Paul heard of it, they tore their clothes, and ran in among the people crying out.

And saying, sirs, why are you doing these things?

We are also men of like passions with you and bring the Good News to you that you should turn from these useless things to the living Elohim that made the cosmos, earth and the sea, and all things that

are in it: Who in times past allowed all nations to walk in their own ways.

Nevertheless he left not himself without a witness, in that he did good and gave us rain from the skies in their fruitful seasons, filling our hearts with food and gladness.

And with these words they barely restrained the people, that they had not done sacrifice to them.

And there came out some Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul they dragged him out of the city, supposing he was dead.

But, as the disciples stood around him, he rose up and came into the city: and the next day he left with Barnabas to Derbe.

And when they had brought the Good News to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, establishing the lives of the disciples and exhorting them to continue in the Faith, and that we must through much tribulation enter into the Kingdom of Elohim.

And when they had appointed by vote elders in every ekklesia, and had prayed with fasting, they set them before the LORD on whom they believed.

And after they had passed throughout Pisidia, they came to Pamphylia.

And when they had spoken the Word in Perga, they went down into Attalia.

And from there did sail to Antioch, where they had been given by the Grace of Elohim for the work that they fulfilled.

And when they were come and had gathered the ekklesia together, they rehearsed all that Elohim had done with them, and how he had opened the door of Faith to the Gentiles.

And there they spent a long time with the disciples.

And some men that came down from Judaea taught the brethren and said, except you are circumcised after the custom of Moses, you cannot be saved.

Chapter 15

When therefore Paul and Barnabas had no little argument and discussion with them, they determined that Paul and Barnabas, and some of the others should go up to Jerusalem to the Apostles and elders about this question.

And being brought on their way by the ekklesia, they passed through Phenice and Samaria, declaring the conversion of the Gentiles:

and they caused great joy to all the brethren.

And when they were come to Jerusalem they were received of the ekklesia, and of the Apostles and elders, and they declared all things that Elohim had done with them.

But there rose up some of the sect of the Pharisees that believed saying that it was needful to circumcise them, and to command them to observe the Torah of Moses.

And the Apostles and elders came together to consider this matter.

And when there had been much disputing, Peter rose up and said to them, men and brethren, you know that a good while ago Elohim made the choice among us that the Gentiles by my mouth should hear the Word of the Good News, and believe.

And Elohim that knows the hearts, gave them witness, giving them the Sacred Spirit, even as he did to us;

And put no difference between us and them, cleansing their hearts by Faith.

Now therefore why test you Elohim, to put a yoke upon the neck of the disciples, that neither our fathers nor we were able to bear?

But we believe that through the Grace of the LORD Joshua Messiah we will be saved, even as they.

Then all the crowd kept silent and gave audience to Barnabas and Paul, declaring what signs and miracles Elohim had produced among the Gentiles by them.

And after they had finished speaking, James answered saying, Men and brethren, listen to me:

Simeon has declared how Elohim at the first did visit the Gentiles, to take out from them a people for his Name.

And to this agrees the Words of the Prophets; as it is written,

After this I will return, and will build again the Tabernacle of David, that is fallen down;

and I will build again the ruins of it, and I will set it up:

That those left remaining of men might seek after the LORD, and all the Gentiles, upon whom my Name is called declares the LORD, who does all these things.

Known to Elohim are all his works from the beginning of the ages. Therefore my decree is that we do not trouble from among the Gentiles those who are turned to Elohim:

But that we write to them, that they abstain from pollution of idols, and from illicit sexual intercourse (pornography), and the strangled thing; and the blood.

For Moses from former generations in every city has those heralding him; in the synagogues every Sabbath being read.

Then pleased it the Apostles and elders, with the whole ekklesia, to send chosen men from their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

And they wrote letters by them after this style;

The Apostles and elders and brethren send greeting to the brethren that are of the Gentiles in Antioch and Syria and Cilicia: From which as we have heard, that some that went out from us have troubled you with words, subverting your lives saying you must be circumcised and observe the Law: to who we gave no such commandment:

It seemed good to us, being assembled with one mind, to send chosen men to you with our esteemed Barnabas and Paul,

Men that have hazarded their lives for the Name of our LORD Joshua Messiah.

We have sent therefore Judas and Silas, who will also tell you the same things by their own mouth.

Because it seemed good to the Sacred Spirit, and to us, to lay on you no greater burden than these necessary things;

That you abstain from flesh offered to idols and from blood, and from things strangled, and from illicit sexual intercourse (pornography): from which if you guard yourselves you will do well. Be strong and prosper.

So when they were dismissed, they came to Antioch:

and when they had gathered the crowd together, they delivered the letter:

That when they had read it, they rejoiced because of the exhortation.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

And after they had stayed there some time, they were dismissed in peace from the brethren to the Apostles.

Moreover it pleased Silas to remain there for a while.

Paul also

and Barnabas spent time in Antioch, teaching and publishing the Good News of the Word of the LORD with many others also.

And after a number of days, Paul said to Barnabas, let us go again and visit our brethren in every city where we have published the Word of the LORD and see how they are doing. And Barnabas was determined to take with them John, whose surname was Mark. And Paul was not thinking it good to take him with them who withdrew from them from Pamphylia, and did not go with them to the work.

And the irritation was so sharp between them that they separated from one another:

and so Barnabas took Mark and sailed to Cyprus;

And Paul chose Silas, and departed, being recommended by the brethren to the Grace of Elohim.

Chapter 16

And he went through Syria and Cilicia, establishing the ekklesia.

Then he came to Derbe and Lystra:

and look, a certain disciple was there, named Timotheus, the son of a woman that was a Jewess, and believed; but his father was a Greek: which were affirmed by the brethren that were at Lystra and Iconium. Him resolved Paul to go out with him; and took and circumcised him because of the Jews that were in those quarters: for they all knew that his father was a Greek.

And as they went through the cities they delivered them the decrees to observe, that were ordained by the Apostles and elders that were at Jerusalem.

And so were the ekklesias established in the Faith, and increased in

number daily.

Now when t

hey had go

ne throughout Phrygia and the regions of Galatia, and were forbidden by the Sacred Spirit to speak the Word in Asia, having gone towards Mysia, they were trying to go on towards Bithynia, and the Spirit did not let them. And they passing by Mysia came down to Troas.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and summoned him saying, come over into Macedonia and help us.

And after he had seen the vision, immediately we endeavored to go to Macedonia concluding that the LORD had called us for to publish the Good News to them.

Then launching from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

And from there to Philippi, that is the chief city of that part of Macedonia, and a colony: and we were in that city spending a number of days.

And on the Sabbath we went out of the city by a riverside, where praying was the custom; and we sat down and spoke to the women that assembled there.

And a certain woman named Lydia, a seller of purple fabric from the city of Thyatira that worshiped Elohim, heard us: whose heart

the LORD opened that she attended to the things that were spoken by Paul.

And when she was baptized and her household, she addressed us saying, if you have judged me to be faithful to the LORD, come into my house and stay here. And she compelled us.

And it came to pass as we went to prayer, some young girl possessed with a spirit of divination met us that afforded her masters much money from divination:

The same followed after Paul and us and cried saying, these men are the slaves of the most high Elohim that declare to us the road of salvation.

And this she did for many days. But Paul, being grieved, turned and said to the spirit, I command you in the Name of Joshua Messiah to come out of her. And he came out the same hour.

And when h

er masters saw that

the hope of their money was gone, they caught Paul and Silas, and dragged them into the marketplace to the rulers, And brought them to the magistrates saying, these men being Jews, agitate and trouble our city, And teach customs that are not lawful for us to receive, neither to observe being Romans.

And the crowds rose up together against them: and the magistrates tore off their clothes and commanded them to be beaten.

And when they had laid many lashes upon them, they cast them

into prison charging the jailer to guard them safely.

Who when having received such a command, thrust them into the inner prison and secured their feet safely in the stocks.

And at midnight Paul and Silas prayed, and sang praises to Elohim: and the prisoners listened to them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened and everyone's bonds were loosened.

And the keeper of the prison got up from his sleep, and seeing the prison doors open he drew out his sword, and would have killed himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice saying, do yourself no harm:

for we are all here.

Then he called for a light and rushed in, and came trembling and fell down before Paul and Silas, and brought them out and said, sirs, what must I do to be saved?

And they said, Believe on the LORD Joshua Messiah and you will be saved, and your house.

And they spoke to him the Word of the LORD, and to all that were in his house.

And he took them the same hour of the night and washed their lashes; and was baptized, he and all his immediately.

And when he had brought them into his house, he set food before

them and rejoiced, believing in Elohim with all his house.

And when it was day, the magistrates sent the officers saying, let those men go.

And the guard of the prison told these words to Paul, the magistrates have sent to let you go: now therefore leave and go in peace.

But Paul replied to them, they have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out secretly? But let them come themselves and lead us out.

And the officers told these words to the magistrates: and they feared, when they heard that they were Romans.

And they came and begged with them, and brought them out, and requested them to leave the city.

And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Chapter 17

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where a synagogue of the Jews was:

And Paul as his custom was, went in to them, and for three Sabbath days reasoned with them out of the Scriptures,

Opening and teaching, that it was necessary for Messiah to have

suffered and risen again from the dead; and that this Joshua, who I announce to you is Messiah.

And some of them believed and aligned with Paul and Silas; and of the devout Greeks a large crowd, and of the chief women not a little number.

But the Jews that believed not, moved with envy, took to them some lewd fellows of the baser sort, and gathered a crowd and set all the city into confusion, and came upon the house of Jason and tried to bring them out to the people.

And when they did not find them, they dragged Jason and some of the brethren to the rulers of the city crying, these that have turned the world upside down are come here also.

Who Jason has received, and these carry on in opposition to the decrees of Caesar saying that there is another king, this one Joshua.

And they troubled the people and the rulers of the city, when they heard these things.

And when they had taken bail of Jason and the others, they let them go.

And the brethren immediately sent away Paul and Silas by night to Berea: who coming there went to the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Therefore many of them believed; also of honorable women that

were Greeks, and of men, not a little number.

But when the Jews of Thessalonica had knowledge that the Word of Elohim was announced by Paul at Berea, they came there also and stirred up the people.

And then immediately the brethren sent Paul away to go by the sea: but Silas and Timotheus remained there still.

And they who escorted Paul brought him to Athens: and then went away with orders from him to Silas and Timothy to come to him immediately.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city completely given over to idolatry.

Therefore he debated in the synagogue with the Jews and with the devout people, and in the market daily with them that met with him.

Then some philosophers of the Epicureans, and of the Stoics encountered him. And some said, what will this parasite say? Teaching some, he seems to be presenting an announcement of foreign elohim: because he brings the Good News to them of Joshua and the resurrection.

And they took him and brought him to Areopagus saying, may we know what this New Doctrine is that you are speaking of?

For you bring certain foreign things to our ears: we would like to know now what these things mean. (

For all the Athenians and the foreigners that were there spent their

time in nothing else, but either to tell, or to hear some new thing).

Then Paul stood in the middle of Mars' Hill and said, you men of Athens, I perceive that in all things you are too superstitious.

For as I passed by, and looked at your devotions, I found an altar with this inscription, TO THE UNKNOWN ELOHIM. Who you therefore ignorantly worship, him I declare to you.

Elohim that fashioned the cosmos and all things in it, seeing that he is LORD of the cosmos and earth that dwells not in Temples made with hands;

Neither is worshiped with men's hands, as though he needed anything, seeing he gives to all, life and breath, and all things;

And has made of one blood the whole human race of people to live on all the surface of the land, and has marked out appointed times at the Appointed Place, and the boundaries of their habitation;

to seek the LORD, if perhaps they did get knowledge of him and find, though indeed he is not far from each one of us.

Because in him we live and move, and have our being;

as some also of your own poets have spoken, for we are also his offspring. Being then as we are the offspring of Elohim, we should not think that the Deities resembles gold, silver, or stone, engraved by trade

and the thinking of men. And the times of this ignorance Elohim overlooked; but now commands all men everywhere to have a change of mind:

Because he has appointed a day, where he will separate the world in righteousness by that man whom he has determined; where he has given assurance to all human beings, in that HE has raised Him from the dead.

And when they heard of the resurrection from the dead, some mocked:

but others said, we will hear you again of this matter.

So Paul left from among them.

Chapter 18

Moreover some men fastened themselves to him and believed: among which was Dionysius the Areopagite, and a woman named Damaris, and others with them. After these things Paul left from Athens and came to Corinth;

and found a Jew named Aquila, born in Pontus, who very recently had come from Italy, with his woman Priscilla; (because that Claudius had commanded all Jews to depart from Rome) and came to them.

And because he was of the same trade, he stayed with them and worked:

for by trade they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus had come from Macedonia, Paul was pressed in the Spirit and testified to the Jews that Joshua was Messiah.

And when they opposed him and blasphemed, he shook his clothing and declared to them, your blood is upon your own heads; I am clean: from this point on I will go to the Gentiles.

And he left from there and entered into a man's house named Justus, one that worshiped Elohim, whose house was next to the synagogue.

And Crispus, the chief ruler of the synagogue believed on the LORD with all his house;

and many of the Corinthians hearing believed also and were baptized. Then the LORD spoke to Paul in the night by a vision, Be not afraid but speak, and do not be silent:

For I am with you, and no one will set on you to hurt you: for I have many people in this city.

And he continued there a year and six months, teaching the Word of Elohim among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one mind against Paul, and brought him to the judgment seat

saying, this fellow persuades men to worship Elohim contrary to the Law.

And when Paul was now about to open his mouth, Gallio said to the Jews, if it were a matter of wrongdoing or some crime, O you Jews, then there would be a reason for a hearing:

But if it is a question of words and names, and of your Law, look

yourselves to it; for I will not judge such matters.

And he drove them from the judgment seat.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue and beat him before the judgment seat. But Gallio was not concerned about any of these things.

And Paul after this stayed there still many days, and then took his leave of the brethren and sailed from there into Syria, and with him Priscilla and Aquila; having shaved his head in Cenchrea: for he had a vow.

And he came to Ephesus, and left them there: but he himself entered into the synagogue and reasoned with the Jews.

When they desired him to spend longer time with them, he did not consent;

But bid them farewell saying, I must by all means observe this festival that is established in Jerusalem:

but I will return to you again if Elohim wills. And he sailed from Ephesus. And when he had landed at Caesarea and went up, after greeting the ekklesia he went down to Antioch.

And after he had spent some time there he left and went over all the regions of Galatia and Phrygia successively, strengthening all the disciples.

And a Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

This man was instructed in the way of the LORD; and being fervent

in the spirit he spoke and taught diligently the things of the LORD, knowing only the baptism of John.

And he began to speak boldly in the synagogue: who when Aquila and Priscilla had listened, they took him to themselves and expounded to him the way of Elohim more perfectly.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him:

who when he was come helped them much that had believed through Grace: Because he forcibly contested with the Jews in public places, showing by the Scriptures that Joshua was Messiah.

Chapter 19

And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding some disciples

he said to them, have you received the Sacred Spirit since you believed? And they said to him, we have not so much as heard whether there is any Sacred Spirit.

And he replied to them, into what then were you baptized?

And they replied, into John's baptism.

Then Paul said, John of a Truth baptized with the baptism of changing one's mind, saying to the people that they should believe on him that would come after him, that is, on Messiah Joshua. When they heard this, they were baptized in the Name of the LORD Joshua.

And when Paul had laid his hands on them, the Sacred Spirit came on them;

and they spoke with dialects and prophesied. And there were about twelve men.

And he went into the synagogue and spoke boldly for a period of three months, disputing and persuading the things concerning the Kingdom of Elohim.

But when some were hardened and believed not, but spoke evil of that way before the crowds, he left from them and separated the disciples, disputing daily in the School of one Tyrannus.

And this continued for a period of two years; so that all they that lived in Asia heard the Word of the LORD Joshua, both Jews and Greeks.

And Elohim produced special miracles by the hands of Paul:

So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then some of the traveling Jews, exorcists, took upon themselves to call upon them that had evil spirits the Name of the LORD Joshua saying, we adjure you by Joshua who Paul preaches.

And there were seven sons of one Sceva, a Jew, and chief of the priests, that did so.

And the evil spirit answered and said, Joshua I know, and Paul I know; but who are you?

And the man on whom the evil spirit resided, leaped on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also living at Ephesus; and fear fell on all of them, and the Name of the LORD Joshua was magnified.

And many that believed came and confessed, and told of their bad works.

Many of them also that practiced magical arts brought their books together, and burned them before all:

and they counted the price of them, and found it to be 50,000 pieces of silver. So the Word of Elohim took root and prevailed.

After these things were ended, Paul purposed in the spirit (when he had passed through Macedonia and Achaia) to go to Jerusalem saying, after I have been there, I must also see Rome.

So he sent into Macedonia two of them that attended to him, Timotheus and Erastus;

but he himself stayed in Asia for a season. About this fixed time there appeared in history no small stir about that way.

For a certain man named Demetrius, a silversmith, that made silver shrines for Diana, brought no small business to the craftsmen;

Who he called together with the workmen of the same occupation and said, sirs, you know that by this craft we have our wealth.

Moreover you see and hear, that not alone at Ephesus, but almost

throughout all Asia, this Paul has persuaded and turned away many people saying that they are not elohim, that are made with hands:

So that not only this craft of ours is in danger of coming to nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships.

And when they heard these sayings, they were full of anger and cried out saying, great is Diana of the Ephesians.

And the whole city was filled with rioting:

and having caught Gaius and Aristarchus, men from Macedonia, Paul's companions in travel, they rushed with one mob-mentality into the theater.

And when Paul would have entered among the people, the disciples did not permit him. And a certain one, a chief of Asia that were his friends, sent to him, requesting him seriously not to put himself in danger by going into the theater.

Some therefore cried one thing and some another: for the crowd was in an uproar, and the greater part of them did not know for what reason they were come together.

And they drew Alexander out of the crowd, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense to the people.

But when they knew that he was a Jew, all with one voice for about the period of two hours cried out, great is Diana of the Ephesians.

And when the t

own clerk had appeased the people he said, you men of Ephesus, what man is there that does not know how that this city of the Ephesians is a worshipper of the great goddess Diana, and of the image that fell down from Zeus?

Seeing then that these things cannot be spoken against, you should quiet down and to do nothing rashly.

For you have brought these men here that are neither guilty of sacrilege, nor yet blasphemers of your goddess.

Therefore if Demetrius, and the craftsmen that are with him, have a matter against anyone, the law is open and there are deputies:

let them place charges against one another.

But if you inquire anything concerning other matters, it will be determined in a lawful gathering.

Chapter 20

Or we are also in peril of being accused of insurrection in regard to this day, there being no occasion by which we will be able to give an account of this rioting.

And when he had finished speaking, he dismissed the crowd.

And after the rioting had stopped, Paul called to him the disciples and greeted them, and then left for Macedonia. And when he had gone through those parts and had given them much exhortation, he came into Greece and stayed there three months. But when the

Jews plotted against him, as he was about to sail into Syria, he purposed to return through Macedonia.

And there accompanied him into Asia Sopater of Berea;

and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These people went on ahead and waited for us at Troas.

And we sailed away from Philippi after the Days of Unleavened Bread and came to them at Troas in five days, where we remained for seven days.

Then on the only one Sabbath of the week, when the disciples came together to break bread, Paul preached to them, ready to leave the next day but continued his speaking until midnight.

And there were many lamps in the upper room where they were gathered together.

And there sat in a window a young man named Eutychus, having fallen into a deep sleep:

and as Paul was long preaching, he fell down sleeping, falling down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

When he therefore was arisen again and had broken bread, and eaten, and talked a long while, even until sunrise, then he departed.

And they brought up the lad alive

and were comforted in no ordinary measure.

Then we advanced by ship and sailed to Assos, there intending to take in Paul: for so he had arranged, intending himself to go on foot. And when he met with us at Assos, we took him in and came to Mitylene.

And we sailed from there and came the next day near Chios;

and the next day we arrived at Samos, and stayed at Trogyllium;

and the next day we came to Miletus.

Because Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hurried, if it were possible for him to be at Jerusalem for the Day of Pentecost. And from Miletus he sent to Ephesus and called the elders of the ekklesia. Then when they were come to him, he said to them, you know from the first day in which I came to Asia, how that with you I have abided for all seasons.

Serving the LORD with all humility of mind, and with many tears and trials that befell me from the plotting of the Jews:

And how I kept back nothing that was profitable to you, but have showed you and have taught you publicly, and from house to house,

testifying both to the Jews and also to the Greeks, a change of mind towards Elohim, and Faith towards our LORD Joshua Messiah.

And now look, I go bound in the spirit to Jerusalem, not knowing the things that will befall me there:

Except that the Sacred Spirit witnesses in every city, saying that

bonds and afflictions await me.

But none of these things move me, neither do I count my psuche dear to myself, so that I might finish my course with joy, and the ministry that I have received of the LORD Joshua, to testify the Good News of the Grace of Elohim.

And now, look, I know that all of you, among whom I have gone preaching the Kingdom of Elohim will see my face no more.

Therefore I take you to record this day, that I am pure from the blood of all men.

For I have not hesitated to declare to you all the counsel of Elohim.

Take heed therefore to yourselves and to all the flock, over which the Sacred Spirit has made you guardians, to feed the Ekklesia of Elohim that he has purchased with his own blood.

Because I know this, that after my departure violent wolves will enter in among you, not sparing the flock.

Also from among yourselves will men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember that for a period of three years I ceased not to warn everyone night and day of this with tears.

And now brethren, I commend you to Elohim and to the Word of his Grace that is able to build you up, and to give you an inheritance among all them that are consecrated.

I have lusted after no man's silver, gold, or apparel.

Yes, you yourselves know that these hands have rendered service to my own necessities, and to them that were with me.

I have showed you all things, how that by so laboring you should support the weak, and to remember the Words of the LORD Joshua, how he said, It is more blessed to give than to receive.

And when he had spoken this, he kneeled down and prayed with them all.

And they all wept awhile and hugged Paul and kissed him,

sorrowing most of all for the words that he spoke, that they would see his face no more. And they accompanied him to the ship.

Chapter 21

And it came to pass that after sailing, having left them, running a straight course, we came to Coos, and the next day to Rhodes, and then to Patara.

And finding a ship sailing over to Phenicia, we boarded it and set out.

Now when we had sighted Cyprus, passing to the south of it we sailed into Syria, and landed at Tyre: for there the ship was to unload her cargo.

And finding disciples, we remained there a week: who spoke to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had completed that week, we left and went our way; and they all brought us on our way, with women and children, until

we left the city: and we kneeled down on the shore and prayed.

And when we had said our good-byes, we boarded the ship and they returned home again.

And when we had finished our voyage from Tyre, we came to Ptolemais and greeted the brethren, and stayed with them one day.

And the next day we that were of Paul's company left and came to Caesarea: and we entered into the house of Philip (one heralding the Good News), that was one of the seven; and stayed with him.

And the same man had four daughters, virgins that did prophesy.

And as we stayed there many days, then there came down from Judaea a certain prophet named Agabus.

And when he was come to us, he took Paul's girdle, and bound his own hands and feet and said, Thus declared the Sacred Spirit, so will the Jews at Jerusalem bind the man that owns this girdle, and will deliver him into the hands of the Gentiles.

And when we heard these things, we called upon him, both we and those of that place, not to go up to Jerusalem.

Then Paul answered, what do you mean by weeping and to break my heart?

For I am ready not to be bound only, but also to die at Jerusalem for the Name of the LORD Joshua. And he not being persuaded, we were silent, saying, The will of the Lord be done.

And after those days we took up our packs, and went up to Jerusalem.

There went with us also some of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly.

And the following day Paul went in with us to James; and all the elders were present.

And when he had greeted them, he declared particularly what things Elohim had produced among the Gentiles by his ministry.

And when they heard it, they glorified the LORD and said to him, you see brother, how many thousands of Jews there are that believe;

and they are all zealous of the Law: And they are orally informed of you, that you teach all the Jews that are among the Gentiles to forsake Moses, saying that they should not circumcise their children, neither to walk after the customs.

What is it therefore? the crowds doubtless will come together: for they will hear that you have come.

Do therefore this that we say to you: We have four men that have a vow on them;

Them take, and purify yourself with them and pay their expenses, that they may shave their heads: so that all may know that those things that they were informed of concerning you are not true; but that you yourself also walk orderly, and observe the Law.

As touching the Gentiles that believe, we have written and concluded that they observe no such thing, except only that they keep themselves from things sacrificed to idols, and from blood, and from the strangled, and from illicit sexual intercourse.

Then Paul took the men, and the next day purifying himself with them entered into the Temple, to signify the completing of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews that were of Asia, when they saw him in the Temple, stirred up all the people and laid hands on him,

crying out, men of Israel, help: This is the man that teaches all people everywhere against the nation, and the Law, and this place: and further brought Greeks also into the Temple, and has polluted this Holy Place. (

For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple).

And all the city was rioting and the people ran together: and they took Paul, and dragged him out of the Temple: and immediately the doors were shut.

And as they were seeking to kill him, a rumor came to the chief captain of the legion that all Jerusalem had been thrown into an outbreak of rioting,

who immediately took soldiers and centurions, and ran down to

them: and when they saw the chief captain and the soldiers, they stopped beating Paul.

Then the chief captain came near and took him, and commanded him to be bound with two chains; and demanded who he was and what he had done.

And some cried one thing, some another, among the crowd:

and when he could not know for certain because of the rioting, he commanded him to be carried into the barracks. And when he reached the stairs, so it was that he had to be carried by the soldiers because of the rioting of the people.

For the crowds of the people followed after crying, away with him.

And as Paul was to be led into the barracks, he said to the chief captain, may I speak to you?

Who replied, you can speak Greek? Are not you that Egyptian that before these days made an uproar, and led out into the wilderness 4000 men that were murderers?

But Paul replied, I am a man that is a Jew of Tarsus, a city in Cilicia, a citizen of no average city: and I request of you, let me speak to the people.

And when he had given him license, Paul stood on the stairs and beckoned with the hand to the people. And when there was made a great silence, he spoke to them in the Hebrew tongue saying,

Chapter 22

Men, brethren and ancestors, hear my defense that I now make to you. (

And when they heard that he spoke in the Hebrew language to them, they kept even quieter:) and he said,

I am truly a man that is a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel. And trained according to the strictness of the Mosaic Law of the fathers, and was zealous towards Elohim, as you all are this day.

And I persecuted this way to the death, binding and delivering into prisons both men and women.

As also the high priest will bear me witness, and all the body of elders: from them I also received letters to the brethren, and went to Damascus to bring them that were there bound to Jerusalem to be punished.

And it came to pass that as I made my journey, and was approaching Damascus around noon, suddenly there flashed from the sky a great light surrounding me.

And I fell to the ground and heard a Voice saying to me, Saul, Saul, why persecute you me?

And I answered, who are you, Lord? And he replied to me, I am Joshua of Nazareth, whom you persecute.

And they that were with me saw indeed the light and were afraid; but they heard not the Voice of him that spoke to me.

And I said, what will I do, LORD? And the LORD said to me, Get up

and go into Damascus; and there it will be told to you of all things that are appointed for you to do.

And when I could not see for the glory of that Light, being led by the hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the Law, having a good report of all the Jews that lived there, came to me and stood, and said to me, brother Saul receive your sight.

And the same hour I looked up upon him.

And he said, the Elohim of our forefathers has chosen you, that you should know his will, and see that Righteous One, and should hear the Voice of his mouth.

For you will be his witness to all human beings of what you have seen and heard.

And now why be thinking? get up and be baptized and wash away your sins, calling on the Name of the LORD.

And it came to pass that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a displacement;

and saw him saying to me, Hurry up, and get quickly out of Jerusalem: for they will not receive your testimony concerning me.

And I said, LORD, they know that I imprisoned and beat in every synagogue them that believed on you:

And when the blood of your martyr Stephen was shed, I also was standing by, and consenting to his death and kept the clothing of them that killed him.

And he replied to me, Depart: for I will send you far away to the Gentiles.

And they gave him audience to this word, and then lifted up their voices and said, away with such a fellow from the earth: for it is not fit that he should live.

And as they cried out and cast off their clothes, and threw dust into the air,

the chief captain commanded him to be brought into the barracks, and spoke that he should be examined by whipping; that he might know by what means they cried so against him.

And as they bound him with straps, Paul said to the centurion that stood by, is it lawful for you to whip a man that is a Roman, and punish him without being charged?

When the centurion heard that, he went and told the chief captain saying, beware what you do: for this man is a Roman.

Then the chief captain came and said to him, tell me, are you a Roman?

Paul then replied, yes.

Then the chief captain answered, with a great sum I obtained this freedom. And Paul said, but I was born with this freedom. Then immediately they left from him that should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

On the next day, because he would have known the certainty about

why he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

Chapter 23

And Paul, fixing his eyes on the council said, men and brethren, I have lived in all good conscience before Elohim until this day.

And the high priest Ananias commanded them that stood by him to strike him on the mouth.

Then Paul said to him, Elohim will strike you, you whited wall: because you sit to judge me after the Law, and command me to be struck contrary to the Law?

And they that stood by said, revile you Elohim's high priest?

Then Paul replied, I did not know brethren, that he was the high priest: for it is written, You will not speak ill of the ruler of your people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had said this, there arose a dissension between the Pharisees and the Sadducees:

and the group was divided. Because the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

And there arose a great cry: and the scribes that were of the Pharisees' part arose, and debated saying, we find no wrong in this man: but if a spirit or an angel has spoken to him, let us not fight against Elohim.

And when there arose a great dissension, the chief captain, fearing unless Paul should have been pulled apart in pieces by them, then commanded the soldiers to go down and to take him by force from among them, and to bring him back into the barracks.

And the following night the LORD stood by him and said, Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome.

And when it was day, some of the Jews banded together, and bound themselves under a curse saying that they would neither eat or drink until they had killed Paul. And there were more than 40 of them that had made this conspiracy.

And they came to the chief priests and elders and said, we have bound ourselves under a great curse, that we will eat nothing until we have killed Paul.

Now you that are with the council signify to the chief captain that he bring him down to you tomorrow, as though you would inquire something more exactly concerning him:

and we, before his coming near, are ready to put him to death.

And when Paul's sister's son heard of their ambush, he went and entered into the barracks and told Paul.

Then Paul called one of the centurions to him and said, bring this

young man to the chief captain: for he has a certain thing to tell him.

So he took him and brought him to the chief captain and said, Paul the prisoner called me to him, and requested me to bring this young man to you, who has something to say to you.

Then the chief captain took him by the hand, and went with him aside privately and asked him, what is that you have to tell me?

Then he replied, the Jews have agreed to request of you that you would bring Paul down tomorrow into the council, as though they would inquire something of him more exactly.

But do not yield to them: for there lies in wait for him of them more than 40 men, that have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now are they ready, waiting for your consent from you.

So the chief captain then let the young man leave and charged him, see that you tell no one what you have revealed of these things to me.

And he called to him two centurions saying, make ready 200 soldiers to go to Caesarea, and 70 horsemen, and 200 archers, at the third hour of the night;

And provide them animals, that they may set Paul on them and bring him safely to Felix the governor.

And he wrote a letter after this form:

Claudius Lysias to the most excellent governor Felix sends greeting.

This man was taken from the Jews, and should have been killed of them: then I came with an army and rescued him, having understood that he was a Roman.

And when I would have known the cause of why they accused him, I brought him out into their council:

Whom I perceived to be accused of questions from their Law, but to have nothing laid to his charge worthy of death or of bonds.

And when it was told me how that the Jews plotted an ambush for the man, I sent immediately to you, and gave commandment to his accusers also to say before you what they had against him. Be Strong and Prosper.

Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

On the next day they left the horsemen to go with him, and returned to the barracks:

who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him.

And when the governor had read the letter, he asked of what province he was from. And when he understood that he was from Cilicia;

I will hear you he said, when your accusers are also come. And he commanded him to be kept in Herod's headquarters.

Chapter 24

And after five days Ananias the high priest came down with the elders, and with an orator named Tertullus, who informed the governor against Paul.

And when he was summoned, Tertullus began to accuse him saying, seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence,

we accept it always and in all places, most noble Felix, with all thankfulness.

And that I may not be further tedious to you, I request you to hear us concisely in your gentleness.

Because we have found this man a pestilent fellow, and an exciter of insurrection among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

Who also has gone about to desecrate the Temple: whom we took, and would have judged according to our Law.

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

commanding his accusers to come to you: by examining of whom yourself may take knowledge of all these things whereof we accuse him.

And the Jews also agreed saying that these things were so.

Then Paul, after the governor had motioned for him to speak answered, forasmuch as I know that you have been of many years a judge to this nation, I do the more cheerfully answer for myself:

Because so that you may understand, that there are still but twelve days since I went up to Jerusalem to worship.

And they neither found me in the Temple disputing with anyone, neither raising up the people, neither in the synagogues, nor in the city:

Neither can they prove the things that they now accuse me of.

But this I confess to you, that after the way that they call heresy, so worship I the Elohim of my forefathers, believing all things that are written in the Law and in the Prophets:

And have hope towards Elohim, that they themselves also expect, that there will be a resurrection from the dead, both of the righteous and unrighteous.

And in this I do exercise myself, to have a conscience void of offense towards Elohim and men always.

Now after many years I came to bring a donation to my nation, and offerings.

In which certain Jews from Asia did find me purified in the Temple, not with the crowds, nor with rioting.

Who should have been here before you to object, if they had something against me.

Or else let these same here say, if they have found any wrongdoing in me, while I stood before the council,

except it be for this one voice, that I cried standing among them, touching the resurrection from the dead I am called in question by

you this day.

And when Felix heard these things, having more exact knowledge of that way, he deferred them and said, when Lysias the chief captain will come down, I will examine fully your matter.

And he commanded a centurion to guard Paul, and to let him have liberty, and that he should forbid none of his acquaintance to attend or come to him.

And after a number of days, when Felix came with his woman Drusilla, which was a Jewess, he sent for Paul and heard him concerning the Faith in Messiah.

And he reasoning concerning righteousness and temperance, and the judgment that is about to be, Felix, having become afraid answered, for the present be going, and when I have time, I will call for you;

He hoped also that money should have been given him by Paul, that he might dismiss him: therefore he sent for him frequently and talked with him.

But after three years Porcius Festus came to Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

Chapter 25

Now when Festus was come to the province, after three days he went up from Caesarea to Jerusalem.

Then the high priest and the chief of the Jews informed him against Paul, and summoned him,

and desired favor against him, that he would send for him to Jerusalem, setting an ambush in the way to kill him.

But Festus answered that Paul should be kept at Caesarea, and that he himself would leave shortly thereafter. Therefore those able among you, declares he, having come down together, if there is anything in this man,

let them accuse him.

And when he had stayed among them more than ten days, he went down to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews that came down from Jerusalem stood around, and laid many and grievous complaints against Paul that they could not prove.

While he answered for himself, neither against the Law of the Jews, neither against the Temple, nor yet against Caesar, have I offended anything at all.

But Festus, willing to do the Jews a pleasure answered Paul and said, will you go up to Jerusalem, and there be judged of these things before me?

Then Paul replied, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong as you very well know.

For if I be an offender, or have committed anything worthy of death, I do not attempt to escape death: but if there are no valid charges that these accuse me of, no one may deliver me to them. I

appeal to Caesar.

Then Festus, when he had conferred with the council answered, you have appealed to Caesar? unto Caesar you will go.

And after some days king Agrippa and Bernice came to Caesarea to greet Festus.

And when they had been there many days, Festus declared Paul's case to the king saying, there is a man left in bonds by Felix:

About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

To which I answered, it is not the custom of the Romans to deliver anyone to death before they are accused, but to have the accusers face to face, and have occasion to answer for themselves concerning the crime laid against them.

Therefore, when they were come together, without any delay on the following day I sat on the judgment seat, and commanded the man to be brought out.

Against whom when the accusers stood up, they brought no accusation of such things as I supposed:

But had certain questions against him of their own superstition, and of one Joshua, that was dead, who Paul affirmed to be alive.

And because I was at a loss of such types of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.

Then Agrippa said to Festus, I would also hear the man myself. Tomorrow he declared you will hear him.

And the next day, when Agrippa had come, and Bernice with great pomp, and was entered into the courtroom with the chief captains, and principal men of the city, at Festus' commandment Paul was brought out.

And Festus said, King Agrippa, and all men that are here present with us, you see this man, about whom all the community of the Jews have interceded with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.

Of whom I have nothing firm to write to my chief. Therefore I have brought him out before you, and especially before you, O king Agrippa, that after examination takes place, I might have something to write. Because it seems to me unreasonable to send a prisoner, and not at all to signify the crimes laid against him.

Then Agrippa said to Paul, you are permitted to speak for yourself.

Chapter 26

Then Paul stretched out his hand and answered for himself:

I think myself happy, king Agrippa, because I will answer for myself this day before you touching all the things that I am accused of by the Jews:

Especially because I know you to be expert in all customs and questions that are among the Jews: therefore I request you to hear me patiently. My true way of life from my youth, which from the beginning was among my nation at Jerusalem, is common knowledge among all the Jews;

That knew me from the beginning, if they would testify, that after the most strictest sect of our religion I lived as a Pharisee.

And now I stand and am judged for the hope of the promise made by Elohim to our forefathers.

Of which promise our twelve tribes, in serving Elohim day and night hope to come.

For which hope's sake, king Agrippa, I am accused by the Jews.

Why should it be thought a thing incredible with you that Elohim should resurrect the dead? I truly thought with myself, that I ought to do many things contrary to the Name of Joshua of Nazareth.

Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to foreign cities. In

which things also, going on to Damascus, with authority and

commission from the chief priests.

Then at midday, O king, I saw in the roadway a Light from the sky, more than the brightness of the sun, shining around me and those that journeyed with me also.

And when we were all fallen to the earth, I heard a Voice speaking to me and saying in the Hebrew language, Saul, Saul, why persecute you me?

It is hard for you to kick against the stinger.

And I said, who are you Lord?

And he replied, I am Joshua who you persecute. But get up, and stand on your feet:

for I have appeared to you for this purpose, to make you a minister and a witness both of these things that you have seen, and of those things in which I will appear to you;

Delivering you from the people, and from the Gentiles, to whom now I send you,

to open their eyes and to turn them from darkness to Light, and from the power of Satan to Elohim, that they may receive forgiveness of sins, and inheritance among them that are consecrated by Faith that is in me. At which, O king Agrippa, I was not disobedient to the cosmic vision:

But showed first to them of Damascus and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should change their mind and turn to Elohim, and do works

corresponding to that change of mind.

For these causes the Jews seized me in the Temple and went about to kill me.

Having therefore obtained help from Elohim, I continue to this day, witnessing both to small and great, saying no other things than those that the Prophets and Moses have declared should come.

That Messiah should suffer and that he should be the first to be resurrected from the dead, and should announce the cosmic Light to the people, and to the Gentiles.

And as he thus spoke for himself, Festus said with a loud voice, Paul, you are beside yourself;

much learning does turn you towards madness.

But he replied, I am not mad most noble Festus; but speak out the living Voice of Truth and soundness of mind.

For the king knows of these things before whom I also speak freely: because I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believe you the Prophets? I know that you believe.

Then Agrippa replied to Paul, you almost persuade me to be a Christian.

And Paul said, I would have wished to Elohim, both in a little and in much, not only you, but also all those hearing me today, to become such as I also am, except these bonds.

And when he had so spoken, the king got up and the governor, and Bernice, and they that sat with them:

And when they were gone aside, they talked between themselves saying, this man did nothing worthy of death or of bonds.

Then said Agrippa to Festus, this man might have been set at liberty, if he had not appealed to Caesar.

Chapter 27

And when it was determined that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of Augustus' legion.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

And the next day we landed at Sidon. And Julius courteously entreated Paul, and gave him freedom to go to his friends to refresh himself.

And when we had launched from there, we sailed under Cyprus, because the winds were opposite.

And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us on it.

And when we had sailed slowly many days, and with difficulty were

come over against Cnidus, the winds did not permit us so we sailed under Crete, over against Salmone;

And with difficulty in sailing, came to a place that is called The Beautiful Ports; and nearby was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them

and said to them, sirs, I perceive that this voyage will be with injury and much damage, not only of the cargo and ship itself, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship, more than those things that were spoken by Paul.

And because the harbor was not fit to winter in, the greater part advised to depart from there also, if by any means they might come to Phenice, and winter there; which is a harbor of Crete and lies towards the southwest and northwest.

And when the south winds blew softly, supposing that they had obtained their purpose, taking up, they sailed close by Crete.

But not long after that there arose against it a hurricane, called the South East Wind.

And when the ship was seized by the force, and could not bear up into the wind, we let her be driven.

And having run under a certain little isle, called Clauda, we were hardly able to become masters of the boat.

Which having taken up, they were using helps, under-girding the ship, and fearing unless they may fall on the quicksand, having let down the mast, so were borne on.

And we being exceedingly tossed by the waves, the next day they lightened the ship.

And the third day we cast out with our own hands the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small waves lay on us, all hope that we should be saved was then taken away.

But after long abstinence from food Paul stood up in the middle of them, and said, sirs, you should have listened to me and not have launched from Crete, and to have gained this injury and loss.

And now I exhort you to be of good cheer: for there will be no loss of anyone's psuche among you, but only the ship.

For there stood by me this night the Angel of Elohim, to whom I belong and who I serve

saying, Fear not Paul; you must be brought before Caesar: and lo, Elohim has given you all them that sail with you.

Therefore, sirs, be of good cheer: for I believe Elohim, that it will be even as it was told me.

Moreover we must be cast upon a certain island.

But when the 14th night had come, as we were driven up and down in the Adriatic Sea, about midnight the sailors surmised that they

drew near to some land.

And sounded, and found it 120 feet deep: and when they had gone a little further, they sounded again, and found it 90 feet.

Then fearing unless we should have fallen upon rocks, they cast four anchors out of the stern, and prayed for daylight.

And as the sailors were about to abandon ship, when they had let down the boat into the sea, under pretext as though they would have cast anchors out of the forward part of the ship,

Paul said to the centurion and to the soldiers, except these stay in the ship, you cannot be saved.

Then the soldiers cut off the ropes of the lifeboat, and let her fall off.

And while the daylight was approaching, Paul exhorted them all to take food saying, this day is the 14th day waiting, you continue fasting, having taken nothing.

Therefore I exhort you to take some food: for this is for your health: for there will not a hair fall from the head of any of you.

And when he had so spoken, he took bread and gave thanks to Elohim in the presence of them all: and when he had broken it, he began to eat.

Then were they all of good cheer, and they also took some food.

And there were 276 people on board this ship.

And when they had eaten enough, they lightened the ship, and cast

out the wheat into the sea.

And when it was daylight, they did not recognize the land: but they discovered a certain inlet with a shore, and they had the idea, if it were possible, to thrust the ship forward.

And when they had taken up the anchors, they committed themselves to the sea, and loosed the ships rudder, and hoisted up the mainsail to the wind, and made towards shore.

And having fallen into a place where the two seas met, they ran the ship aground, and the fore-part, indeed, having stuck fast, did remain unmoved, but the back part was broken by the violence of the waves.

And the soldiers' counsel was to kill the prisoners, unless any of them should swim out, and escape.

But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land.

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safely to land.

Chapter 28

And when they were escaped, then they knew that the island was called Melita.

And the barbarous people showed us no little kindness: for they kindled a fire, and received us everyone, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out from the heat, and affixed to his hand.

And when the barbarians saw the venomous snake hang on his hand, they said among themselves, no doubt this man is a murderer, who, though he has escaped the sea, yet vengeance permits him not to live.

And he shook off the snake into the fire, and felt no injury.

Moreover when they looked that he should have swollen, or fallen down dead suddenly: but after they had looked a long time, and saw no injury come to him, they changed their minds and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

And it came to pass, that the dad of Publius lay sick of a fever and of a dysentery: to whom Paul entered in and prayed, and laid his hands on him and healed him.

So when this was done, others also, that had diseases in the island came and were healed:

Who also honored us with many honors; and when we left, they loaded us with such things as were necessary.

And after three months we left in a ship of Alexandria, that had wintered in the isle, whose figurehead was Castor and Pollux (the twin gods).

And landing at Syracuse, we remained there three days.

And from there we navigated, and came to Rhegium: and after one day the South Wind blew, and we came the next day to Puteoli:

Where we found brethren, and were desired to stay with them seven days: and so we went towards Rome.

And from there, when the brethren heard of us, they came to meet us as far as Appii forum, and The Three Taverns: who when Paul saw, he thanked Elohim, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was permitted to live by himself with a soldier that guarded him.

And it came to pass, that after three days Paul called the chief of the Jews together. And when they were come together, he said to them, men and brethren, though I have committed nothing against the people or customs of our forefathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Who, when they had examined me, would have let me go, because there was no cause of death in me.

But when the Jews spoke against it, I was constrained to appeal to Caesar; not that I had any charges to accuse my nation of.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

And they said to him, we neither received letters out of Judaea

concerning you, neither any of the brethren that came showed or spoke any harm of you.

But we desire to hear from you what you think: for as concerning this sect, we know that everywhere it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of Elohim, persuading them concerning Joshua, both out of the Torah of Moses, and out of the Prophets, from morning till evening.

And some believed the things that were spoken, and some believed not.

And when they agreed not among themselves, they left, after that Paul had spoken one word, well spoke the Sacred Spirit by Isaiah the prophet to our forefathers

saying, Go to this people and say, hearing you will hear and will not understand; and seeing you will see and not perceive.

For the heart of this people is waxed thick and their ears are dull of hearing, and their eyes have they closed; unless they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them.

Be it known therefore to you, that the salvation of Elohim is sent to the Gentiles, and that they will hear it.

And when he had said these words, the Jews left, and had great reasoning among themselves.

And Paul lived two whole years in his own hired house, and

received all that came in to him, proclaiming the Kingdom of Elohim, and teaching those things that concern the LORD Joshua Messiah, with all freedom, no man hindering him.

[The End of the Gospels] Romans

Romans

Chapter 1

Paul, a slave of Joshua Messiah, called to be an Apostle, separated to the Good News of Elohim, (

which he had promised before by his Prophets in the Holy Scriptures,)

concerning his son Joshua Messiah our LORD, that has appeared in history out of the seed of David according to the flesh;

And declared to be the Son of Elohim with power, according to the Spirit of Holiness, by the resurrection from the dead:

By whom we have received Grace and Apostleship, for obedience to the Faith among all nations for his Name:

Among whom you are also the called of Joshua Messiah:

To all that are in Rome, esteemed of Elohim, called to be saints: Grace to you and peace from Elohim our Father, and the LORD Joshua Messiah.

First, I thank my Elohim through Joshua Messiah for you all, that your faith is spoken of throughout the whole world.

Because Elohim is my witness, whom I serve with my breath in the Good News of his Son, that without ceasing I make mention of you always in my prayers;

Making request, if by any means now at length I might have a

prosperous journey by the will of Elohim to come to you.

Because I long to see you so that I may impart to you some spiritual gift, to the end that you may be established;

That is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant brethren, that many times I purposed to come to you, (but was prevented until now,) that I might have some fruit among you also, even as among other Gentiles.

I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to publish the Good News to you that are at Rome also.

Because I am not ashamed of the Good News of Messiah because it is the power of Elohim unto salvation to everyone that believes;

to the Jew first and also to the Greek. For this is the righteousness of Elohim revealed from faith to faith: as it is written, The righteous will live by Faith.

For the anger of Elohim is revealed from the cosmos against all ungodliness and unrighteousness of men, who hold back the Truth in unrighteousness;

Because what may be known of Elohim is manifest in them; because Elohim has showed it to them.

For the invisible things of him from the creation of the universe are

clearly seen, being understood by the things that are made, even his Age-Lasting power and Divinity; so that they are without excuse:

Because that, when they knew Elohim, they glorified him not as Elohim, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

and changed the glory of the incorruptible Elohim into an image fashioned like corruptible man, and to birds and four-footed beasts, and creeping things.

Therefore Elohim also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

Who changed the Truth of Elohim into a lie, and worshiped and served the creation more than the Creator, who is blessed for the ages.

For this cause Elohim gave them up to vile affections because even their women did change the natural sexual use into what is against nature:

And likewise also the men, leaving the natural sexual use of the woman, burned in their lust one toward another; homosexuals working what is shameful, and receiving in themselves that recompense of their error that came from their conduct with others.

And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things that are not fit to do;

Being filled with all unrighteousness, pornography, depravity, greed, malice;

full of envy, murder, contention, deceit, bad character; whisperers, defamers, haters of Elohim, insolent, haughty, boasters, inventors of evil things, disobedient to parents,

without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Who knowing the Judgment of Elohim, that they that commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Chapter 2

Therefore you are inexcusable, O man, whoever you are that judge: for when you judge another, you condemn yourself because you that judge do the same things.

But we are sure that the Judgment of Elohim is according to Truth against them that commit such things.

And think you this O man, that judge them that do such things, and do the same, that you will escape the Judgment of Elohim?

Or despise the riches of his integrity and toleration and patience; not knowing that the virtue of Elohim leads you to a change of mind?

But after your hardness and impenitent heart treasure up to yourself wrath against the Day of Wrath and revelation of the righteous Judgment of Elohim;

Who will render to everyone according to their deeds:

To them who by sure endurance in well doing seek for glory, honor and incorruption, Age-Lasting Life:

But to them that are contentious, and do not obey the Truth, but obey unrighteousness, anger and wrath,

tribulation and calamity, upon everyone of mankind that does bad, of the Jew first and also of the Gentile;

But glory, honor, and peace, to everyone that works good, to the Jew first, and also to the Gentile:

Because there is no respect of persons with Elohim.

For as many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;

(because not the hearers of the law are righteous before Elohim, but the doers of the law will be rendered righteous.

For when the Gentiles that have not the law, do by nature the things contained in the law, these, having not the law, are a law to themselves:

That show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another;)

In the day when Elohim will Judge the secrets of men by Joshua Messiah according to my Good News.

Behold, you are called a Jew and rest in the Law, and make your boast of Elohim, and know his will, and approve the things that are more excellent, being instructed out of the Law;

And are confident that you yourself are a guide of the blind, a light of them that are in darkness, An instructor of the foolish, a teacher of babes, that have the form of knowledge and of the Truth in the Law.

You therefore that teach another, teach not yourself?

You that herald a person should not steal, do you steal?

You that say a person should not commit adultery, do you commit adultery?

You that abhor idols, do you commit sacrilege?

You that make your boast of the Law, through breaking the Law dishonor you Elohim?

For the Name of Elohim is blasphemed among the Gentiles through you, as it is written.

For circumcision of a Truth profits, if you observe the Law: but if you are a breaker of the Law, your circumcision is made uncircumcision.

Therefore if the uncircumcision observe the righteousness of the Law, will not his uncircumcision be counted for circumcision?

And will not uncircumcision that is by nature, if it fulfill the Law, judge you, who by the letter and circumcision do transgress the Law?

For he is not a Jew that is one outwardly; neither is that circumcision, that is outward in the flesh:

But he is a Jew that is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not from men, but of Elohim.

Chapter 3

What advantage then has the Jew? Or what profit is there of circumcision?

Much every way: chiefly, because that to them were entrusted The Divine Oracle [Urim-Thummim] of Elohim.

For what if some did not believe? Will their unbelief make the Faith of Elohim without effect?

Elohim forbid: yes, let Elohim be true, but everyone a liar; as it is written, that you might be rendered righteous in your words, and might prevail when you are judged.

And if our unrighteousness, Elohim's righteousness does establish, what will we say? Is Elohim unrighteous who is inflicting the wrath? (As men might say)

Elohim forbid: for then how will Elohim judge the world?

For if the Truth of Elohim has more abounded through my lie to his glory; why am I still also judged as a sinner?

And not rather, (as we are slanderously reported, and as some affirm that we say,) let us do bad so that good may come? Whose

sentence is just.

Are we better than they are? No, by no means: for we did before charge both Jews and Greeks with being all under sin.

As it is written, There is none righteous, no, not one:

There is none that understands, there is none that seeks after Elohim.

They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Their throat is an open tomb; with their tongues they have used deceit; the poison of a small snake is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace they have not known:

There is no veneration of Elohim before their eyes.

Now we know that what things as far as the Law says, it says to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before Elohim.

Therefore by the employment of the Law there will no flesh be rendered righteous in his sight: for by the Law comes the knowledge of sin.

But now the righteousness of Elohim apart from the Law is made

visible, being witnessed by the Law and the Prophets;

Even the righteousness of Elohim that is by the Faith of Joshua Messiah to all and upon all them that believe: for there is no distinction:

For all have sinned and come short of the glory of Elohim;

Being rendered righteous freely by his Grace through the ransom payment that is in Messiah Joshua:

Who Elohim has set forth to be a propitiation through Faith in his blood, to declare his righteousness for the passing over of sins that have been committed, through the toleration of Elohim;

To declare I say, at this time his righteousness: that he might be righteous, and to render righteous those that believe in Joshua.

Where is boasting then? It is excluded. By what law? No: but by the Law of Faith.

Therefore we conclude that a human being is rendered righteous by Faith apart from the employment of the Law.

Is he the Elohim of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one Elohim that will render righteous the circumcision by Faith, and uncircumcision through Faith.

Do we then make void the Law through Faith?

Chapter 4

God forbid: yes, we establish the Law.

What will we say then that Abraham our forefather, as pertaining to the flesh has found? Because if Abraham were rendered righteous by works, he has something to boast about; but not before Elohim.

For what declares the Scripture? Abraham believed Elohim, and it was counted to him for righteousness.

Now to him that works is the reward not reckoned of Grace, but of debt.

But to him that does not work, but believes on him that renders righteous the destitute, his faith is counted for righteousness.

Even as David also describes the blessedness of the person, to whom Elohim imputes righteousness without works, “Happy they whose transgressions are forgiven;

And whose sins are covered.

Happy the man to whose account the LORD will not charge sin.

” Is this happiness then upon the circumcision, or also upon the uncircumcision (for we say that the Faith was reckoned to Abraham) to righteousness?

How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the Faith that he had yet being uncircumcised: that he might be the father of all them that believe, though they are not circumcised; that righteousness might be imputed to them also:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our forefather Abraham, that he had being still uncircumcised.

For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the Law, but through the righteousness of Faith.

Because if they that are of the Law are heirs, Faith is made void and the promise made of none effect.

Because the Law works wrath, because where no law is, there is no violation.

Therefore it is of Faith, that it might be by Grace. To the end that the promise might be stable to all the seed; not to what only is of the Law, but to what also is of the faith of Abraham; who is the father of us all, (

as it is written, I have made you a father of many nations,) before him who he believed, even Elohim who resurrects the dead, and calls those things that are not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to what was spoken, “So will your seed be”.

And being not weak in faith, he considered not his own body now impotent, when he was about 100 years old, neither also the dead state of Sara’s womb.

He staggered not at the promise of Elohim through unbelief; but was strong in Faith, giving glory to Elohim;

And being fully persuaded that what he had promised, he was able also to perform.

Therefore it was imputed to him for righteousness.

Now it was not written for his account alone, that it was imputed to him;

But for us also, to who it will be imputed, if we believe on him that resurrected Joshua our LORD from the dead;

Who was delivered for our misdeeds and was resurrected for our justification.

Chapter 5

Therefore being rendered righteous by Faith we have peace with Elohim through our LORD Joshua Messiah:

By whom also we have access by Faith into this Grace in which we stand, and rejoice in hope of the glory of Elohim.

And not only this, but we glory in tribulations also: knowing that tribulation works patience;

and patience, experience; and experience, hope:

And hope is not put to shame; because the Love (Agape)

of Elohim is shed abroad in our hearts by the Sacred Spirit that is given to us.

Because when we were still without strength, in due time Messiah died for the destitute. Because scarcely for a righteous man will one

die: yet perhaps for a good person some would even dare to die.

But Elohim commends his Love toward us, in that while we were still sinners Messiah died for us.

Much more then, being now rendered righteous by his blood, we will be saved from wrath through him.

For if when we were enemies, we were reconciled to Elohim by the death of his Son, much more being reconciled, we will be saved by his Life.

But not only that, we also joy in Elohim through our LORD Joshua Messiah through whom we have now received the restoration.

Therefore, just as through one man sin entered into the world, and death through sin, so also death spread to all humanity, with the result that all sinned: (

For until the Law sin was in the world: but sin is not imputed when there is no Law.

Nevertheless death reigned from Adam to Moses, even over those that had not sinned after the likeness of Adam's transgression, who is the figure of him that was to come.

But not as the misdeed, so also is the free gift. Because if through the misdeed of one many are dead, much more the Grace of Elohim, and the gift by Grace, that is by one man, Joshua Messiah, has abounded to many.

And not as it was by one that sinned, so is the gift:

for the judgment was by one to condemnation, but the free gift is of

many misdeeds unto justification. Because if by one man's misdeed death reigned by one; much more they that receive the abundance of Grace and of the gift of righteousness will reign in life by one, Joshua Messiah).

Therefore as by the misdeed of one Judgment came upon all human beings to condemnation; even so by the righteousness of one the free gift came upon all human beings to justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one will many be made righteous.

Moreover the Law entered that the misdeed might abound. But where sin abounded, Grace did much more abound:

that as sin has reigned to death, even so might Grace reign through righteousness to Age-Lasting Life by Joshua Messiah our LORD.

Chapter 6

What will we say then? Will we continue in sin so that Grace may abound?

Elohim forbid.

How will we that are dead to sin, live any longer in it? Do you not know that so many of us as were baptized into Joshua Messiah were baptized into his death?

Therefore we are buried with him by baptism into death:

that like as Messiah was resurrected from the dead by the glory of the Father, even so we also should walk in newness of Life. Because

if we have appeared in history together in the likeness of his death, we will also appear in history in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be devitalized (stopped from operating) so that from then on we should not serve sin.

For he that is dead is freed from sin.

Now if we are dead with Messiah, we believe that we will also live with him:

Knowing that Messiah being resurrected from the dead dies no more; death has no more influence over him.

For in that he died, he died to sin once: but in that he lives, he lives through Elohim.

Likewise reckon also yourselves to be dead indeed to sin, but alive to Elohim through Joshua Messiah our LORD.

Let not sin therefore reign in your mortal body, that you should obey it in the lusts of it.

Neither yield yourselves members as instruments of unrighteousness to sin:

but yield yourselves to Elohim, as those that are alive from the dead, and your members as instruments of righteousness to Elohim.

Because sin will not have dominion over you, because you are not under the Law, but under Grace. Will we sin, because we are not under the Law, but under Grace? Elohim forbid.

Know you not to who you yield yourselves slaves to obey, his slaves you are to who you obey; whether of sin to death, or of obedience to righteousness?

But Elohim be thanked, that though you were the slaves of sin, you have obeyed from the heart that Printed Doctrine that was delivered to you.

Being then made free from sin, you became the slaves of righteousness.

I speak after the manner of people because of the infirmity of your flesh:

for as you have yielded your members slaves to uncleanness and to lawlessness to wickedness; even so now yield your members slaves to righteousness to consecration. Because when you were the slaves of sin, you were free from righteousness.

What fruit had you then in those things of which you are now ashamed? Because the end of those things is death.

But now being made free from sin and becoming slaves to Elohim, you have your posterity to consecration, and in the end Age-Lasting Life.

Because the wages of sin is death; but the gift of Elohim is Age-Lasting Life through Joshua Messiah our LORD.

Chapter 7

Know you not brethren, (for I speak to them that know the Law,) how that the Law has dominion over a human being as long as he

lives?

For the woman that has a husband is bound by the Law to her husband so long as he lives; but if the husband is dead, she is discharged from the Law of her husband.

So then if, while her husband lives, she is married to another man, she will be called an adulteress:

but if her husband is dead, she is free from that Law; so that she is no adulteress, though she is married to another man. Therefore my brethren, you also are become dead to the Law by the body of Messiah; that you should be married to another, even to him who is resurrected from the dead, that we should bear fruit unto Elohim.

For when we were in the flesh, the afflictions of sins that were by the Law, did work in our members to bear fruit unto death.

But now we are delivered from the Law (that in death in which we were held)

; that we should now serve in newness of spirit, and not in the oldness of the letter. What will we say then? Is the Law sin? Elohim forbid. No, I had not known sin but by the Law, for I had not known lust except the Law had declared, you will not lust after those things forbidden.

But sin, taking occasion by the commandment performed in me all desires for what is forbidden.

Because without the Law sin was inoperative.

For I was alive without the Law once:

but when the commandment came, sin revived and I died.

And the commandment that was ordained to life, I found to be unto death. For sin, taking occasion by the commandment deceived me, and by it slew me. Therefore the Law is Most Holy, and the commandment Most Holy, righteous, and good.

Was then what is good made death to me?

Elohim forbid.

But sin, that it might appear sin, working death in me by what is good;

that sin by the commandment might become pre-eminently sinful. Because we know that the Law is Spiritual:

but I am fleshly, sold under sin.

For what I do I allow not and for what I would do, that I do not; but what I hate that I do. If then I do what I would not, I consent to the Law that it is good.

Now then it is no more I that does it, but sin that dwells in me. Because I know that in me (that is, in my flesh,)

dwells no good thing: for to will is present with me; but how to perform what is good

I find not. Because the good that I would (do), I do not:

but the bad that I would not (do), that I do. Now if I do what I would not, it is no more I that does it, but sin that dwells in me. I find then a law, that when I would do good, bad is present with me.

Because I delight in the Law of Elohim after the inner person:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members.

O wretched person that I am! Who will deliver me from the body of this death?

I thank Elohim through Joshua Messiah our LORD. So then with the mind I myself serve the Law of Elohim; but with the flesh the law of sin.

Chapter 8

There is therefore now no condemnation to them that are in Messiah Joshua, who walk not after the flesh, but after the Spirit.

Because the Law of the Spirit of Life in Messiah Joshua has made me free from the law of sin and death.

For what the Law could not do, in that it was weak through the flesh, Elohim sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit.

For they that are after the flesh do mind the things of the flesh;

but they that are after the Spirit the things of the Spirit.

Because to be fleshly minded is death;

but to be spiritually minded is Life and Peace. Because the fleshly mind is enmity against Elohim: for it is not subject to the Law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim.

But you are not in the flesh but in the Spirit, if so be that the Spirit of Elohim lives in you.

Now if anyone has not the Spirit of Messiah, he is none of his. And if Messiah is in you, the body is dead because of sin; but the Spirit is Life because of righteousness.

But if the Spirit of Him that resurrected Joshua from the dead lives in you, HE that raised up Messiah from the dead will also resurrect your mortal bodies by his Spirit that lives in you.

Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

Because if you live after the flesh you will die:

but if you through the Spirit do mortify the deeds of the body you will live. Because as many as are led by the Spirit of Elohim, they are the Sons of Elohim.

For you have not received

the spirit of bondage again to fear; but you have received the Spirit of Adoption as sons, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit that we are the Offspring of Elohim:

And if offspring, then heirs;

Heirs of Elohim, and joint-heirs with Messiah;

if so be that we suffer with him, that we may also be glorified together. Because I reckon that the sufferings of this present time are not worthy to be compared with the glory that will be revealed in us. Because the visible expectation of the creation waits

for the manifestation of the Sons of Elohim.

Because th

e creation was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the Offspring of Elohim. Because we know that the whole creation groans and travails in pain together until now.

And not only they, but ourselves also, that have the First-Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption as sons, the releasing effected by payment of a ransom of our body.

For we are saved by hope:

but hope that is seen is not hope: because what a person sees, why does he still hope for it? But if we hope for what we do not see, then do we with patience wait for it.

Likewise the Spirit also helps our infirmities: because we know not what we should pray for as we should: but the Spirit itself makes intercession for us with groaning's that cannot be uttered.

And He that searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of Elohim.

And we know that all things work together for good to them that love Elohim, to them who are the called according to his purpose.

Because who he did foreknow, he also did predetermine to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover who he did predetermine, them he also called:

and who he called, them he also rendered righteous:

and who he rendered righteous, them he also glorified.

What will we then say to these things? If Elohim is for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how will he not with him also freely give us all things? Who will lay anything to the charge of Elohim's Elect? It is Elohim that renders righteous.

Who is he that condemns?

It is Messiah that died, yea rather, that is risen again, who is even at the right hand of Elohim, who also makes intercession for us.

Who will separate us from the Love of Messiah?

Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, for your sake we are killed all the day long;

we are accounted as sheep for the slaughter. No, in all these things we are more than conquerors through him that loved us.

Chapter 9

Because I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any alien creation, will be able to separate us from the Love of Elohim

that is in Messiah Joshua our LORD.

I say the Truth in Messiah, I lie not, my conscience also bearing me witness in the Sacred Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Messiah for my brethren, my kinsmen according to the flesh:

Who are Israelites;

to whom pertain the Adoption as sons, the glory, the covenants, legislation, and the performance of Sacred Services, and the promised blessing;

Theirs are the patriarchs, and of whom the legal ancestry of Messiah came, who is over all, Elohim blessed for the ages.

Amen. not as though the Word of Elohim has taken none effect.

For they are not all Israel that are of Israel:

Neither because they are the seed of Abraham are they all offspring:

but in Isaac will your seed be called. That is, they that are the offspring of the flesh, these are not the Offspring of Elohim: but the Offspring of the Promise are counted

for the seed. For this is the Word of Promise, At this time will I come, and Sara will have a son.

And not only this;

but when Rebecca also had conceived by one, even by our father Isaac;

(For the offspring being not yet born, neither having done any good or bad, that the purpose of Elohim according to Election might stand, not of works, but of him that calls;

) It was said to her, The elder will serve the younger.

As it is written, Jacob have I loved, but Esau have I hated. What will we say then? Is there unrighteousness with Elohim? Elohim forbid. Because he said to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that resolves nor of him that runs, but of Elohim that shows mercy.

For the Scripture said to Pharaoh, Even for this same purpose have I raised you up, that I might show my power in you, and that my Name might be declared throughout all the earth.

Therefore he has mercy on whom he will have mercy, and whom he will he hardens.

You will then say to me, why does he still find fault?

For who has resisted his will?

No but O man, who are you that replies against Elohim? Will the thing formed say to him that formed it, why have you made me

thus? Has not the potter power over the clay, from the same lump to make one vessel to honor and another to dishonor?

What if Elohim, willing to show his wrath, and to make his power known, endures with much long-suffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, that he had before prepared to glory, even us, who he has called, not of the Jews only, but also of the Gentiles?

As he said also in Hosea, I will call them my people that were not my people;

and her beloved that was not beloved.

And it will come to pass that in the place where it was said to them, You are not my people;

there will they be called the Offspring of the Living Elohim.

Isaiah also cried concerning Israel, Though the number of the offspring of Israel is as the sand of the sea, a Remnant will be saved: Because he will finish the work, and cut it short in righteousness: because a short work will the LORD make upon the earth.

And as Isaiah said before, Except the LORD of Sabaoth had left us a seed, we had been as Sodom and been made like as Gomorrha.

What will we say then?

That the Gentiles that followed not after righteousness, have attained to righteousness, even the righteousness that is of Faith.

But Israel, that followed after the Law of righteousness, has not attained to the Law of righteousness. Therefore because they sought it not by Faith, but as it were by the works of the Law. For they stumbled at that stone [Urim-Thummim];

as it is written, Behold, I lay in Zion a stone [Urim-Thummim] and rock of offense:

Chapter 10

and whoever believes on Him will not be ashamed.

Brethren, my heart's desire and prayer to Elohim for Israel is that they might be saved.

For I bear them record that they have a zeal of Elohim but not according to knowledge.

Because they being ignorant of Elohim's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of Elohim.

For Messiah is the end of the law for righteousness to every one who believes: For Moses describes the righteousness which is from the law, thus; "The man who does these things shall live thereby;"

but the righteousness because of believing speaks in this manner:

Say not in your heart, Who will ascend up to heaven [that is to bring Messiah down]; or who will go down to the abyss [that is to bring up Messiah from the dead]

But what does it say? The matter is near you, in your mouth and in

your heart. That is, the matter of this belief, which we proclaim,

That if you will acknowledge with your mouth the LORD Joshua, and believe with your heart that Elohim has raised Him from the dead, you shall be saved.

Because the Scripture says, Whoever believes on Him will not be ashamed.

For there is no difference between the Jew and the Greek:

for the same LORD over all is rich to all that call upon Him.

Because whoever will call upon the Name of the LORD will be saved.

How then will they call on him in whom they have not believed?

And how will they believe in him of whom they have not heard? And how will they hear without a herald? And how will they herald, except they are sent? As it is written, how beautiful are the feet of them that announce the Good News of peace, and bring the Good News of joyful things!

But they have not all obeyed the Good News. For Isaiah said, LORD, who has believed our report?

So then Faith comes by hearing and hearing by the Word of Elohim.

But I say, have they not heard? Yes of a Truth their sound went into all the earth, and their Words to the ends of the world.

But I say, did not Israel know?

First Moses said, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Isaiah is very bold and said, I was found of them that sought me not; I was made manifest to them that did not ask for me.

But to Israel he said, All day long I have stretched out my hands to a disobedient and contradicting people.

Chapter 11

I say then, has Elohim cast away his people? Elohim forbid. Because I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Elohim has not cast away his people that he predestined. Do you not know what the Scripture says of Elijah? How he makes intercession to Elohim against Israel saying,

LORD, they have killed your prophets, and destroyed your Altars; and I am left alone, and they seek my life.

But what answer does Elohim say to him? I have reserved to myself 7000 men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a Remnant according to the Election of Grace.

And if by Grace, then is it no more of works: otherwise Grace is no more Grace.

But if it is of works, then is it no more Grace: otherwise work is no more work. Israel has not obtained what he seeks after; but the Election has obtained it and the rest were blinded. (

According as it is written, Elohim has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this day.

And David said, Let their table be made a snare and a trap, and a stumbling-block, and a pay back to them:

Let their eyes be darkened, that they may not see, and bow down their back constantly.

I say then, have they stumbled so that they should fall? Elohim forbid: but rather that through their fall salvation has come to the Gentiles, to provoke them to rivalry.

Now if the fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their abundance?

For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office:

If by any means I may provoke to emulation them that are my flesh, and might save some of them. Because if the casting away of them is the reconciling of the world, what will the receiving of them be, but Life from the dead?

For if the first-fruits are Holy, the lump is also Holy:

and if the root is Holy, so are its branches.

And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;

Boast not against the branches.

But if you boast, you bear not the root, but the root you. You will then say, the branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and you stand by Faith.

Be not proud but fear: Because if Elohim spared not the natural branches, take heed unless he also spares not you.

Behold therefore the goodness and severity of Elohim: on them that fell, severity; but toward you, goodness, if you continue in his goodness: otherwise you also will be cut off.

And they also, if they do not remain in unbelief will be grafted in, because Elohim is able to graft them in again.

Because if you were cut out of the olive tree that is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, that are the natural branches, be grafted into their own olive tree?

Because I would not have you to be ignorant brethren, of this Hidden Thing [Urim-Thummim}, unless you should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the Gentiles is come in.

And so all Israel will be saved: as it is written, There will come out of Zion the Deliverer, and will turn away ungodliness from Jacob:

For this is my covenant to them, when I will take away their sins.

As concerning the Good News, they are enemies for your sakes: but

as touching the Election, they are beloved

for the patriarchs' sakes. For not to be regretted are the gifts and calling of Elohim.

For as you in times past have not believed Elohim, yet have now obtained mercy through their unbelief:

Even so have these also now not believed, that through your mercy they also may obtain mercy.

Because Elohim has concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the Wisdom (Sophia) and knowledge of Elohim! How unsearchable are his Judgments, and his ways past finding out!

For who has known the mind of the LORD? Or who has been his counselor?

Or who has first given to him, and it will be repaid to him again?

For of him, and through him, and to him, are all things:

Chapter 12

to whom is glory for the ages. I exhort you therefore brethren by the mercies of Elohim, that you present your bodies a living sacrifice, Holy, acceptable to Elohim, which is your reasonable service.

And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good and

acceptable, and perfect will of Elohim.

For I say through the Grace given to me, to everyone that is among you, not to think of yourself more highly than you should think;

but to think soberly according as Elohim has divided to everyone the measure of Faith. Because as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Messiah, and everyone members one of another.

Having then gifts differing according to the Grace that is given to us, whether prophecy, let us prophesy according to the proportion of Faith;

Or offices, let us wait on our offices:

or he that teaches, on teaching; Or he that exhorts, on exhortation: he that gives, let him do it with simplicity; he that gives aid, with diligence; he that shows mercy, with cheerfulness.

Let Love be unfeigned. Abhor what is bad; cleave to what is good.

Be kindly affectionate one to another with brotherly love; in honor preferring one another;

not slothful in business; fervent in spirit; serving the LORD;

Rejoicing in hope; patient in tribulation; continuing to be devoted in prayer;

distributing to the necessity of saints; given to hospitality.

Bless them that persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Repay to no man bad for bad. Provide things honest in the sight of all people.

If it is possible, as much as is within you, live peaceably with all human beings.

Dearly beloved, avenge not yourselves but rather give place to anger because it is written, Vengeance is mine; I will repay, says the LORD.

Therefore if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing you will heap coals of fire on his head.

Be not overcome of bad, but overcome bad with good.

Chapter 13

Let everyone be subject to the higher powers. Because there is no power but of Elohim: the powers that be are ordained of Elohim.

Whoever therefore resists the power, resists the ordinance of Elohim: and they that resist will receive to themselves judgment.

Because rulers are not a terror to good works, but to bad. Will you then not be afraid of the power? Do what is good, and you will have praise of the same: Because he is the servant of Elohim to you for good. But if you do what is bad, be afraid;

for he bears not the sword in vain, because he is the servant of Elohim, a punisher to execute wrath on them that do bad.

Therefore you must needs be subject, not only for wrath, but also for conscience sake.

Because for this cause you pay tribute also: for they are Elohim's servants, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Owe no man anything but to love one another, because he that loves another has fulfilled the Law.

For this, You will not commit adultery, You will not murder, You will not steal, You will not bear false witness, You will not seek things forbidden; and if there is any other commandment, it is briefly comprehended in this saying, namely, You will Love your neighbor as yourself. Love (Agape)

works no ill to his neighbor: therefore Love (Agape) is the fulfilling of the Law.

And that knowing the time, that now it is high time to awake out of sleep, because now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the Armor of Light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in sleeping and excess, not in contention and excitement of mind.

But clothe yourself in the LORD Joshua Messiah, and make not provision for the flesh, to fulfill its lusts.

Chapter 14

Him that is weak in the Faith receive you, but not to doubtful disputations.

For one believes that he may eat all things: another who is weak, eats herbs.

Let not, him that eats, despise him that eats not, and let not, him that eats not, judge him that eats; for, Elohim, has received him.

Who are you that judges another person's slave? To his own master he stands or falls. Yes, he will be established, because Elohim is able to make him stand.

One person esteems one day above another: another esteems every day alike. Let everyone be fully persuaded in their own mind.

He that regards the day, regards it to the LORD; and he that regards not the day, to the LORD he does not regard it. He that eats, eats to the LORD, because he gives Elohim thanks; and he that eats not, to the LORD he eats not, and gives Elohim thanks.

For none of us live to himself, and no man dies to himself. Because whether we live, we live for the LORD;

and whether we die, we die to the LORD: whether we live therefore or die, we are the LORD's.

Because to this end Messiah both died, and rose, and was restored

to life, that he might be LORD both of the dead and the living.

But why do you judge your brother? Or why do you look down on your brother? For we will all stand before the Judgment Seat of Messiah.

For it is written, As I live says the LORD, every knee will bow to me and every tongue will confess to Elohim.

So then everyone of us will give account of himself to Elohim.

Let us not therefore judge one another anymore: but judge this rather, that no one put a stumbling-block or an occasion to fall in his brother's way.

I know, and am persuaded by the LORD Joshua, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean.

And if through foods your brother is grieved, no more do you walk according to Love; do not with your foods destroy that one for whom Messiah died.

Let not then your good be evil spoken of:

Because the Kingdom of Elohim is not food and drink; but righteousness and peace, and joy in the Sacred Spirit.

Because he that in these things serves Messiah and is acceptable to Elohim, has human approval.

Let us therefore follow after the things that make for peace, and things wherein one may edify another.

For foods destroy not the work of Elohim. All things indeed are pure; but it is bad for that person who eats with an obstacle in the way.

It is good neither to eat flesh, nor to drink wine, nor anything whereby your brother stumbles or is offended, or is made weak.

Have you Faith? Have it to yourself before Elohim. Happy is he that condemns not himself in those things that he allows.

And he that doubts is condemned if he eats, because he eats not of Faith: for whatever is not of Faith is sin.

Chapter 15

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let everyone of us please his neighbor for his good to edification.

For even Messiah pleased not himself; but as it is written, The reproaches of them that reproached you fell on me.

For whatever things were written before were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Now the Elohim of patience and consolation grant you to be like-minded one toward another according to Messiah Joshua:

That you may with one mind and one mouth glorify Elohim, even the Father of our LORD Joshua Messiah.

Therefore receive one another as Messiah also received us to the

glory of Elohim.

Now I say that Joshua Messiah was the Master of the circumcision for the Truth of Elohim, to confirm the promises made to the patriarchs:

And the Gentiles for kindness to glorify Elohim, according as it has been written, Because of this I will confess to you among nations, and to your Name I will sing praise.

And again he says, Rejoice you Gentiles with his people.

And again, Praise the LORD all you Gentiles; and praise him all you people.

And again, Isaiah said, There will be a root of Jesse, and he that will rise to reign over the Gentiles; in him will the Gentiles trust.

Now the Elohim of hope fill you with all joy and peace in believing so that you may abound in hope through the power of the Sacred Spirit.

And I myself also am persuaded of you my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

Nevertheless brethren, I have written the more boldly to you in some sort, as putting you in mind because of the Grace that is given to me from Elohim.

That I should be the servant of Joshua Messiah to the Gentiles, ministering in priestly service the Good News of Elohim, that the offering up of the Gentiles might be acceptable, being consecrated

by the Sacred Spirit.

I have then a boasting in Messiah Joshua, in the things pertaining to Elohim.

Because I will not dare to speak of any of those things that Messiah has not accomplished by me, to make the Gentiles obedient, by word and deed

through mighty signs and miracles, by the power of the Spirit of Elohim; so that from Jerusalem and in a circle as far as Illyricum, I have fully executed the Good News of Messiah.

Yes, so yet when thus ambitious to publish the Good News, not where Messiah was named, unless I should build upon another man's foundation:

But as it is written, To whom he was not spoken of they will see: and they that have not heard will understand.

For which cause also I have been much hindered from coming to you.

But now having no more place in these parts, and having a great desire these many years to come to you;

when I may go on to Spain I will come to you, for I hope in going through to see you, and by you to be sent on there by you, if of you first, in part, I will be filled.

But now I go to Jerusalem to attend to the saints.

For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem.

For it pleased well, and their debtors they are, for if in their spiritual things the Gentiles did participate, they ought also in the fleshly things to minister to them.

When therefore I have performed this and have sealed to them this fruit, I will come by you into Spain.

And I am sure that when I come to you I will come in the fullness of the blessing of the Good News of Messiah.

Now I exhort you brethren for the LORD Joshua Messiah's sake, and for the Love of the Spirit, that you strive together with me in your prayers to Elohim for me;

That I may be delivered from them that do not believe in Judaea; and that my service that I have for Jerusalem may be accepted of the saints;

That I may come to you with joy by the will of Elohim and may with you be refreshed.

Now the Elohim of peace be with you all.

Chapter 16

I commend to you Phebe our sister that is a servant of the Ekklesia that is at Cenchrea:

that you receive her in the LORD, as becomes saints, and that you assist her in whatever business she has need of you: for she has been a protectress of many, and of myself also.

Greet Priscilla and Aquila my fellow workers in Messiah Joshua:

Who have for my life laid down their own necks: to whom not only I give thanks, but also all the excess of the Gentiles.

Likewise greets the Ekklesia that is in their house. Salute my esteemed Epaenetus, who is the first-fruits of Achaia to Messiah.

Greet Mary, who bestowed much labor on us.

Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Messiah before me.

Greet Amplias my beloved in the LORD.

Salute Urbane, our fellow worker in Messiah, and Stachys my beloved.

Salute Apelles approved in Messiah. Salute them that are of Aristobulus' household.

Salute Herodion my kinsman. Greet them that are of the household of Narcissus that are in the LORD.

Salute Tryphena and Tryphosa, who labor in the LORD. Salute the esteemed Persis that labored much in the LORD.

Salute Rufus chosen in the LORD, and his mother and mine.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints that are with them.

Salute one another with a sacred kiss. The Ekklesias of Messiah salute you.

Now I exhort you brethren, mark them that cause divisions and stumbling-blocks contrary to the Doctrine that you have learned; and avoid them. Because they that are such serve not our LORD Joshua Messiah, but their own belly;

and by good words and fair speeches deceive the hearts of the simple. Because your obedience has come abroad to all.

I am glad therefore on your behalf: but still I would have you wise to what is good, and simple concerning bad.

And the Elohim of peace will bruise Satan under your feet shortly. The Grace of our LORD Joshua Messiah is with you.

Timotheus my fellow worker, and Lucius, Jason, and Sosipater my kinsmen, salute you.

I Tertius (the secretary), who wrote this letter salute you in the LORD. Gaius my host, and of the whole Ekklesia salutes you.

Erastus the manager of the city salutes you, and Quartus a brother.

The Grace of our LORD Joshua Messiah is with you all.

Now to him that is of power to establish you according to my Good News, and the heralding of Joshua Messiah, according to the revelation of the Hidden Thing [Urim-Thummim], that in the times of the ages having been kept silent.

But now is made visible, and by the Scriptures of the Prophets, according to the commandment of the Age-Lasting Elohim, made

known to all nations for the obedience of Faith:

To Elohim, the only Wise (Sophos), is glory through Joshua Messiah for the ages. I Corinthians

I Corinthians

Chapter 1

Paul, called to be an Apostle of Joshua Messiah through the will of Elohim, and Sosthenes our brother, to the ekklesia of Elohim that is at Corinth, to them that are consecrated in Messiah Joshua called to be saints, with all that in every place call upon the Name of Joshua Messiah our LORD, both their LORD and ours:

Grace be to you and peace from Elohim our Father, and from the LORD Joshua Messiah.

I thank my Elohim always on your behalf for the Grace of Elohim that is given to you by Joshua Messiah;

that in everything you are enriched by him, in all utterance and in all knowledge;

Even as the testimony of Messiah was confirmed in you:

So that you are not lacking in any gift; waiting for the coming of our LORD Joshua Messiah: Who will also confirm you to the end,

so that you may be blameless in the day of our LORD Joshua Messiah.

Elohim is faithful, by who you were called to the fellowship of his son Joshua Messiah our LORD.

Now I exhort you brethren by the Name of our LORD Joshua Messiah, that you all speak the same thing, and that there are no divisions among you;

but that you may be perfected together in the same mind and in the same judgment.

Because it has been declared to me of you my brethren, by them that are of the house of Chloe, that there are contentions among you.

Now this I mention, that every one of you is saying, I am of Paul; or I of Apollos; or I am of Cephas; or I am of Messiah.

Is Messiah divided? Was Paul crucified for you? or were you baptized in the name of Paul?

I thank Elohim that I baptized none of you except Crispus and Gaius;

Unless any should say that I had baptized in my own name.

And I baptized also the household of Stephanas, but besides that, I know not whether I baptized any other.

For Messiah sent me not to baptize but to announce the Good News: not with wisdom of words, unless the stake of Messiah should be made of no effect.

Because the voicing of the stake is to them that perish foolishness;

but to us that are saved it is the power of Elohim. Because it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the learned.

Where is the wise? Where is the scribe? Where is the debater of this world?

Has not Elohim made foolish the wisdom of this world? Because after that in the Wisdom (Sophia) of Elohim the world by wisdom knew not Elohim, it pleased Elohim by the foolishness of heralding to save them that believe.

Because the Jews require a sign, and the Greeks seek after wisdom:

But we herald Messiah crucified, to the Jews a stumbling-block and to the Greeks foolishness;

But to them that are called, both Jews and Greeks, Messiah the power of Elohim, and the Wisdom (Sophia) of Elohim.

Because the foolishness of Elohim is wiser than men;

and the weakness of Elohim is stronger than men. Because you see your calling brethren, how that not many wise people after the flesh, not many mighty, not many noble, are called.

But Elohim has chosen the foolish things of the world to confound the wise; and Elohim has chosen the weak things of the world to confound the things that are mighty;

and base things of the world, and things that are despised has Elohim chosen, yes, and things that are not, to bring to nothing things that are:

That no flesh should glory in his presence.

But of him are you in Messiah Joshua, who of Elohim is made to us wisdom, righteousness, consecration, and release by payment of ransom.

That according as it is written, he that glories, let him glory in the

LORD.

Chapter 2

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of Elohim.

Because I determined not to know anything among you, except Joshua Messiah and him crucified.

And I was with you in weakness and in fear, and in much trembling.

And my speech and my heralding was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of Elohim.

Moreover we speak wisdom among them that are maturing, but not the wisdom of this world, nor of the rulers of this age that will be done away with:

But we speak the Wisdom (Sophia)

of Elohim in the Hidden Thing [Urim-Thummim], even the Concealed [thing], that Elohim foreordained before the world to our glory: That none of the rulers of this age knew: for had they known it, they would not have crucified the LORD of glory.

But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things that Elohim has prepared for them that Love him.

But Elohim has revealed it to us by his Spirit, because the Spirit searches all things, yes, even the deep things of Elohim.

For what person knows the things of a human being, except the spirit of a human being that is in him? Even so the things of Elohim knows no person but by the Spirit of Elohim.

Now we have received not the spirit of the world, but the spirit that is of Elohim; that we might know the things that are freely given to us from Elohim.

Which things also we speak, not in the words that man's wisdom teaches, but what the Sacred Spirit teaches; comparing spiritual things with spiritual.

But the psychical man receives not the things of the Spirit of Elohim because they are foolishness to him: neither can he know them, because they are spiritually discerned.

But he that is spiritual judges all things, yet he himself is judged of no person.

Because who has known the mind of YHWH, that he may instruct him? But we have the mind of Messiah.

Chapter 3

And I, brethren, could not speak to you as to spiritual but as to fleshly, even as to babes in Messiah.

I have fed you with milk and not with meat, because you were not yet able to bear it, yet even now are you not able.

Because you are still fleshly, for where there is among you envying, strife, and divisions, are you not fleshly, and in the manner of human beings do walk?

For while one says, I am of Paul; and another, I am of Apollos; are you not fleshly?

Who then is Paul and who is Apollos, but servants by whom you believed, even as the LORD bestowed to each one?

I have planted, Apollos watered; but Elohim gave the increase.

So then neither is he that plants anything, neither he that waters; but Elohim that gives the increase.

Now he that plants and he that waters are one:

and everyone will receive their own reward according to their own labor. Because we are laborers together with Elohim: you are Elohim's cultivated field, you are Elohim's building.

According to the Grace of Elohim that is given to me, as a skilled architect, I have laid the foundation and another builds on it.

But let everyone discern how he builds on it. Because another foundation can no one lay than what is laid, that is Joshua Messiah.

Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble;

Everyone's work will appear in history as evident, because the day will declare it, because it will be revealed by fire; and the fire will test everyone's undertaking of what sort it is.

If anyone's undertaking survives which he has built on it, he will receive a reward.

If anyone's undertaking will be burned up, they will suffer loss, except they themselves will be saved; but so as through fire.

Know you not that you are the Temple of Elohim, and that the Spirit of Elohim lives in you?

If anyone defiles the Temple of Elohim, he will Elohim destroy, because the Temple of Elohim is Holy, which Temple you are.

Let no person deceive themselves.

If anyone among you seems to be wise in this age, let him become a fool so that he may be wise. Because the wisdom of this world is foolishness with Elohim. Because it is written, He takes the wise in their own craftiness.

And again, the LORD knows the thoughts of the wise that they are devoid of Truth.

Therefore let no man glory in men. For all things are yours;

whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

and you are Messiah's; and Messiah is Elohim's.

Chapter 4

Let a man so account of us, as of the servants of Messiah, and stewards of the Hidden Thing [Urim-Thummim] of Elohim.

Moreover it is required in stewards, that a person be found faithful.

But with me it is a very small thing that I should be judged of you, or of people's judgment:

yes, I judge not even my own self. Because I know nothing by myself, yet am I not hereby rendered righteous, but he that judges me is the LORD.

Therefore judge nothing before its time, until the LORD comes, who both will bring to light the hidden thing of darkness and will make visible the purposes of the heart: and then will everyone have praise of Elohim.

And these things brethren, I have in a figure transferred to myself and to Apollos for your sakes;

that you might learn in us not to think of men above what is written, that no one of you becomes puffed up over one another. Because who makes you to differ from another? And what have you that you did not receive? Now if you did receive it, why do you glory as if you had not received it?

Now you are full, now you are rich, you have reigned as kings without us:

and I would also you did reign, that we also with you may reign together. Because I think that Elohim has displayed us as the Apostles last, as it were, [men] appointed to death, because we are made a spectacle to the world, and to angels, and to people.

We are fools for Messiah's sake, but you are wise in Messiah;

we are weak, but you are strong;

you are honorable, but we are despised. Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain residence. And labor, working with our own hands, being reviled, we bless; being persecuted, we suffer it:

Being defamed, we exhort:

we are made as the filth of the world, and are the dirt wiped off of all things to this day. I write not these things to shame you, but as my beloved offspring I warn you.

For though you have 10,000 instructors in Messiah, yet you have not many fathers:

because in Messiah Joshua I have engendered you through the Good News. Therefore I exhort you, be you followers of me.

For this cause I have sent to you Timotheus, who is my beloved son and faithful in the LORD, who will bring you into remembrance of my ways that are in Messiah, as I teach everywhere in every ekklesia.

Now some are puffed up, as though I would not come to you.

but I will come quickly to you, if the LORD may will, and I will know not the word of those puffed up, but the power.

Because the Kingdom of Elohim is not in word, but in power.

What would you have? Shall I come to you with a rod, or in Love, and in the spirit of meekness?

Chapter 5

It is reported commonly that there is illicit sexual intercourse among you, and such pornography as is not so much as named among the Gentiles, that one should have his father's woman.

And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.

For I on my part, as absent in body but present in spirit, have judged already, as though I were present, concerning him that has so done this deed.

In the Name of our LORD Joshua Messiah, when you are gathered together, and my spirit, with the power of our LORD Joshua Messiah,

to deliver such a one to Satan for the destruction of the flesh.

So that the spirit may be saved in the day of the LORD Joshua. Your glorying is not good. Know you not that a little leaven leavens the whole lump?

Purge out therefore the old leaven that you may be a new lump, as you are unleavened. Because even Messiah our Passover is sacrificed for us:

Therefore let us keep the Feast Day, not with old leaven, neither with the leaven of malice and depravity, but with the unleavened bread of purity and Truth.

I wrote to you in a letter not to be intimate with pornography:

Yet not altogether with the pornography of this cosmos, or with the covetous, or extortioners, or with idolaters; for then must you of necessity leave this cosmos.

But now I have written to you not to be intimate, if anyone that is called a brother is a pornographer, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner;

with such a one do not eat. Because what have I to do to judge them also that are without? Do you not judge them that are within?

But them that are without Elohim judges. Therefore put away from among yourselves that wicked person.

Chapter 6

Dare any of you, having a matter against another, go to trial before the unrighteous, and not before the saints?

Do you not know that the saints will judge the cosmos?

And if the cosmos will be judged by you, are you unworthy to judge the smallest matters? Know you not that we will judge angels? How much more things that pertain to this life?

If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the Ekklesia.

I speak to your shame, is it true that there is not a wise man among you?

No, not one that will be able to judge between his brethren? But brother goes to trial with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because you go to trial one with another.

Why do you not rather take the wrong? Why do you not rather suffer yourselves to be defrauded? No, you do wrong and defraud, and that of your brethren.

Know you not that the unrighteous will not inherit the Kingdom of Elohim? Be not deceived: neither pornographers, nor idolaters, nor adulterers, nor effeminate, nor homosexual,

nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the Kingdom of Elohim.

And such were some of you: but you are washed, but you are consecrated, but you are rendered righteous in the Name of the LORD Joshua and by the Spirit of our Elohim.

All things are lawful to me, but all things are not expedient:

all things are lawful for me, but I will not be brought under the power of any.

Food for the belly and the belly for foods: but Elohim will destroy both it and them. Now the body is not for illicit sexual intercourse, but for the LORD; and the LORD for the body. And Elohim has both raised up the LORD, and will also raise up us by his own power.

Know you not that your bodies are the members of Messiah?

Will I then take the members of Messiah, and make them the members of a prostitute? Elohim forbid. Know you not that he that is joined to a prostitute is one body? For two says he, will be one

flesh.

But he that is joined to the LORD is one spirit.

Flee illicit sexual intercourse.

Every sin that a human being does is outside the body;

but he that commits illicit sexual intercourse sins against his own body.

Chapter 7

Know you not that your body is the Temple of the Sacred Spirit that is in you, which you have of Elohim and you are not your own?

Because you are bought with a price: therefore glorify Elohim in your body, and in your spirit, that is Elohim's.

Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.

Nevertheless, to avoid illicit sexual intercourse, let every man have his own woman, and let every woman have her own husband.

Let the husband render to the woman her due [marital] kindness: and likewise also the woman to the husband. The woman has not power of her own body, but the husband: and likewise also the husband has not power of his own body, but the woman.

Rob not one another [of marital love], except it be with consent for a time, so that you may give yourselves to fasting and prayer;

and come together again so that Satan tempts you not for your want

of self-control.

But I speak this by permission, and not of commandment.

Because I would that all men were even as I myself.

But every man has his proper gift of Elohim, one after this manner and another after that.

I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain themselves, let them marry, because it is better to marry than to burn [with passion]. And to the married I command, yet not I but the LORD, let not the woman depart from her husband: But and if she departs, let her remain unmarried or be reconciled to her husband: and let not the husband divorce his woman.

But to the rest I speak, not the LORD:

If any brother has a woman that believes not, and she is pleased to live with him, let him not divorce her.

And the woman that has a husband that believes not, and if he is pleased to live with her, let her not divorce him. Because the unbelieving husband is consecrated by the woman, and the unbelieving woman is consecrated by the husband: else were your children unclean; but now are they Most Holy.

But if the unbelieving departs, let them depart.

A brother or a sister is not under bondage in such cases:

but Elohim has called us to peace.

Because what know you, O woman, whether you will save your husband? Or how know you, O man, whether you will save your woman?

But as Elohim has distributed to everyone, as the LORD has called every one, so let them walk.

And thus in all the ekklesias I direct. Is any man called being circumcised?

Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised.

Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of Elohim. Let everyone abide in the same calling with which they were called.

Are you called being a slave?

Care not for it: but if you may be made free, use it rather. Because he that is called in the LORD, being a slave, is the LORD's freeman: likewise also he that is called, being free, is Messiah's slave. You are bought with a price; be you not the slaves of men. Each in what he was called brethren, in this let him remain with Elohim.

Now concerning virgins I have no commandment of the LORD, still I will give my judgment, as one that has obtained mercy of the LORD to be faithful.

I suppose therefore that this is good for the present circumstances, I say, that it is good for a man so to be.

Are you bound to a woman? Seek not to be loosed. Are you loosed

from a woman? Seek not a woman.

But and if you marry, you have not sinned;

and if a virgin marries she has not sinned. Nevertheless such will have trouble in the flesh: but I would spare you. But this I say brethren, the time is short: it remains, that both they that have wives be as though they had none;

And they that weep, as though they wept not;

and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passes away.

But I would have you without carefulness.

He that is unmarried cares for the things that belong to the LORD, how he may please the LORD: But he that is married cares for the things that are of the world, how he may please his woman.

There is difference also between a wife and a virgin. The unmarried woman cares for the things of the LORD, that she may be Holy both in body and in spirit: but she that is married cares for the things of the world, how she may please her husband.

And this I speak for your own profit; not that I may cast a snare upon you, but for what is respectable, and that you may attend upon the LORD without distraction.

But if any man thinks that he behaves himself unbecomingly toward his virgin, if she is of ripened age, and need so require, let him do what he will, he sins not: let them marry.

Nevertheless he that stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his chastity, does well.

So then he that gives her in marriage does well;

but he that gives her not in marriage does better. The woman is bound by the law as long as her husband lives; but if her husband is dead, she is at liberty to be married to whom she will; only in the LORD.

But she is happier if she so abide, after my judgment:

Chapter 8

and I think also that I have the Spirit of Elohim. Now concerning things offered to idols, we know that we all have knowledge. Knowledge puffs up, but Love edifies.

And if anyone thinks that he knows anything, he knows nothing as he of necessity should know.

But if anyone Love Elohim, the same is known of him.

As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other Elohim but one.

For though there are what are called elohim, whether in the cosmos or in earth, (as there are elohim many, and lords many,)

But to us there is but one YHWH Elohim, the Father, of whom are all things, and we in HIM;

and one LORD Joshua Messiah, by whom are all things, and we by Him.

Nevertheless there is not in everyone that knowledge, because some with conscience of the idol to this hour eat it as a thing offered to an idol;

and their conscience being weak is defiled. But food does not commend us to Elohim: for neither if we eat, are we the better; neither, if we do not eat, are we the worse. But take heed unless by any means this liberty of yours becomes a stumbling-block to them that are weak.

For if anyone sees you that has knowledge sit at a meal in the idol's temple, will not the conscience of him that is weak be restored to eat those things that are offered to idols;

And through your knowledge will the weak brother perish for whom Messiah died?

But when you sin so against the brethren and wound their weak conscience, you sin against Messiah.

Therefore if foods make my brother to offend, I will eat no flesh while the world stands, unless I make my brother to offend.

Chapter 9

Am I not an Apostle? Am I not free? Have I not seen Joshua Messiah our LORD? Are you not my work in the LORD?

If I be not an Apostle to others, yet doubtless I am to you:

for the seal of my Apostleship are you in the LORD. My answer to them that do examine me is this,

have we not power to eat and to drink?

Have we not power to lead about a sister, a woman, as well as other Apostles, and as the brethren of the LORD, and Cephas?

Or only I and Barnabas, have we not authority not to work?

Who goes to warfare anytime at his own charges?

Who plants a vineyard and eats not of its fruit?

Or who feeds a flock, and consumes not of the milk of the flock? According to man do I speak these things? Or does not also the Law say these things? Because it is written in the Torah of Moses, You will not muzzle the mouth of the ox that treads out the corn. Does Elohim take care for oxen?

Or says he this altogether for our sakes? For our sakes no doubt this is written: that he that plows should plow in hope; and he that threshes in hope should be partaker of his hope.

If we have sown to you spiritual things, is it a great thing if we will reap your carnal things?

If others are partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, unless we should hinder the Good News of Messiah.

Do you not know that they that labor in the Sacred live of the things of the Temple? And they that wait at the Altar are partakers with the Altar?

Even so has the LORD ordained that they that announce the Good News should live of the Good News.

But I have used none of these things: neither have I written these things, that it should be so done to me, because it were better for me to die than that anyone should make my glorying void.

For though I publish the Good News, I have nothing to glory from, for necessity is laid upon me;

yes, woe is to me if I publish not the Good News! Because if I do this thing willingly I have a reward: but if against my will, an administration of the Good News is committed to me.

What is my reward then? It's that when I announce the Good News, I may make the Good News of Messiah without charge, so that I abuse not my power in the Good News.

For though I be free from all people, yet have I made myself slave to all, that I might gain the more.

And to the Jews I became as a Jew, that I might gain the Jews;

to them that are under the Law, as under the Law, that I might gain them that are under the Law; To them that are outside the Law, as outside Law, (being not without Law to Elohim, but under the Law to Messiah,) that I might gain them that are outside the Law.

To the weak became I as weak, that I might gain the weak: I am made all things to all people that I might by all means save some.

And this I do for the Good News' sake, that I might be a partaker of it with you.

Know you not that they that run in a race run all, but one receives the prize? So run, that you may obtain.

And every one that strives for the contest is self-controlled in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beats the air:

But I beat back my body and bring it into subjection: unless that by any means, when I have heralded to others, I myself should be unfit.

Chapter 10

Moreover brethren, I would not that you should be ignorant how that all our forefathers were under the cloud-mass, and all passed through the Red Sea;

And were all baptized into Moses in the cloud-mass and in the Red Sea;

And all did eat the same spiritual food;

And all did drink the same spiritual drink:

for they drank of that spiritual stone [Urim-Thummim] that followed them: and that stone [Urim-Thummim] was Messiah. But with many of them Elohim was not well pleased: for they were overthrown in the uninhabited places.

Now these things were our examples, to the intent we should not

lust after bad things as they also lusted.

Neither be you idolaters as were some of them; as it is written, the people sat down to eat and drink and rose up to play.

Neither let us commit pornography, as some of them committed, and fell in one day 23,000.

Neither let us test Messiah, as some of them also tested and were destroyed of snakes.

Neither murmur you as some of them also murmured, and were destroyed of a destroyer.

Now all these things happened to them for examples:

and they are written for our admonition, upon whom the End of the Age has come. Therefore let him that thinks he stands take heed unless he falls.

There has no trial taken you but such as is common to man:

but Elohim is faithful, who will not suffer you to be tested above what you are able; but will with the trial also make a way to escape, that you may be able to bear it. Therefore my dearly beloved, flee from idolatry.

I speak as to prudent ones; judge what I say.

The cup of blessing which we consecrate, is it not the fellowship of the blood of Messiah? The bread that we break, is it not the fellowship of the body of Messiah?

For we being many are one bread, and one body: for we are all

partakers of that one bread.

Behold Israel after the flesh:

are not they that eat of the sacrifices partakers of the Altar? What do I say then? That the idol is anything, or what is offered in sacrifice to idols is anything?

But I say that the things that the Gentiles sacrifice, they sacrifice to evil spirits and not to Elohim: and I would not that you should have fellowship with evil spirits.

You cannot drink the cup of the LORD and the cup of demons: you cannot be partakers of the LORD's Table and of the table of demons.

Do we provoke the LORD to anger? are we stronger than He?

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Let none seek their own, but each other's.

Whatever is sold in the meat market, that eat, asking no question for conscience sake:

For the land is the LORD's, and the fullness of it.

If any of them that believe not invite you to a feast and you are disposed to go; whatever is set before you eat, asking no question for conscience sake.

But if anyone says to you, this is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience sake: for the land is the LORD's, and its fullness. But

conscience I mean, not your own, but of the other:

for why is my liberty judged of another person's conscience? And if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?

Whether therefore you eat or drink, or whatever you do, do it all to the glory of Elohim.

Give none offense, neither to the Jews, nor to the Gentiles, nor to the Ekklesia of Elohim.

Even as I please all people in all things, not seeking my own profit, but the profit of many that they may be saved.

Chapter 11

Be followers of me even as I also am of Messiah.

Now I praise you brethren that you remember me in all things, and keep the instructions as I delivered them to you.

But I would have you know that the head of

every man is Messiah; and the head of the woman is the man; and the Head of Messiah is [YHWH] Elohim. Every man offering prayers or prophesying having his head covered, dishonors his head.

But every woman that offers prayers or prophesies with her head uncovered dishonors her head:

for it is the same as if her head were shaved. Because if a woman is not covered, then let her be shorn, and if it is a shame

for a woman to be shorn or shaven, let her be covered.

Because a man indeed should not cover his head, in as much as he is the image and glory of Elohim: but the woman is the glory of the man. Because the man is not from the woman; but the woman is from the man.

Neither was the man created for the woman;

but the woman for the man. Because of this the woman ought to have a token of authority upon the head, because of the angels.

Nevertheless neither is the man without the woman, neither the woman without the man, in the LORD.

Because as the woman is from the man, even so is the man also by the woman;

but all things are of Elohim. Judge for yourselves: is it fitting that a woman pray to Elohim uncovered?

Does not even nature itself teach you that if a man has long hair it is a shame to him?

But if a woman has long hair, it is a glory to her, because her hair is given her for a covering.

But if any man seems to be contentious, we have no such custom, neither the ekklesias of Elohim.

Now in this that I declare to you I praise you not, that you come together not for the better, but for the worse.

Because first of all, when you come together in the ekklesia, I hear

that there are divisions among you;

and I partly believe it. Because there must be also heresies among you so that the approved may become recognized among you.

When you come together therefore into one place, this is not to eat the Lord's Supper.

For in eating everyone takes before the other his own supper first: and one is hungry and another is drunken.

What? have you not houses to eat and to drink in?

Or despise you the Ekklesia of Elohim, and shame them that have not? What will I say to you? Will I praise you in this? I praise you not. Because I have received of the LORD what also I delivered to you, that the LORD Joshua the same night in which he was betrayed took bread:

And when he had given thanks, he broke it and said, Take, eat: this is my body, that is broken for you: this do in remembrance of me.

After the same manner also he took the cup when he had supped saying, This cup is the New Testament in my blood: this do you, as often as you drink it, in remembrance of me.

For as often as you eat this bread and drink this cup, you do show the LORD's death until he comes.

Therefore whoever will eat this bread and drink this cup of the LORD unworthily, will be guilty of the body and blood of the LORD.

But let a man examine himself, and so let him eat of that bread and drink of that cup.

Because he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the LORD's body.

For this cause many are weak and sickly among you, and many die.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are corrected of the LORD, that we should not be condemned with the cosmos.

Therefore my brethren, when you come together to eat, wait one for another.

And if anyone hunger, let him eat at home first; that you come not together to condemnation. And the rest will I set in order when I come.

Chapter 12

Now concerning spiritual gifts brethren, I would not have you ignorant.

You know that you were Gentiles, carried away to these dumb idols, even as you were led.

Therefore I give you to understand that no one speaking by the Spirit of Elohim calls Joshua accursed: and that no one can say that Joshua is the LORD, but by the Sacred Spirit.

Now there are diversities of gifts but the same Spirit.

And there are differences of administrations, but the same LORD.

And there are diversities of operations, but it is the same Elohim

that works all in all.

But the manifestation of the Spirit is given to everyone to profit withal.

Because to one is given by the Spirit the WORD OF WISDOM (Sophia); to another the Word of KNOWLEDGE by the same Spirit;

To another FAITH by the same Spirit; to another the GIFTS OF HEALING by the same Spirit;

To another the WORKING OF MIRACLES; to another PROPHECY; to another DISCERNING OF SPIRITS; to another DIFFERENT DIALECTS OF LANGUAGE; to another the INTERPRETATION OF LANGUAGES:

But all these work in that one and the selfsame Spirit, dividing to everyone privately as he wills.

Because as the body is one and has many members, and all the members of that one body, being many, are one body:

so also is Messiah. Because by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free;

and have been all made to drink into one Spirit. Because the body is not one member but many.

If the foot will say, because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear will say, because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where would the hearing be? If the whole body were hearing, then where would the smelling be?

But now has Elohim set the members every one of them in the body as it has pleased him.

And if they were all one member, where would the body be?

But now are they many members, but still one body.

And the eye cannot say to the hand, I have no need of you:

nor again the head to the feet, I have no need of you. No, much more those members of the body that seem to be more feeble are necessary:

And those members of the body that we think to be less honorable, upon these we bestow more abundant honor;

and our deformed parts have more abundant beauty. Because our beautiful parts have no need: but Elohim has united the body together, having given more abundant honor to that part that was wanting.

That there should be no schism in the body; but that the members should have the same care one for another.

And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.

Now you are the body of Messiah and members in particular.

And Elohim has set some in the ekklesia, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of

Healings, Helps, Governments, Diversities of Language.

Are all Apostles? Are all Prophets? Are all Teachers? Are all Workers of Miracles?

Have all the Gifts of Healing?

Do all speak with languages? Do all interpret? But burn with zeal for the more useful gifts: and still I show to you a way beyond measure.

Chapter 13

Though I speak with the dialects of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal.

And though I have the Gift of Prophecy, and understand the special Hidden Thing [Urim-Thummim], and all Knowledge; and though I have all Faith, so that I could remove mountains, and have not Love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profits me nothing.

Love behaves patiently and is kind; Love hates not; Love is not boastful, is not puffed up,

does not behave itself unbecomingly, seeks not inwardly, is not easily provoked, thinks no bad;

Rejoices not in unrighteousness, but rejoices in the Truth;

Bears all things, believes all things, hopes all things, endures all

things.

Love never fails: but whether there are prophecies, they will fail;

whether there are dialects, they will cease; whether there is knowledge, it will vanish away. Because we know in part and we prophesy in part.

But when what is perfect is come, then what is in part will be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child:

but when I became a man I put away childish things. Because now we see through a glass darkly; but then face to face: now I know in part; but then will I know even as also I am known.

And now remains Faith, Hope, Love, these three; but the greatest of these is Love.

Chapter 14

Follow after Love and desire spiritual gifts, but rather that you may prophesy.

Because he that speaks in an unknown dialect speaks not to men but to Elohim: for no man understands him; but in the Spirit he speaks hidden things.

But he that prophesies speaks to men for edification, exhortation, and consolation.

He that speaks in an unknown dialect edifies himself; but he that

prophesies edifies the ekklesia.

I would that you all spoke with dialects, but rather that you prophesied: for greater is he that prophesies than he that speaks with dialects, except he interpret, so that the ekklesia may receive edifying.

Now brethren, if I come to you speaking with dialects what will I profit you, except I will speak to you either by revelation, knowledge, prophesying, or by doctrine?

And even lifeless instruments that give sound, whether pipe or harp, except they give a distinction in the sounds, how will it be known what is piped or harped?

Because if the trumpet gives an uncertain sound, who will prepare himself for the battle?

So likewise you, except you utter by the tongue words easy to be understood, how will it be known what is spoken? for you will speak into the air.

There are, it may be, so many kinds of voices in the cosmos and none of them is without signification.

Therefore if I do not know the meaning of the voice, I will be to him that speaks like a barbarian, and he that speaks will be a barbarian to me.

Even so you, on account as you are zealous of spiritual gifts, seek that you may excel to the edifying of the ekklesia.

Therefore let him that speaks in an unknown dialect pray that he

may interpret.

For if I pray in an unknown dialect, my spirit prays, but my understanding is unfruitful.

What is it then? I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else when you will bless with the spirit how will he that occupies the room of the unlearned say “Amen” at your giving of thanks, seeing he understands not what you say?

For you surely give thanks well, but the other is not edified.

I thank my Elohim, I speak with dialects more than you all:

Yet in the ekklesia I had rather to speak five words with my understanding, that by my voice I might teach others also, than 10,000 words in an unknown dialect.

Brethren, become not children in understanding, but in the evil be you as babes, and in the understanding become you perfected.

In the Law it is written, With people of other dialects and other lips will I speak to this people; and still, for all that will they not hear me says the LORD.

Therefore dialects are for a sign, not to them that believe, but to them that believe not: but prophesying serves not for them that do not believe, but for them that believe.

If therefore the whole ekklesia has come together into one place, and all speak with dialects, and there come in those that are

unlearned, or unbelievers, will they not say that you are raving mad?

But if all prophesy, and there comes in one that believes not, or one unlearned, he is convinced of all, he is judged of all:

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship Elohim, and report that Elohim is in you of a Truth.

How is it then, brethren? When you are coming together, every one of you has a psalm, has a doctrine, has a dialect, has a revelation, and has an interpretation. Let all things be done to edifying.

If anyone speaks in an unknown dialect, let it be by two, or at the most by three, and that by course; and let one interpret.

But if there is no interpreter, let him keep silence in the ekklesia; and let him speak to himself, and to Elohim.

Let the prophets speak two or three, and let the other discriminate.

If anything is revealed to another that sits by, let the first hold his peace.

Because you may all prophesy one by one so that all may learn and all may be comforted.

And the spirits of the prophets are subject to the prophets.

Because Elohim is not the author of confusion, but of peace, as in all ekklesias of the saints.

Let your women keep silence in the ekklesias because it is not

permitted to them to speak; but they are commanded to be under obedience, as also says the Law.

And if they will learn anything, let them ask their husbands at home because it is a shame for women to speak in the ekklesia.

What? came the Word of Elohim out from you? Or came it to you only?

If anyone thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the LORD.

But if anyone is ignorant, let him be ignorant.

Therefore brethren, burn with zeal to prophesy and forbid not to speak with dialects.

Let all things be done decently and in order.

Chapter 15

Moreover brethren I declare to you the Good News that I announced to you, which also you have received, and in which you stand;

By which also you are saved, if you keep in memory what I announced to you, unless you have believed in vain.

Because I delivered to you first of all what I also received, how that Messiah died for our sins according to the Scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of more than 500 brethren at once; of whom the greater part remain alive to this present day, but some have died.

After that, He was seen of James; then of all the Apostles.

And last of all he was seen of me too, as of one born out of due time.

For I am the least of the Apostles, that am not sufficient to be called an Apostle, because I persecuted the ekklesia of Elohim.

But by the Grace of Elohim I am what I am: and his Grace that was bestowed on me was not in vain; but I labored more abundantly than they all did: still not I, but the Grace of Elohim that was with me.

Therefore whether it were I or they, so we herald and so you believed.

Now if Messiah is heralded that he rose from the dead, how say some among you that there is no resurrection from the dead?

But if there is no resurrection from the dead then is Messiah not risen:

And if Messiah is not risen, then is our heralding vain, and your Faith is also vain.

Yes, and we are found false witnesses of Elohim; because we have testified of Elohim that HE raised up Messiah: whom HE raised not up, if so be that the dead rise not.

Because if the dead rise not then is not Messiah resurrected:

And if Messiah is not resurrected, your Faith is vain; you are still in your sins.

Then they also that are fallen asleep in Messiah are perished.

If in this life only we have hope in Messiah, we are of all people most miserable.

But now is Messiah resurrected from the dead and become the First-Fruits of them that died.

For since by man came death, by man came also the resurrection from the dead.

For as in Adam all die, even so in Messiah will all be made alive.

But everyone in their own order: Messiah the first-fruits; afterward they that are Messiah's at his presence.

Then -- the resurrection at The End, when he will have delivered up the Kingdom to Elohim, even the Father (YHWH Elohim);

when He will have put down all rule and all authority and power. Because he must reign until he has put all enemies under His feet.

The last enemy that will be rendered inactive is death.

Because he has put all things under his feet. But when he says all things are put under him, it is clear that HE is the exception that did put all things under him.

And when all things will be subdued to him, then will the Son also

himself be subject to HIM that put all things under him, that Elohim may be all in all.

Else what will they do that are baptized in behalf of the dead if the dead rise not at all? Why are they then baptized in their behalf?

And why stand we in jeopardy every hour?

I protest by your rejoicing that I have in Messiah Joshua our LORD, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if the dead rise not? Let us eat and drink; for tomorrow we die.

Be not deceived: bad communications corrupt good manners.

Awake to righteousness and sin not; for some have not the Knowledge of Elohim: I speak this to your shame.

But someone will say, how are the dead raised up?

and with what body do they come?

You that are without reason, that which you sow is not given life, except it die: And what you sow, you sow not that body that will be, but bare grain, that it may chance of wheat, or of some other grain:

But Elohim gives it a body as it has pleased him, and to every seed its own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of animals, another of fish, and another of flying

creatures.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars, because one star differs from another star in its glory.

So also is the resurrection from the dead.

It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a psychical body; it is raised a spiritual body. There is a psychical body, and there is a spiritual body.

And so it is written, The first man Adam was made a living psuche;

the last Adam was made a living spirit. Nevertheless that was not first what is spiritual, but that which is psychical; and afterward what is spiritual.

The first man is from the earth, earthy: the Second Man is (Joshua Messiah) from the cosmos.

As is the earthy, such are they also that are earthy: and as is the cosmic, such are they also that are cosmic.

And as we have borne the image of the earthy, we will also bear the image of the cosmic.

Now this I say brethren, that flesh and blood cannot inherit the

Kingdom of Elohim; neither does corruption inherit incorruption.

Behold, I show you the Hidden Thing [Urim-Thummim]; we will not all sleep, but we will all be transformed,

in a moment, in the twinkling of an eye, at the Last Trump:

for the trumpet will sound, and the dead will be resurrected incorruptible, and we will be transformed. Because this corruptible must put on incorruption, and this mortal must be clothed in immortality.

So when this corruptible will have been clothed in incorruption, and this mortal will have been clothed in immortality, then will be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is your sting? O grave, where is your victory?

The sting of death is sin; and the strength of sin is the Law.

But thanks be to Elohim, which gives us the victory through our LORD Joshua Messiah.

Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the LORD, in as much as you know that your labor is not in vain in the LORD.

Chapter 16

Now concerning the collection for the saints, as I have given order to the ekklesia of Galatia, even so do you.

Upon the only one Sabbath of the week let everyone of you lay by

him in store, as Elohim has prospered him, that there is no collections when I come.

And when I come, whoever you will approve by your letters, them will I send to bring your graces to Jerusalem.

And if it is befitting that I go too, they will go with me.

Now I will come to you when I will pass through Macedonia: for I do pass through Macedonia.

And it may be that I will stay, yes, and winter with you, that you may bring me on my journey wherever I go.

Because I will not see you now by the way; but I trust to stay awhile with you if the LORD permits.

But I will stay at Ephesus until Pentecost.

Because a great door and activity is opened to me and there are many adversaries.

Now if Timotheus come, see that he may be with you without fear: for he works the work of the LORD, as I also do.

Let no man therefore despise him: but conduct him forth in peace, that he may come to me, because I look for him with the brethren.

As touching our brother Apollos, I greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he will have an opportunity.

Watch you, stand in the faith; be men and be strong.

Let all your things be done with Love.

I exhort you brethren, (you know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the service of the saints,)

That you submit yourselves to such, and to everyone that helps with us, and labors.

I am glad of the presence of Stephanas and Fortunatus and Achaicus: for what was lacking on your part they have supplied.

Because they have refreshed my spirit and yours: therefore acknowledge them that are such.

The ekklesias of Asia salute you. Aquila and Priscilla salute you much in the LORD, with the Ekklesia that is in their home.

All the brethren greet you. Greet one another with a Holy kiss.

The writings of Paul with my own hand.

If anyone Love not the LORD Joshua Messiah, let him be Anathema Maranatha.

The Grace of our LORD Joshua Messiah be with you.

My Love is with you all in Messiah Joshua. II Corinthians

II Corinthians

Chapter 1

Paul, an Apostle of Joshua Messiah by the will of Elohim and Timothy our brother, to the ekklesia of Elohim that is at Corinth, with all the saints that are in all Achaia:

Grace to you and peace from Elohim our Father, and from the LORD Joshua Messiah.

Blessed is Elohim, even the Father of our LORD Joshua Messiah, the Father of mercies, and the Elohim of all importation;

Who comforts us in all our distress so that we may be able to comfort them that are in any trouble, by the comfort in which we ourselves are comforted of Elohim.

Because as the sufferings of Messiah abound in us, so our consolation also abounds by Messiah.

And whether we are afflicted, it is for your consolation and salvation that is operative in the enduring of the same sufferings that we also suffer: or whether we are comforted, it is for your importation and salvation.

And our hope of you is steadfast, knowing that as you are partakers of the sufferings, so will you be also of the importation.

Because we would not brethren, have you ignorant of our trouble that came to us in Asia, that we were pressed out of measure above strength, so that we despaired even of life:

But we had the sentence of death in ourselves, that we should not trust in ourselves but in Elohim that resurrects the dead:

Who delivered us from so great a death, and does deliver: in whom we trust that he will yet deliver us.

You also helping together by prayer for us, that for the gift bestowed on us by the means of many persons, thanks may be given by many on our behalf.

Because our rejoicing is this, the testimony of our conscience, that in simplicity and divine sincerity, not with fleshly wisdom, but by the Grace of Elohim, we have had our conduct in the world and more abundantly toward you.

For we write no other things to you, than what you read or acknowledge; and I trust you will acknowledge even to the end;

As also you have acknowledged us in part that we are your rejoicing, even as you also are ours in the day of the LORD Joshua.

And in this confidence I was minded to come to you before, so that you might have a second benefit;

And to pass by you into Macedonia, and to come again out of Macedonia to you, and of you to be brought on my way toward Judaea.

When I therefore was so minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yes yes, and no no?

But as Elohim is true, our word toward you was not yes and no.

Because the Son of Elohim, Joshua Messiah, who was heralded among you by us, even by me and Silvanus and Timotheus, was not yes and no, but in him was yes.

Because all the promises of Elohim in him are yes, and in him Amen, to the glory of Elohim by us.

Now he that establishes us with you in Messiah, and has anointed us is Elohim;

Who has also sealed us, and given the pledge of the Spirit in our hearts.

And I for a witness on Elohim do call upon myself, that sparing you I came not unto Corinth;

Not because we have dominion over your Faith, but are helpers of your joy: for by Faith you stand.

Chapter 2

But I determined this with myself that I would not come again to you in sorrow.

For if I make you sorry, then who is he who is making me glad, except he who is made sorry by me?

And I wrote this same to you, unless when I came, I should have sorrow from them of who I should be rejoicing; having confidence in you all, that my joy is the joy of you all.

Because out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might

know the Love that I have more abundantly to you.

But if any have caused grief, he has not grieved me, but in part; that I may not be a burden to you all.

Sufficient to such a man is this punishment, that was inflicted of many.

So that on the contrary you should rather forgive and comfort him, unless perhaps such a one should be swallowed up with exceeding grief.

Therefore I exhort you that you would confirm your brotherly love toward him.

Because to this end I also did write that I might know the proof of you, whether you are obedient in all things. To who you forgive anything, I forgive also: for if I forgave anything

to whom I pardon, for your sakes I pardon it in the person of Messiah; unless Satan should get an advantage of us:

because we are not ignorant of his devices.

Furthermore, when I came to Troas to announce Messiah's Good News, and a door was opened to me from the LORD,

I had no rest in my spirit because I found not Titus my brother: but taking my leave of them, I went from there to Macedonia.

And to Elohim are thanks, who at all times is leading us in triumph in the Messiah, and the fragrance of His knowledge He is manifesting through us in every place.

Because we are to Elohim a sweet savor of Messiah, in them that are saved and in them that perish:

To the one we are the smell of death to death; and to the other the smell of life to Life. And who is sufficient for these things?

Because we are not as many that corrupt the Word of Elohim: but as of sincerity, but as of Elohim, in the sight of Elohim, we speak in Messiah.

Chapter 3

Do we begin again to commend ourselves? or need we as some others, letters of commendation to you, or letters of commendation from you?

You are our letter written in our hearts, known and read of all human beings.

Manifested that you are a letter of Messiah ministered by us, written not with ink but with the Spirit of the living Elohim, not in the tablets of stone, but in fleshy tablets of the heart,

And such trust we have through Messiah toward Elohim.

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is from Elohim;

Who also has made us able servants of the New Testament; not of the letter, but of the Spirit: for the letter kills, but the Spirit gives Life.

But if the administration of death, written and engraved in stones

was glorious, so that the children of Israel could not gaze upon the face of Moses, (because of the glory of his countenance) which glory was to be done away:

How will not the administration of the Spirit be more glorious?

Because if the administration of condemnation is glory, much more does the administration of righteousness exceed in glory.

For even what was made glorious had no glory in this respect, by reason of the glory that transcends.

Because if what is done away was glorious, much more what remains is glorious.

Seeing then that we have such hope, we use great frankness of speech:

And not as Moses that put a veil over his face so that the children of Israel could not gaze upon the end of what is rendered inoperative:

But their minds were hardened, for to this day the same veil at the reading of the Old Covenant does remain unwithdrawn, which in Messiah is being rendered inoperative.

But even to this day, when Moses is read, the veil is upon their heart.

Nevertheless when they will turn to the LORD, the veil will be taken away.

Now the LORD is that Spirit: and where the Spirit of the LORD is, there is liberty.

And, we all, with unveiled face, receiving and reflecting, the glory of [the] LORD, into the same image, are being transformed, from glory into Glory, even as from a Spirit that is LORD.

Chapter 4

Therefore seeing we have this administration, as we have received mercy, we weary not;

But have renounced the secret things of dishonesty, not walking in craftiness, nor handling the Word of Elohim deceitfully; but by manifestation of the Truth commending ourselves to every person's conscience in the sight of Elohim.

But if our Good News is hidden, it is hidden to them that are lost:

In whom the elohim of this age has blinded the minds of them which believe not, unless the Light of the glorious Good News of Messiah, who is the image of Elohim, should shine to them.

Because we herald not ourselves, but Messiah Joshua the LORD;

and ourselves your servants for Joshua' sake. Because Elohim, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of Elohim in the face of Joshua Messiah.

But we have this treasure in earthen vessels, that the excellency of the power may be from Elohim, and not from us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down but not destroyed;

Always bearing about in the body the dying of the LORD Joshua, that the Life also of Joshua might be made visible in our body.

Because we that live are always delivered to death for Joshua' sake, that the life also of Joshua might be made visible in our mortal flesh.

So then death works in us, but Life in you.

We having the same Spirit of Faith, according as it is written, I believed, and therefore I have spoken; we also believe and therefore speak;

Knowing that HE that resurrected the LORD Joshua will resurrect us also by Joshua, and will present us with you.

For all things are for your sakes, that the abundant Grace might through the thanksgiving of many excel to the glory of Elohim.

For which cause we do not faint; but though our outward man perish, yet the inward man is renewed day by day.

Because our light affliction, that is but for a moment, works for us a far more exceeding and Age-Lasting weight of glory;

While we look not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal;

Chapter 5

but the things that are not seen are Age-Lasting. Because we know that if our earthly house of this tabernacle were dissolved, we have

a building of Elohim, a house not made with hands, Age-Lasting in the universe.

Because in this we groan, earnestly desiring to be clothed upon with our house that is from the universe:

If so be that being clothed we will not be found naked.

Because we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of Life.

Now he that has achieved this purpose is Elohim, who also has given to us the pledge of the Spirit.

We have good courage, however, and are well pleased--rather to emigrate from home, out of the body, and to come home, unto the LORD:

(Because we walk by Faith, not by sight)

We are confident, I say, and willing rather to be absent from the body, and to be present with the LORD.

Therefore we labor, that whether present or absent, we may be accepted of Him.

Because we must all appear before the Tribunal of Messiah; that everyone may receive the things done in his body, according to what he has done, whether it is good or bad.

Knowing therefore the Terror of the LORD, we persuade men; but we are made visible to Elohim;

and I trust also are made visible in your consciences. Because we are not again commending ourselves to you but give you an opportunity to be proud of us, so that you may have a response for those who take pride in appearances, and not in heart.

Because whether we are beside ourselves, it is to Elohim:

or whether we are sober, it is for your cause. Because the love of Messiah constrains us; because we thus judge, that if one died for all, then were all dead:

And that He died for all, that they which live should not now live to themselves, but to him that died for them, and rose again.

So that from now on we regard no one after the flesh: yes, and even if we have known Messiah according to the flesh, yet now we know Him no longer;

therefore if anyone is in Messiah, he is a New Creation: old things are passed away; see, all things appear in history as new.

And all things are of Elohim, who has reconciled us to Himself by Joshua Messiah, and has given to us the Administration of Restoration;

That Elohim was in Messiah, restoring the cosmos to Himself, not imputing their trespasses to them; and has committed to us the Word of Restoration.

Now then we are ambassadors for Messiah, as though Elohim did exhort you by us:

we pray you in Messiah's stead, be you reconciled to Elohim.

Because HE has made Him to be sin for us, who knew no sin, so that we might be made the righteousness of Elohim in Him.

Chapter 6

We then, as workers together with Him, exhort you also that you receive not the Grace of Elohim in vain. (

For he says, I have heard you in a time accepted, and in a day of salvation have I helped you: behold, now is the accepted time; behold, now presently is a day of salvation).

Giving no occasion to stumbling in anything, that the administration be not mocked:

But in all things approving ourselves as the servants of Elohim, in much patience, afflictions, in necessities, in distresses,

in stripes, imprisonment's, instability, labors, watching's, and in fastings.

By pureness, by knowledge, by long-suffering, by kindness, by the Sacred Spirit, by brotherly love unfeigned,

by the Word of Truth, by the power of Elohim, by the Armor of Righteousness on the right hand and on the left, by honor and dishonor, by ill report and good report:

as deceivers, and yet true;

As unknown, and yet well known; as dying, and behold, we live; as castigated, and not put to death;

As sorrowful, still always rejoicing; as poor, yet making many rich;

as having nothing, and still possessing all things.

O you Corinthians, our mouth is open to you, our heart is enlarged.

You are not restricted in us, but you are restrained in your own bowels.

Now as a fair exchange, (I speak as to children,) be you also enlarged.

Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness?

And what communion has Light with darkness? And what agreement has Messiah with Belial? Or what part has he that believes with the unbelieving?

And what agreement has the Temple of Elohim with idols? Because you are the Temple of the living Elohim; as Elohim has said, I will live in them and walk in them;

and I will be their Elohim, and they will be my people. Therefore come out from among them and be you separate, says the LORD, and touch not the unclean; and I will receive you kindly,

and will be a Father to you, and you will be my sons and daughters, says the LORD Almighty.

Chapter 7

Having therefore these promises dearly esteemed, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of Elohim.

Receive us; we have wronged no one, we have corrupted no one, we have defrauded no one.

I speak this not to condemn you: for I have said before that you are in our hearts to die and live with you.

Great is my frankness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceedingly joyful in all our distresses.

For when we were come into Macedonia, our body had no rest, but we were troubled on every side; outside were fighting's, inside were fears.

Nevertheless Elohim, that comforts those that are cast down, comforted us by the presence of Titus;

And not by his presence only, but by the importation in which he was comforted in you, when he told us your longing, your mourning, your zealous mind toward me;

so that I rejoiced even more. Because though I made you sorry with a letter, I do not repent, though I did repent: because I perceive that the same letter has made you sorry, though it were but for a season.

Now I rejoice, not that you were made sorry, but that you sorrowed to have a change of mind, because you were made sorry after a divine manner, that you might receive damage by us in nothing.

For divine sorrow works a change of mind to salvation, not to be unregretted:

but the sorrow of the cosmos works death. For lo, this same thing

(your being made sorry toward Elohim), how much diligence it does work in you! but defense, but displeasure, but fear, but longing desire, but zeal, but revenge; in everything you did approve yourselves to be pure in the matter.

Therefore, though I wrote to you I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of Elohim might appear to you.

Because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit has been refreshed from you all.

Because if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in Truth, even so our boasting, that I made before Titus, is found to be Truth.

And his inward affection is more abundant toward you, while he remembers the obedience of you all, how with fear and trembling you received him.

I rejoice therefore that I have confidence in you in all things.

Chapter 8

Moreover brethren, we make known to you the Grace of Elohim bestowed on the ekklesias of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality.

Because to their power, I bear record, yes, and beyond their power they were willing of themselves;

desiring with us with much supplication that we would receive the gift, and take upon us the fellowship of the service to the saints.

And this they did, not as we hoped, but first gave their own selves to the LORD, and to us by the will of Elohim.

So we urged Titus, that as he had begun, so he would also finish in you the same Grace also.

Therefore, as you abound in everything, in faith, utterance, knowledge, in all diligence and in your brotherly love to us, see that you abound in this Grace also.

I speak not by commandment, but by occasion of the diligence of others, and to examine the sincerity of your brotherly love. Because you know the Grace of our LORD Joshua Messiah, that though he was rich, yet

for your sakes he became poor, that you through his poverty might be rich.

And an opinion in this do I give: for this to you is expedient, who not only to do, but also to will, did begin before, a year ago,

now therefore perform the doing of it; that as there was a readiness of the will, so there may be a performance also out of what you have.

Because if there is first a resolved mind, it is accepted according to what a person has, and not according to what they do not have.

Because I mean not that other people are eased and you burdened:

But by an equality, that now at this time your abundance may be a

supply for their want, that their abundance also may be a supply for your want: that there may be equality:

As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack.

But thanks be to Elohim, that put the same earnest care into the heart of Titus for you.

For indeed he accepted the exhortation; but being more zealous, of his own accord he went to you.

And we have sent with him the brother, whose praise is in the Good News throughout all the ekklesias;

And not that only, but who was also chosen of the ekklesias to travel with us with this Grace, that is administered by us to the glory of the same LORD, and declaration of your ready mind:

Avoiding this, that no one should blame us in this abundance that is administered by us:

Providing for honest things, not only in the sight of the LORD, but also in the sight of people.

And we have sent with them our brother, who we have oftentimes proved zealous in many things, but now much more zealous, upon the great confidence that I have in you.

Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or of our brethren, the messengers of the ekklesias and the glory of Messiah.

Therefore show to them and before the ekklesias, the evidence of

your brotherly love, and of our boasting on your behalf.

Chapter 9

Because as touching the service to the saints, it is superfluous for me to write to you:

Because I know the zeal of your mind, for that I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has excited many.

Yet have I sent the brethren, unless our boasting of you should be in vain in this behalf; that as I said, you may be prepared:

Because if any Macedonians come with me and find you unprepared, we (not to say anything about you) would be embarrassed of having been so confident.

Therefore I thought it necessary to exhort the brethren that they would go before to you, and make up beforehand your bounty, in which you had notice before, that the same might be prepared, as a matter of bounty and not as of greed.

But this I say, he that sows sparingly will reap also sparingly; and he which sows bountifully will reap also bountifully.

Everyone according as he purposes in his heart, so let him give; not grudgingly, or of necessity, because Elohim loves a cheerful giver.

And Elohim is able to make all Grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work: (

As it is written, he has dispersed abroad; he has given to the poor: his righteousness abides for the ages.

Now he that supplies seed to the sower both furnishes bread for your food, and increases your seed sown, and increases the fruits of your righteousness;)

Being enriched in everything to all bountifulness, that causes through us thanksgiving to Elohim.

For the administration of this service not only supplies the want of the saints, but is abundant also by much thankfulness to Elohim;

Through the proof of this administration glorifying Elohim for the subjection of your confession to the Good News of the Messiah, and for the liberality of the fellowship to them and to all,

and by their supplication in your behalf, longing after you because of the exceeding Grace of Elohim upon you.

Thanks be to Elohim for his unspeakable gift.

Chapter 10

Now I, Paul myself, exhort you by the gentleness and fairness of Messiah, who in presence, indeed am humble among you, and being absent, have courage toward you.

But I exhort you, that I may not be of good courage when I am present with that confidence, which I think to be bold against some that think of us as if we walked according to the flesh.

For though we walk in the flesh, we do not war after the flesh: (

For the weapons of our warfare are not fleshly, but mighty through Elohim to the pulling down of strongholds;)

Casting down imaginations, and every high thing that exalts itself against the knowledge of Elohim, and bringing into captivity every thought to the obedience of Messiah;

And being in readiness to avenge every disobedience, whenever your obedience may be fulfilled. The things in presence

do you see? if anyone has trusted in himself to be Messiah's, this let him reckon again from himself, that according as he is Messiah's, so also we are Messiah's.

For though I should boast somewhat more of our authority, that the LORD has given us for edification, and not for your destruction, I should not be ashamed:

That I may not seem as if I would terrify you by letters.

For his letters, say they, are weighty and powerful; but his bodily presence is weak and his speech contemptible.

Let such a one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

But we will not boast of things without our measure, but according

to the measure of the rule that Elohim has distributed to us, a measure to reach even to you. Because we stretch not ourselves beyond our measure, as though we reached not to you:

for we are come as far as you also in announcing the Good News of Messiah:

Not boasting of things without our measure, that is, of other men's labors;

but having hope, when your Faith is increased, that we will be enlarged by you according to our rule abundantly, to publish the Good News in the regions beyond you, and not to boast in another person's line of things made ready to our hand.

But he that glories, let him glory in the LORD.

For not he that commends himself is approved, but who the LORD commends.

Chapter 11

O that you were bearing with me a little of the folly, but you also do bear with me. Because I am jealous over you with divine jealousy:

for I have espoused you to one husband, that I may present you as a pure virgin to Messiah.

But I fear, unless by any means, as the snake deceived Eve through his cunning, so your minds should be corrupted from the simplicity that is in Messiah.

Because if he that comes heralds another Joshua, who we have not heralded, or if you receive another spirit, that you have not received, or another Good News, that you have not accepted, you might well bear with him.

Because I reckon that in nothing I am behind those who are in surpassing “Chief” Apostles.

But though I be private in speech, yet not in knowledge; but we have been thoroughly made visible among you in all things.

Have I committed an offense in abasing myself that you might be exalted, because I have announced to you the Good News of Elohim freely?

I robbed other ekklesias, taking wages from them to do you service.

And when I was present with you and in need, I was chargeable to no one, because what was lacking to me the brethren that came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself.

As the Truth of Messiah is in me, no one will stop me of this boasting in the regions of Achaia.

Why? because I do not love you? Elohim knows I do.

But what I do, that I will do, that I may cut off occasion from them that desire occasion;

that where they glory, they may be found even as we. Because such are false apostles, deceitful workers, transforming themselves into the apostles of Messiah.

And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his servants also are transformed as the servants of righteousness; whose end will be according to their works. Again

I say, may no one think me to be a fool;

and if otherwise, even as a fool receive me, that I also a little may boast. What I speak, I speak not after the LORD, but as it were foolishly, in this confidence of boasting.

Seeing that many glory after the flesh, I will glory also.

For you suffer fools gladly, seeing you yourselves are wise.

For you suffer, if a person brings you into bondage, if a person devours you, if a person takes of you, if a person exalts himself, if a person hits you on the face. In reference to dishonor

I speak, how that we were weak and in whatever anyone is bold, in foolishness I say it, I also am bold.

Are they Hebrews?

Are they Israelites? Are they the seed of Abraham? Are they servants of Messiah? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, at death's door often.

Of the Jews five times received I 39 lashes.

And three times was I beaten with rods, once was I stoned, three

times I suffered shipwreck, a night and a day I have been in the sea itself;

In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the pagans, in perils in the city, in perils in the uninhabited places, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in sleeplessness often, in hunger and thirst, in fasting often, in cold and nakedness.

Beside these external things that come upon me daily, the care of all the ekklesias.

Who is weak, and I am not weak? Who is offended, and I burn not?

If I must needs glory, I will glory of the things that concern my weakness.

The Elohim and Father of our LORD Joshua Messiah, that is blessed for the ages, knows that I do not lie.

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

And through a window in a basket was I let down by the wall and escaped his hands.

Chapter 12

It is not expedient for me doubtless to glory. I will come to visions and revelations of the LORD.

I knew a man in Messiah 14 years ago, (whether in the body, I

cannot tell; or whether out of the body, I cannot tell: Elohim knows;) such a one seized up to the third universe.

And I knew such a man, (whether in the body, or out of the body, I cannot tell: Elohim knows;)

How that he was seized up into Paradise, and heard unspeakable Words, that it is not lawful for a man to utter.

Of such a one will I glory: yet of myself I will not glory, but in my weaknesses.

Because though I would desire to glory, I will not be a fool, because I will say the Truth: but now I abstain, unless anyone should think of me above what he sees me to be, or that he hears of me.

And unless I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to maltreat me, unless I should be exalted above measure.

Because of this thing I begged the LORD three times, that it might depart from me.

And He said to me, my Grace is sufficient for you: for my strength is accomplished in weakness. Most gladly therefore will I rather glory in my weakness, that the power of Messiah may take habitation upon me.

Therefore I take pleasure in weaknesses, in insolence, in necessities, in persecutions, in calamity for Messiah's sake, because when I am weak, then am I strong.

I am become a fool in glorying; you have compelled me because I ought to have been commended of you: for in nothing am I behind the Great Apostles, though I am nothing.

Truly the signs of an Apostle were wrought among you in all patience, in signs, miracles, and mighty power.

Because what is it that you were inferior to other ekklesias, except that I myself was not burdensome to you? Pardon me this injustice.

Behold, the third time I am ready to come to you; and I will not be burdensome to you, because I seek not yours, but you: for the children should not store up for the parents, but the parents for the children.

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.

But so be it, I did not burden you: nevertheless, being crafty, I caught you with guile.

Did I make a gain of you by any of them whom I sent to you?

I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit and in the same steps? Again, do you think that we excuse ourselves to you?

We speak before Elohim in Messiah: but we do all things dearly beloved for your edifying.

Because I fear, unless when I come, I will not find you such as I would, and that I will be found to you such as you would not: unless there are contentions, envying, anger, factions, defamation,

whisperings, pride, instability:

And unless, when I come again, my Elohim will humble me among you, and that I will mourn for many that have sinned already, and have not changed their mind of the uncleanness, pornography and unbridled lust that they have committed.

Chapter 13

This is the third time I am coming to you. In the mouth of two or three witnesses will every word be established.

I have said before and I predict, as being present the second time, and being absent now, do I write to those having sinned before, and to all the rest, that if I come again, I will not spare.

Since you seek a proof of Messiah speaking in me, that toward you is not weak, but is mighty in you.

For though he was crucified through weakness, still he lives by the power of Elohim. Because we also are weak in Him, but we will live with Him by the power of Elohim toward you.

Examine yourselves, whether you are in the Faith; prove your own selves. Know you not your own selves, how that Joshua Messiah is in you, unless perhaps you fail in the testing?

But I trust that you will know that we have not failed the test.

And I pray before Elohim that you do no bad, not that we may appear approved, but that you may do what is right, and we may be as disapproved. Because we can do nothing against the Truth, but for the Truth.

For we are glad when we are weak, and you are strong:

and this also we wish, even your restoration.

Therefore I write these things being absent, unless being present I should use sharpness, according to the power that the LORD has given me to edification, and not to destruction.

Finally brethren, farewell. Be rendered fit, be of good comfort, be of one mind, live in peace; and the Elohim of brotherly love and peace will be with you.

Greet one another with a Holy kiss.

All the saints welcome you.

The Grace of the LORD Joshua Messiah, and the Love (Agape) of Elohim, and of the Sacred Spirit be with you all.

Galatians

Chapter 1

Paul, an Apostle, (not of men, neither by man, but by Joshua Messiah, and Elohim the Father, who raised Him from the dead;)

And all the brethren that are with me, to the Ekklesias of Galatia:

Grace be to you and peace from Elohim the Father, and from our LORD Joshua Messiah,

who gave himself for our sins, that He might deliver us from this present evil age, according to the will of Elohim and our Father:

To whom is glory for the ages of the ages.

I marvel that you are so soon removed from him that called you into the Grace of Messiah to another Good News:

That is not another; but there are some that trouble you and would pervert the Good News of Messiah.

But though we or an angel from the cosmos, announce any other Good News to you than what we have announced to you, let him be Devoted to Destruction.

As we said before, so say I now again, if anyone announces any other Good News to you than what you have received, let him be Devoted to Destruction.

Because do I now persuade men, or Elohim? Or do I seek to please men? For if I yet pleased men, I should not be the slave of Messiah.

But I certify to you brethren that the Good News that was announced from me is not after man.

Because I neither received it from man, neither was I taught it, but by the revelation of Joshua Messiah.

Because you have heard of my conduct in times past in the Jews' religion, how that beyond measure I persecuted the Ekklesia of Elohim and wasted it:

And profited in the Jews' religion above many of my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.

But when it pleased Elohim, who separated me from my mother's womb, and called me by his Grace

to reveal his Son in me, that I might announce Him among the pagans; immediately I conferred not with flesh and blood:

Neither went I up to Jerusalem to them that were Apostles before me; but I went into Arabia, and returned again to Damascus.

Then after three years I went up to Jerusalem to see Peter, and stayed with him 15 days.

But other of the Apostles did I not see, except James the LORD's brother.

Now the things that I write to you, see, before Elohim I lie not.

Afterwards I came to the regions of Syria and Cilicia;

And was unknown by face to the Ekklesias of Judaea that were in

Messiah:

But they had heard only, that he that persecuted us in times past now announces the Faith that he once destroyed.

And they glorified Elohim in me.

Chapter 2

Then 14 years after I went up again to Jerusalem with Barnabas and took Titus with me also.

And I went up by revelation and did submit to them the Good News that I heralded among the Gentiles, and privately to those esteemed, lest in vain I might run or did run.

But neither Titus, who was with me being a Greek, was compelled to be circumcised:

And that because of false brethren unawares brought in, who came in privately to spy out our liberty that we have in Messiah Joshua, that they might bring us into bondage:

To whom we gave place by subjection, no, not for an hour; that the Truth of the Good News might continue with you.

But of these who seemed to be important, (whatever they were, it makes no matter to me: Elohim accepts no man's person) those who seemed to be important gave nothing new to me.

But, on the contrary, having seen that I have been entrusted with the Good News of the uncircumcision, as Peter with that of the circumcision,

for he who did work with Peter to the Apostleship of the circumcision, did work also in me in regard to the Gentiles,

And when James, Cephas, and John, who seemed to be pillars, perceived the Grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the pagans, and they to the circumcision.

Only they would that we should remember the poor; the same that I also was diligent to do.

But when Peter was come to Antioch, I resisted him to his face, because he was to be blamed. Because before that some came from James, he did eat with the Gentiles:

but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. The other Jews joined him in his hypocrisy, so that by their hypocrisy Barnabas was even led in error.

But when I saw that they walked not uprightly according to the Truth of the Good News, I said to Peter before them all.

If you being a Jew live like the Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?

We who are Jews by nature and not sinners of the Gentiles,

knowing that a human being is not rendered righteous by the works of the Law, but by the Faith of Joshua Messiah, even we have believed in Joshua Messiah, that we might be rendered righteous by the Faith of Messiah, and not by the works of the Law. Because by the works of the Law will no flesh be rendered righteous.

But if, while we seek to be rendered righteous by Messiah, we ourselves also are found sinners, is therefore Messiah the servant of sin? Elohim forbid.

For if I build again the things that I destroyed, I make myself a lawbreaker.

For I through the Law am dead to the Law, that I might live to Elohim.

I am crucified with Messiah: nevertheless I live; still not I, but Messiah lives in me: and the life that I now live in the flesh I live by the Faith of the Son of Elohim, who loved me and gave himself for me.

I do not frustrate the Grace of Elohim: for if righteousness comes by the Law, then Messiah is dead in vain.

Chapter 3

O foolish Galatians, who has bewitched you that you should not obey the Truth, before whose eyes Joshua Messiah has been evidently set forth, crucified among you?

This only would I learn of you, received you the Spirit by the works of the Law, or by the hearing of Faith?

Are you so foolish? Having begun in the Spirit, are you now completed by the flesh? So many things did you suffer in vain! if indeed, even in vain.

He therefore that supplied to you the Spirit, and works miracles among you, does he do it by the works of the Law or by the hearing

of Faith?

Even as Abraham believed Elohim and it was accounted to him for righteousness.

Know you therefore that those that are of Faith, the same are the children of Abraham.

And the Scripture, foreseeing that Elohim would render righteous the pagans through Faith, announced the Good News to Abraham saying, In you will all nations be blessed.

So then they that are of Faith are blessed with faithful Abraham.

Because as many as are of the works of the Law are under its curse, because it is written, Cursed is everyone that continues not in all things that are written in the scroll of the Law to do them.

But that no human being is rendered righteous by the Law in the sight of Elohim it is evident, because the righteous will live by Faith.

And the Law is not of Faith: but the man that does them will live in them.

Messiah has ransomed us from the curse of the Law, being made a curse for us, because it is written, Cursed is everyone that hangs on a tree:

That the blessing of Abraham might come on the Gentiles through Joshua Messiah;

that we might receive the promise of the Spirit through Faith. Brethren, using a human example, even of a man's confirmed

covenant, no one will make it void or will add to it.

Now to Abraham and his seed were the promises made. He did not say, and to seeds, as of many;

but as of one, and to your seed, which is Messiah.

And this I say, that the Covenant that was confirmed before of Elohim in Messiah, the Law that was 430 years after, cannot render void, that it should make the promise inoperative. Because if by Law comes the inheritance, it is no more by promise, but to Abraham through promise did Elohim grant it.

Who then serves the Law? It was added because of violations until the seed should come to whom the promise was made;

and it was ordained by angels in the agency of an arbitrator.

Now an arbitrator is not an arbitrator of one, but Elohim is one.

Is the Law then against the promises of Elohim? Elohim forbid, because if there had been a Law given that could have restored life, truly righteousness should have been by the Law.

But the Scripture has concluded all under sin, that the promise by Faith of Joshua Messiah might be given to them that believe.

But before Faith came, we were kept under the Law, shut up to the Faith that should afterwards be revealed. Therefore the Law was our schoolmaster to bring us to Messiah, that we might be rendered righteous by Faith.

But after that Faith has come, we are no longer under a schoolmaster.

For you are all the children of Elohim by Faith in Messiah Joshua.

Because as many of you as have been baptized into Messiah have been clothed in Messiah.

There is neither Jew nor Greek,

there is neither bond nor free, there is neither male nor female, because you are all one in Messiah Joshua.

And if you are Messiah's, then are you Abraham's seed, and heirs according to the promise.

Chapter 4

Now I say that the heir, as long as he is a child, differs nothing from a slave although he is master of all;

But is under tutors and stewards until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the cosmos:

But when the fullness of the time was come, Elohim sent forth his Son, appearing in history from a woman, coming into existence under the Law, to ransom them that were under the Law so that we might receive the Adoption as sons.

And because you are sons, Elohim has sent forth the Spirit of his Son into your hearts crying, Abba, Father.

Therefore you are no more a slave, but a son;

and if a son, then an heir of Elohim through Messiah.

Nevertheless, when you knew not Elohim, you did service to them that by nature are no elohim.

But now, after that you have known Elohim, or rather are known of Elohim, how turn you again to the weak and lowly elements, which you desire again to be in bondage to?

You observe days, months, seasons, and years.

I am afraid of you, unless I have bestowed upon you labor in vain.

Brethren, I exhort you to be as I am, for I am as you are, you have not harmed me at all.

You know how through weakness of the flesh I announced the Good News to you the first time.

And my trial that was in my flesh you despised not nor loathed, but received me as an angel of Elohim, even as Messiah Joshua.

Where is then the blessedness you spoke of? For I bear you record that if it had been possible, you would have plucked out your own eyes, and have given them to me.

Am I therefore become your enemy because I tell you the Truth? They burn with zeal toward you, but not rightly;

yes, they would alienate you from us that you would be zealous for them.

But it is good to be zealously affected always in a good thing, and not only when I am present with you.

My little children, of whom I travail in birth again until Messiah is formed in you,

I desire to be present with you now, and to change my tone, because I stand perplexed about you.

Tell me, you that desire to be under the Law, do you not hear the Law?

Because it is written, that Abraham had two sons, the one by a female slave, the other by a freeborn.

But they who were of the female slave were gendered after the flesh; but they of the freeborn were by promise.

Which things are an allegory, for these are the two Covenants; the one from Mount Sinai that genders to bondage, which is Agar.

For this Agar is Mount Sinai in Arabia, and answers to Jerusalem that now is, and is in bondage with her children.

But Jerusalem that is above is free, which is the mother of us all.

Because it is written, Rejoice you barren that bear not; break forth and cry, you that are not in labor, because the desolate has many more children than she that has a husband.

Now we brethren, as Isaac was, are the children of promise.

But at that time, he that was gendered after the flesh persecuted him that was gendered after the Spirit, even so it is presently.

Nevertheless what advises the Scripture? Cast out the female slave and her son, because the son of the female slave will not be heir

with the son of the freeborn.

So then, brethren, we are not children of the female slave, but of the freeborn.

Chapter 5

Stand fast therefore in the liberty in which Messiah has made us free, and do not be ensnared again with the yoke of slavery.

Behold, I Paul say to you, that if you are circumcised, Messiah will profit you nothing.

For I testify again to every human being that is circumcised, that he is a debtor to do the whole Law.

Messiah has become of no effect to you, whoever of you are rendered righteous by the Law; you are fallen from Grace.

Because we through the Spirit wait for the hope of righteousness by Faith.

For in Joshua Messiah neither circumcision avails anything, nor uncircumcision; but Faith that operates by Love.

You did run well; who did hinder you so that you should not obey the Truth?

This persuasion comes not of HIM that calls you.

A little leaven leavens the whole lump.

I have confidence in you through the LORD, that you will be not otherwise minded: but he that troubles you will bear his judgment,

whoever he is.

And I, brethren, if I still herald circumcision, why do I still suffer persecution? then is the snare of the stake rendered idle.

I would they were even cut off that trouble you.

Because brethren, you have been called to liberty; only use not liberty for an occasion to the flesh but by Love serve one another.

Because all of the Law is fulfilled in one Word, even in this; You will dearly love your neighbor as yourself.

But if you bite and devour one another, take heed that you are not consumed of one another.

This I say then, walk in the Spirit, and you will not perform the lust of the flesh.

For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would.

But if you are led of the Spirit you are not under the Law.

Now the works of the flesh are evident, which are these;

Adultery, pornography, uncleanness, unbridled lust, idolatry, sorcery, hatred, contention, rivalry, anger, factions, divisions, heresies, envying, murders, drunkenness, carousal, and such like:

of the which I tell you before, as I have also told you in time past, that they who do such things will not inherit the Kingdom of Elohim.

But the fruit of the Spirit is Love (Agape), joy, peace, patience, integrity, goodness, faith, meekness, self-control:

against such there is no law.

And they that are Messiah's have crucified the flesh with its affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not become vain-glorious, one another provoking, one another envying!

Chapter 6

Brethren, if a person is overtaken in a fault, you that are spiritual, restore such a one in the spirit of meekness; considering yourself, unless you also are tempted.

Bear one another's burdens, and so make full the Law of Messiah.

Because if a person thinks themselves to be something, when they are nothing, they deceive themselves.

But let everyone scrutinize their own undertaking, and then will one have rejoicing in themselves alone, and not in another.

For everyone will bear their own burden.

Let him that is taught in the Word communicate to him that teaches in all good things.

Be not deceived; Elohim is not mocked: for whatever a person sows, that will they also reap.

Because he that sows to his flesh will of the flesh reap corruption; but he that sows to the Spirit will of the Spirit reap Life Age-Lasting.

And let us not be weary in well doing: for in due season we will reap, if we faint not.

As we have therefore opportunity, let us do good to all, especially to them who are of the household of Faith.

You see how large a letter I have written to you with my own hand.

As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that for the stake of Messiah they may not be persecuted.

For neither they themselves who are circumcised keep the Law; but desire to have you circumcised so that they may glory in your flesh.

But Elohim forbid that I should glory, except in the stake of our LORD Joshua Messiah, by whom the cosmos is crucified to me, and I to the cosmos.

Because in Messiah Joshua neither circumcision avails anything, nor uncircumcision, but a New Creation.

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of Elohim.

From hereafter let no one trouble me, because I bear in my body the marks of the LORD Joshua.

Brethren, the Grace of our LORD Joshua Messiah be with your spirit.

Ephesians

Chapter 1

Paul, an Apostle of Joshua Messiah by the will of Elohim, to the saints that are at Ephesus and to the faithful in Messiah Joshua:

Grace to you and peace, from Elohim our Father, and from the LORD Joshua Messiah.

Blessed is the Elohim and Father of our LORD Joshua Messiah who has blessed us with all spiritual blessings in the cosmos in Messiah:

According as he has chosen us in Him before the foundation of the cosmos, that we should be Most Holy and without blemish before him in brotherly love:

Having predetermined us to the Adoption as sons by Joshua Messiah to himself, according to the good pleasure of his will,

to the praise of the glory of his Grace, in which he has made us graceful in his fondness.

In who we have release (effected by payment of a ransom) through his blood, the pardoning of sins, according to the riches of his Grace;

in which he has abounded towards us in all Wisdom (Sophia) and understanding;

Having made known to us the Hidden Thing [Urim-Thummim] of his will, according to his good pleasure that he has exposed to view in himself:

That in the administration of the fullness of times he might gather together in one all things in Messiah, both that are in the cosmos, and that are on earth; even in him:

In whom also we have obtained an inheritance, being predetermined according to the purpose of him who operates all things after the counsel of his own will:

That we should be to the praise of his glory, who first trusted in Messiah.

In whom you also trusted, after that you heard the Word of Truth, the Good News of your salvation: in which also after you believed, you were sealed with that Sacred Spirit of promise,

which is the pledge of our inheritance until the ransom of the purchased possession, to the praise of his glory.

Therefore I also, after I heard of your Faith in the LORD Joshua, and brotherly love to all the saints,

cease not to give thanks for you, making mention of you in my prayers;

That the Elohim of our LORD Joshua Messiah, the Father of glory, may give to you the Spirit of Wisdom (Sophia) and revelation in the knowledge of Him:

The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

and what is the exceeding greatness of his power towards us who

believe, according to

the working of his mighty power, That HE operated in Messiah, when HE resurrected Him from the dead, and set him at his own right hand in the cosmos,

far above all beginning, power, might, and dominion, and every name that is named, not only in this age, but also in what is to come:

And has put all things under his feet, and gave him to be the head over all things to the ekklesia, that is his body, the fullness of him that fills all in all.

And you he has raised, who were dead in deviations and sins;

Chapter 2

Which in time past you walked according to the course of this cosmos, according to the chief of the power of the air, the spirit that now operates in the children of obstinacy:

Among whom we also all had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind;

and were by nature the children of wrath, even as others.

But Elohim, who is rich in mercy, for his great brotherly love in which he Loved us,

even when we were dead in sins, has rescued us together with Messiah, (by Grace you are saved;)

And has raised us up together and made us sit together in the

cosmos in Messiah Joshua:

That in the ages to come he might show the exceeding riches of his Grace in integrity towards us through Messiah Joshua. Because by Grace are you saved through Faith;

and that not of yourselves: it is the gift of Elohim:

Not of works, unless anyone should boast.

Because we are his workmanship, created in Messiah Joshua to good works, that Elohim has before prepared that we should walk in them.

Therefore remember, that you being in times past Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision in the flesh made by hands;

That at that time you were without Messiah, being aliens from the commonwealth of Israel, and foreigners from the Covenants of Promise, having no hope, and without Elohim in the cosmos:

But now in Messiah Joshua you who sometimes were far off are made near by the blood of Messiah.

Because He is our peace, who has made both one and has broken down the middle wall of partition between us;

Having rendered idle in his flesh the hostility, even the Law of commandments contained in ordinances; that the two he might create in himself into one new human being, making peace,

and that He might reconcile both to Elohim in one body by the stake, having slain the hostility thereby:

And came and announced the Good News of peace to you that were far off, and to them that were near.

Because through Him we both have access by one Spirit to the Father.

Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim.

And are built upon the foundation of the Apostles and Prophets, Joshua Messiah Himself being the corner foundation stone [Urim-Thummim];

In whom all the building joined closely together grows into a Most Sacred Holy of Holies in the LORD:

In whom you also are built together for a habitation of Elohim through the Spirit.

Chapter 3

For this cause I Paul, the prisoner of Joshua Messiah for you Gentiles,

if you have heard of the administration of the Grace of Elohim that is given me towards you.

How that by revelation he made known to me the Hidden Thing [Urim-Thummim]; (as I wrote before in few words,

whereby, when you read, you may understand my knowledge in the Hidden Thing [Urim-Thummim] of Messiah)

That in other ages was not made known to the sons of men, as it is

now revealed to his Holy Apostles and Prophets by the Spirit;

That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Messiah by the Good News:

Of which I was made a servant, according to the gift of the Grace of Elohim given to me by the working of his power.

Unto me, who am less than the least of all saints is this Grace given, that I should announce the Good News among the Gentiles, the unsearchable riches of Messiah;

And to make all people see what is the fellowship of the Hidden Thing [Urim-Thummim], which from the beginning of the world has been concealed in Elohim, who created all things by Joshua Messiah. That there might be made known now

to the principalities and the authorities in the cosmos, through the ekklesia, the variegated Wisdom (Sophia) of Elohim,

According to the Age-Lasting purpose that HE purposed in Messiah Joshua our LORD:

In whom we have boldness and access with confidence by the Faith of Him.

Therefore I desire that you weary not at my distresses for you, that is your glory.

For this cause I bow my knees to the Father (YHWH) of our LORD Joshua Messiah,

of whom the whole family in the cosmos and earth is named,

that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Messiah may live in your hearts by Faith; that you, being rooted and established in brotherly love,

may be able to comprehend with all saints what is the width, length, depth, and height;

And to know the brotherly love of Messiah that passes knowledge, that you might be filled with all the fullness of Elohim.

Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that operates in us, to him is the glory in the Ekklesia in Messiah Joshua, to all the generations of the age of the ages.

I therefore, the prisoner of the LORD, exhort you that you walk worthy of the calling in which you are called, with all lowliness and meekness, with patience, bearing with one another in brotherly love;

Chapter 4

Endeavoring to guard the unity of the Spirit in the bond of peace.

There is one body and one Spirit, even as you are called in one hope of your calling;

One LORD, one Faith, one Baptism, one Elohim and Father of all, who is above all and through all, and in you all.

But to every one of us is given Grace according to the measure of

the gift of Messiah.

Therefore he says, When he ascended up on high, he led captivity captive and gave gifts to men.

(now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all the universe, that he might fill all things)

. And he gave some, Apostles;

and some Prophets;

and some evangelists;

and some shepherds and teachers;

For the equipping of the saints, for the undertaking of the service, for the edifying of the Body of Messiah:

Until we all come in the unity of the Faith, and of the knowledge of the Son of Elohim, to a completed man, to the measure of the stature of the fullness of Messiah:

That we should no more be children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, in which they lie in wait to deceive;

But speaking the Truth in brotherly love, may grow up into Him in all things, that is the head, even Messiah:

From Him the whole body fitly joined together and compacted by

what every joint supplies, according to the effectual working in the measure of every part, makes increase of the body to the edifying of itself in brotherly love.

This I say therefore and testify in the LORD, that you no longer walk as other Gentiles walk, in the vanity of their mind,

having the understanding darkened, being alienated from the Life of Elohim through the ignorance that is in them, because of the blindness of their heart:

Who having lost all sensitivity have given themselves over to unbridled lust, to work all uncleanness with avarice.

But you have not so learned Messiah;

If so be that you have heard him and have been taught by him, as the Truth is in Joshua:

That you put off concerning the former conduct the old man, that is corrupt according to the deceitful lusts;

and be renewed in the spirit of your mind;

And that you clothe yourself in the new man, that after Elohim is created in righteousness and true holiness.

Therefore putting away lying, speak everyone Truth with his neighbor:

for we are members one of another. Be angry and sin not: let not the sun go down upon your wrath:

Neither give occasion to the False Accuser.

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good so that he may have to give to him that needs.

Let no corrupt communication proceed out of your mouth, but what is good to the use of edifying, that it may give Grace to the hearers.

And grieve not the Sacred Spirit of Elohim, in which you are sealed to the day of deliverance.

Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all depravity:

And be you kind one to another, tenderhearted, forgiving one another, even as Elohim for Messiah's sake has pardoned you.

Chapter 5

You must appear in history therefore as the followers of Elohim, as dear children;

And walk in brotherly love, as Messiah also has Loved us and has given himself for us an offering and a sacrifice to Elohim for a sweet smelling odor.

But pornography and all uncleanness, or avarice, let it not be once named among you, as becoming saints;

Neither obscenity, nor foolish talking, nor low jesting, that are not fitting:

but rather giving of thanks. Because this you know, that no fornicator, nor unclean person, nor greedy of gain, who is an

idolater, has any inheritance in the Kingdom of Messiah and of Elohim.

Let no one deceive you with vain words; for because of these things comes the anger of Elohim upon the children of disobedience.

Be not therefore partakers with them.

Because you were formerly in darkness, but now you are Light in the LORD: walk as children of Light: (

For the fruit of the Spirit is in all goodness and righteousness and Truth;)

proving what is acceptable to the LORD.

And have no fellowship with the unfruitful works of darkness, but rather refute them.

Because it is a shame even to speak of those things that are done of them in secret.

But all things that are refuted are made visible by the Light: for whatever becomes visible is Lighted.

Therefore he says, Awake you that sleep and rise up from the dead, and Messiah will shine on you Light.

See then that you walk circumspectly, not as fools but as wise, ransoming the time, because the days are bad.

Therefore be not unwise, but understanding what the will of the LORD is.

And be not drunk with wine in excess;

but be filled with the Spirit;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD;

Giving thanks always for all things to Elohim and the Father in the Name of our LORD Joshua Messiah;

Submitting yourselves one to another in the veneration of Elohim.

Women, submit yourselves to your own husbands as to the LORD.

Because the husband is the head of the woman, even as Messiah is the head of the ekklesia: and he is the savior of the body.

Therefore as the ekklesia is subject to Messiah, so let the woman be to their own husbands in everything.

Husbands, love dearly your woman, even as Messiah also loved dearly the ekklesia, and gave himself for it;

that he might consecrate and cleanse it with the bathing waters of the Word,

that he might present it to himself a glorious ekklesia, not having spot nor wrinkle, or any such thing; but that it should be Most Holy and without blemish.

So should men dearly love their women as their own bodies. He that dearly loves his woman loves himself.

Because no man ever yet hated his own flesh; but nourishes and

cherishes it, even as the LORD the Ekklesia:

because we are members of his body, of his flesh, and of his bones.

For this cause will a man leave his father and mother, and will be joined to his woman, and they two will be one flesh.

This is the aged Hidden Thing [Urim-Thummim]: but I point towards Messiah and the Ekklesia.

Nevertheless let every one of you in particular so dearly love his woman even as himself; and the woman see that she fear her husband.

Chapter 6

Children, obey your parents in the LORD: for this is right.

Honor your dad and mother; (which is the first commandment with promise;)

That it may be well with you,

and you may live long on the earth. And you dads, provoke not your children to anger: but bring them up in the training and exhortation of the LORD.

Slaves, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as to Messiah;

Not with eye service, as courting favor of men; but as the slaves of Messiah, doing the will of Elohim from the heart;

With good will doing service, as to the LORD, and not to men:

Knowing that whatever good thing anyone does, the same will he receive of the LORD, whether he is a slave or freeborn.

And you masters, do the same things to them, omitting threatening: knowing that your LORD also is in the cosmos; neither is there respect of persons with Him.

Finally my brethren, be strong in the LORD and in the power of his might.

Clothe yourself with the whole armor of Elohim, that you may be able to stand against the cunning arts of the Devil.

Because we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual depravity existing in the cosmos.

Therefore take to yourself the whole armor of Elohim, that you may be able to withstand in the bad day, and having done all, to stand.

Stand therefore, having your loins girded with Truth, and having on the breastplate of righteousness;

And your feet bound with the readiness of the Good News of peace;

Above all, taking the shield of Faith, in which you will be able to quench all the fiery arrows of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the Living Word of Elohim:

Offering prayers always with all prayer and entreaty in the Spirit,

and watching for with all perseverance and supplication for all saints;

And for me, that a Word may be given to me, that I may open my mouth publicly, to make known the Hidden Thing [Urim-Thummim] of the Good News,

For which I am an ambassador in bonds: that I may speak boldly as I ought to speak.

But that you also may know my affairs and how I do, Tychicus, a beloved brother and faithful attendant in the LORD will make known to you all things:

Who I have sent to you for the same purpose that you might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and brotherly love with Faith, from Elohim the Father and the LORD Joshua Messiah.

Grace be with all them that dearly love our LORD Joshua Messiah in purity. Philippians

Philippians

Chapter 1

Paul and Timotheus, the slaves of Joshua Messiah, to all the saints in Messiah Joshua that are at Philippi, with the overseers and attendants:

Grace to you and peace from Elohim our Father, and from the LORD Joshua Messiah.

I thank my Elohim upon every memory of you,

always in every prayer of mine for you all making request with joy, because your fellowship in the Good News from the first day until now;

Being confident of this very thing, that he that has begun a good work in you will perform it until the day of Joshua Messiah:

According as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and in the defense and confirmation of the Good News, all of you being fellow-partakers with me of Grace.

For Elohim is my record, how greatly I long after you all in the bowels of Joshua Messiah.

And this I pray, that your brotherly love may abound still more and more in knowledge and in all discernment;

That you may approve things that are excellent;

that you may be sincere and without offense until the day of Messiah;

Being filled with the fruits of righteousness that are by Joshua Messiah, to the glory and praise of Elohim.

But I would that you should understand brethren, that the things that happened to me have fallen out rather to the furtherance of the Good News;

So that my bonds in Messiah are visible in all the headquarters of the Roman Camp, and in all other places;

And many of the brethren in the LORD, boldly persuaded by my bonds, are much more daring to speak the Word without fear.

Some indeed herald Messiah even of envy and strife; and some also of good will:

The one announces Messiah out of contention, not sincerely, supposing to add affliction to my bonds:

But the other from brotherly love, knowing that I am set for the defense of the Good News.

What then? moreover in every way, whether in pretense, or in Truth, Messiah is announced; and I in this do rejoice, yes, and will rejoice.

For I know that this will turn to my salvation through your prayer, and the supply of the Spirit of Joshua Messiah,

according to my persistent expectation and hope, that in nothing I will be ashamed, but with all boldness as always, so now also

Messiah will be magnified in my body, whether it is by life or by death.

Because to me to live is Messiah, and to die is gain.

But if I live in the flesh, this is the fruit of my labor:

yet what I will choose I do not know. Because I am held in constraint by reason of the duo, having the strong desire to be unloosed and to be with Messiah, which is far, far better:

Nevertheless to stay in the flesh is more needful for you.

And having this confidence, I know that I will stay and continue with you all for your furtherance and joy of Faith;

That your rejoicing may be more abundant in Joshua Messiah for me by my presence to you again.

Only let your conduct be as it becomes the Good News of Messiah: that whether I come and see you, or else am absent, I may hear of your affairs, that you stand fast in one spirit with one psuche striving together for the Faith of the Good News;

And in nothing terrified by your adversaries:

which is to them an evident token of ruin, but to you of salvation, and that from Elohim.

For you have been priviledged on behalf of Messiah, not only to believe on Him, but also to suffer for Him; so you are experiencing the same contest you have seen me wage, and which now you learn about, regarding me.

Chapter 2

If there is therefore any consolation in Messiah, if any comfort of brotherly love, if any fellowship of the Spirit, if any bowels and mercies.

Complete you my joy so that you be like-minded, having the same Love, being of one accord, of one mind.

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem the other better than themselves.

Look not everyone on their own things, but everyone also on the things of others.

Let this mind be in you that was also in Messiah Joshua:

Who, being in the external appearance of Elohim, thought it not robbery to be equal with Elohim:

But made himself of no reputation and took upon himself the form of a slave, and was made in the image of men:

And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the stake.

Therefore Elohim also has highly exalted him, and has given him a Name that is above every name:

That at the Name of Joshua every knee should bow, of things in the cosmos, and things in earth and things subterranean;

And that every tongue should confess that Joshua Messiah is LORD, to the glory of Elohim the Father.

Therefore my esteemed, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Because it is Elohim that operates in you both to will and to do of his good pleasure.

Do all things without murmuring and disputings:

That you may be blameless and harmless, the sons of Elohim, without rebuke, in the middle of a crooked and perverse nation, among whom you shine as Lights in the cosmos;

Holding forth the Word of Life;

that I may rejoice in the day of Messiah, that I have not run in vain, neither labored in vain. Yes, and if I be offered upon the sacrifice and service of your Faith, I joy, and rejoice with you all.

For the same cause also you do joy, and rejoice with me.

But I trust in the LORD Joshua to send Timotheus shortly to you, that I also may be of good comfort, when I know your state.

For I have no one like-minded, who sincerely for the things concerning you will care,

for all seek their own, not the things that are Joshua Messiah's.

But you know the proof of him, that as a son with the father, he has served with me in the Good News.

Him therefore I hope to send presently, so soon as I will see how it will go with me.

But I trust in the LORD that I also myself will come shortly.

Still I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, and he that attended to my needs.

Because he longed after you all and was full of anguish, because you had heard that he had been sick.

For indeed he was sick near to death: but Elohim had mercy on him; and not on him only, but on me too, unless I should have sorrow upon sorrow.

I sent him therefore the more carefully, that when you see him again you may rejoice, and that I may be the less sorrowful.

Receive him therefore in the LORD with all gladness; and hold such in reputation:

Because for the work of Messiah he was near to death, not regarding his psuche, to supply your lack of service towards me.

Chapter 3

Finally my brethren, rejoice in the LORD. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Beware of dogs, beware of evil workers, beware of the mutilation.

Because we are the circumcision, that worship Elohim in the spirit, and rejoice in Messiah Joshua and have no confidence in the flesh.

Though I also have cause of trust in flesh. If any other one does think to have trust in flesh, I the more;

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the Law, a Pharisee;

Concerning zeal, persecuting the ekklesia; touching the righteousness that is in the Law, blameless.

But what things were gain to me, those I counted loss for Messiah.

Yes doubtless and I count all things but loss for the excellency of the knowledge of Messiah Joshua my LORD: for whom I have suffered the loss of all things, and do count them but dung so that I may win Messiah

and be found in Him, not having my own righteousness, that is of the Law, but what is through the Faith of Messiah, the righteousness that is of Elohim by Faith:

That I may know Him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain to the resurrection from the dead.

Not as though I had already attained, either were already perfected: but I follow after, if that I may apprehend that for which also I am apprehended of Messiah Joshua.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching out to those things that are before,

I press towards the mark for the prize of the high calling of Elohim

in Messiah Joshua.

Let us therefore, as many as are perfected, be so minded:

and if in anything you are otherwise minded, Elohim will reveal even this to you.

But to what we have come, by the same rule walk, the same thing think; Become followers together of me brethren and observe those thus walking, according as you have us for a pattern; (

For many walk, of who I have told you often, and now tell you even weeping, that they are the enemies of the stake of Messiah:

Whose end is destruction, whose Elohim is their belly and whose glory is in their shame, who mind earthly things)

. Because our conduct is in the cosmos;

from where also we look for the Savior, the LORD Joshua Messiah: Who will change our vile body so that it may be fashioned like unto his glorious body, according to the working in which He is able even to subdue all things to himself.

Chapter 4

Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the LORD my dearly beloved.

I exhort Euodias and exhort Syntyche, that they be of the same mind in the LORD.

And I entreat you also, true yoked partner, help those women that labored with me in the Good News, with Clement also, and with the

other, my fellow laborers, whose names are in the Book of Life.

Rejoice in the LORD always: and again I say, rejoice.

Let your moderation be known to all people. The LORD is at hand.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to Elohim.

And the peace of Elohim that passes all understanding will guard your hearts and minds through Messiah Joshua.

Finally brethren, whatever things are true, whatever things are honest, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue and if there is any praise, think on these things.

Those things that you have both learned and received, and heard, and seen in me do: and the Elohim of peace will be with you.

And I rejoiced in the LORD greatly, that now at length you flourished again in caring for me, for which also you were caring, and lacked opportunity;

Not that I speak in respect of want, because I have learned in whatever state I am, therewith to be content.

I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

I can do all things through Messiah that strengthens me.

Moreover you have well done, that you did communicate with my

affliction.

Now you Philippians know also, that in the beginning of the Good News, when I departed from Macedonia, no ekklesia communicated with me as concerning giving and receiving but you only.

Because even in Thessalonica you sent once and again for my necessity.

Not because I desire a gift: but I desire fruit that may abound to your account.

But I have all, and abound: I am full, having received of Epaphroditus the things that were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to Elohim.

But my Elohim will supply all your needs according to his riches in glory by Messiah Joshua.

Now to Elohim and our Father is glory for the ages of the ages.

Welcome every saint in Messiah Joshua. The brethren that are with me greet you.

All the saints welcome you, especially they that are of Caesar's household.

The Grace of our LORD Joshua Messiah be with you all.

Colossians

Chapter 1

Paul, an Apostle of Joshua Messiah by the will of Elohim and Timotheus our brother,

to the saints and faithful brethren in Messiah that are at Colosse: Grace to you and peace, from Elohim our Father and the LORD Joshua Messiah.

We give thanks to Elohim and the Father of our LORD Joshua Messiah, praying always for you,

since we heard of your Faith in Messiah Joshua, and of the brotherly love that you have for all the saints.

Because the hope that is laid up for you in the cosmos, which you heard before in the Word of the Truth of the Good News;

That has come to you, as it is in all the cosmos; and brings forth fruit, as it does also in you since the day you heard of it, and knew the Grace of Elohim in Truth:

As you also learned of Epaphras our dear fellow servant who is for you a faithful servant of Messiah;

Who also declared to us your Love in the Spirit.

Because of this, we also from the day in which we heard do not cease praying for you, and asking that you may be filled with the full knowledge of his will in all Wisdom (Sophia) and spiritual understanding,

that you might walk worthy of the LORD to all pleasing, being fruitful in every good work, and increasing in the knowledge of Elohim;

Strengthened with all might, according to his glorious power, to all steadfastness and patience with joyfulness;

Giving thanks to the Father that has made us equipped to be partakers of the inheritance of the saints in Light:

Who has delivered us from the power of darkness and has transferred us into the Kingdom of his dear Son:

In whom we have freedom by ransom through his blood, even the pardoning of sins:

Who is the image of the invisible Elohim, the firstborn of every creation:

Because by Him were all things created that are in the cosmos, and that are in earth, visible and invisible, whether they are thrones, dominions, principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist.

And he is the head of the body, the ekklesia: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Because it pleased YHWH Elohim that in him should all fullness dwell;

And having made peace through the blood of his stake, by him to

reconcile all things to himself; by him, whether they are things in earth, or things in the cosmos.

And you, that were sometimes alienated and enemies in your mind by wicked works, yet now has he reconciled

in the body of his flesh through death, to present you Most Holy and without blemish and blameless in his sight:

If you continue in the Faith grounded and settled, and are not moved away from the hope of the Good News that you have heard, and that was heralded to every being that is under the skies; of which, I Paul am made a servant;

Who now rejoice in my sufferings for you, and fill up what is behind of the afflictions of Messiah in my flesh for his body's sake, which is the ekklesia:

Of which I became a servant, according to the administration of Elohim that is given to me for you, to complete the Word of Elohim;

Even the Hidden Thing [Urim-Thummim] that has been concealed from the ages and from generations, but now is exposed to view for his saints:

To whom Elohim would make known what is the riches of the glory of this Hidden Thing [Urim-Thummim] among the Gentiles; which is Messiah IN YOU, THE HOPE OF GLORY:

Who we announce, warning everyone and teaching everyone in all Wisdom (Sophia); that we may present everyone completed in Messiah Joshua:

For this purpose I also labor, contending according to his working that operates in me mightily.

Chapter 2

Because I would that you knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

That their hearts might be comforted, being knit together in brotherly love, and to all riches of the full assurance of understanding, to the correct knowledge of the Hidden Thing [Urim-Thummim] of Elohim, and of the Father, and Messiah;

In whom are hidden all the treasures of Wisdom (Sophia) and knowledge.

And this I say, unless anyone should beguile you with enticing words.

For though I am absent in the flesh, still I am with you in the spirit, rejoicing and seeing your order, and the fortification of your Faith in Messiah.

As you have therefore received Messiah Joshua the LORD, so progress you in Him:

Rooted and built up in him and established in the Faith, as you have been taught, abounding therein with thanksgiving.

Discern unless anyone spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos and not after Messiah.

Because in Him lives all the fullness of the Deity bodily.

And you are complete in him, that is the head of all principality and power:

In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Messiah:

Buried with him in baptism, in which also you are risen with him through the Faith of the operation of Elohim, who has resurrected him from the dead.

And you, being dead in the sins and the uncircumcision of your flesh, he made alive together with him, having pardoned you from all sin,

blotting out the handwriting of ordinances that was against us, that was contrary to us and took it out of the way, nailing it to his stake;

And having disarmed principalities and powers, he made a show of them openly, triumphing over them in it.

Let no one therefore judge you in food or in drink, or in respect of a Holy Day, or of the New Moon, or of the Sabbath:

That are a shadow of things to come; but the body is of Messiah.

Let no one beguile you of your reward into a voluntary humility and worshipping of angels, intruding into those things that he has not seen, vainly puffed up by his fleshly mind,

and not holding the head, from which all the body (through the joints and bands gathering supply, and being knit together)

may increase with the increase of Elohim. Therefore if you are dead with Messiah from the rudiments of the cosmos, why as though living in the universe are you subject to ordinances, (

Touch not;

taste not; handle not; that all are to perish with the using;)

after the commandments and doctrines of men? Which are indeed, having a matter of wisdom in arbitrary-worship, and humble-mindedness and neglecting of body, not in any honor to a satisfying of the flesh.

Chapter 3

If you then are risen with Messiah, seek those things that are above where Messiah sits on the right hand of Elohim.

Set your affection on things above, not on things on the earth.

Because you are dead and your life is hidden with Messiah in Elohim.

When Messiah, who is our life will appear, then will you also appear with Him in glory.

Mortify therefore your members that are upon the earth; pornography, uncleanness, depraved passion, forbidden lust and avarice, which is idolatry:

Because of which things comes the anger of Elohim upon the Sons of Obstinacy. In which you also walked for some time when you lived

in them. But now you also put off all these;

anger, wrath, malice, slander, and obscene speech out of your mouth.

Lie not one to another, seeing that you have put off the old man with its deeds;

And have put on the new man, that is renewed in knowledge after the image of him that created him:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, slave or freeborn: but Messiah is all, and in all.

Clothe yourself therefore as the Elect of Elohim, Most Holy and dearly loved, bowels of mercies, integrity, humbleness of mind, meekness, patience;

Sustaining one another and forgiving one another, if anyone has a quarrel against any: even as Messiah forgave you, so you also do.

And above all these things have Love, that is the Bond of Perfection.

And let the peace of Elohim rule in your hearts, to which you also are called into one body; and be thankful.

Let the Word of Messiah live in you richly in all Wisdom (Sophia); teaching and admonishing one another in psalms and hymns and spiritual songs, singing with Grace in your hearts to the LORD.

And whatever you do in word or deed, do all in the Name of the LORD Joshua, giving thanks to Elohim and the Father by Him.

Women, submit yourselves to your own husbands as it is your duty in the LORD.

Husbands, love dearly your women and be not bitter against them.

Children, obey your parents in all things, because this is well pleasing to the LORD.

Dads, provoke not your children, unless they become broken in spirit.

Slaves, obey in all things your masters according to the flesh; not with eye service, as courting the favor of men; but in singleness of heart, fearing Elohim:

And whatever you do, do it heartily, as to the LORD and not to men;

Knowing that from the LORD you will receive the reward of the inheritance: because you serve the LORD Messiah.

But he that does wrong will receive for the wrong which he has done: and there is no respect of persons.

Chapter 4

Masters, give to your slaves what is righteous and equitable; knowing that you also have a LORD in the cosmos.

Continue in prayer and watch in the same with thanksgiving;

And to offer prayers also for us, that Elohim would open to us the door of the Word, to declare about the Hidden Thing [Urim-Thummim] of Messiah, for which I am also in bonds:

That I may publish it in the manner ought to do.

Walk in Wisdom (Sophia) towards them that are without, redeeming the time.

Let your speech be always with Grace, seasoned with salt so that you may know how you ought to answer everyone.

All my state will Tychicus declare to you, who is a beloved brother and a faithful attendant and fellow servant in the LORD:

Who I have sent to you for the same purpose, that he might know your estate and comfort your hearts;

With Onesimus, a faithful and esteemed brother who is one of you. They will make known to you all things that are done here.

Aristarchus my fellow prisoner greets you, and Marcus, sister's son to Barnabas, (touching whom you received commandments: if he comes to you, receive him;)

And Joshua, which is called Justus, who are of the circumcision. These only are my fellow workers to the Kingdom of Elohim, that have been a comfort to me.

Epaphras, who is one of you, a servant of Messiah welcomes you, always laboring zealously for you in prayers, that you may stand completed and rendered full in all the will of Elohim.

Because I bear him record, that he has a great zeal for you and them that are in Laodicea, and them in Hierapolis.

Luke, the esteemed physician, and Demas, greet you.

Salute the brethren that are in Laodicea, and Nymphas, and the ekklesia that is in his house.

And when this letter is read among you, cause that it be read also in the Ekklesia of the Laodiceans; and that you likewise read the letter from Laodicea.

And say to Archippus, take heed to the service that you have received in the LORD, that you complete it.

The salutation by my hand, of Paul. Remember my bonds. Grace be with you. I Thessalonians

I Thessalonians

Chapter 1

Paul, and Silvanus, and Timotheus, to the Ekklesia of the Thessalonians that are in Elohim the Father and in the LORD Joshua Messiah: Grace to you and peace, from Elohim our Father, and the LORD Joshua Messiah.

We give thanks to Elohim always for you all, making mention of you in our prayers;

Remembering without ceasing your work of Faith and labor of brotherly love, and patience of hope in our LORD Joshua Messiah, in the sight of Elohim and our Father;

knowing brethren dearly loved, your Election from Elohim.

Because our Good News came not to you in word only, but also in power and in the Sacred Spirit, and in much assurance; as you know what sort of men we were among you for your sake.

And you became followers of us and of the LORD, having received the Word in much affliction, with joy of the Sacred Spirit:

So that you were examples to all that believe in Macedonia and Achaia.

For from you has sounded forth the Word of the LORD, not only in Macedonia and Achaia, but also in every place your Faith toward Elohim went out, so that we have no need to say anything.

For they themselves show from us what quality of entering in we

had to you, and how you turned to Elohim from idols to serve the living and True Elohim;

And to wait for his Son from the cosmos, who HE resurrected from the dead, even Joshua that delivered us from the anger to come.

Chapter 2

For yourselves brethren know our entrance in to you, that it was not in vain:

But even after that we had suffered before, and were shamefully entreated as you know at Philippi, we were bold in our Elohim to speak to you the Good News of Elohim with much contention.

Because our exhortation was not of deceit, nor of uncleanness, nor in guile:

But as we were allowed of Elohim to be put in trust with the Good News, even so we speak; not as pleasing men, but Elohim that examines our hearts.

Because neither at any time used we flattering words as you know, nor in avarice; Elohim is witness:

Nor of men sought we glory, neither from you, nor still of others, when we might have been burdensome as the Apostles of Messiah.

But we were gentle among you, even as a nurse cherishes her children:

So being affectionately desirous of you, we were willing to have imparted to you, not the Good News of Elohim only, but also

ourselves, because you were dear to us.

Because you remember brethren, our labor and travail: for laboring night and day, because we would not be chargeable to any of you, we heralded to you the Good News of Elohim.

You are witnesses and Elohim also, how sacredly and justly and blamelessly we behaved ourselves among you that believe:

As you know how we exhorted and comforted and charged every one of you, as a father does his children,

that you would walk worthy of Elohim, who has called you to his Kingdom and glory.

For this cause also we thank Elohim without ceasing, because when you received the Word of Elohim that you heard from us, you received it not as the word of men, but as it is in Truth, the Word of Elohim, that is operational also in you that believe.

For you brethren, became followers of the Ekklesias of Elohim that in Judaea are in Messiah Joshua, because you also have suffered similar things from your own countrymen, even as they have from the Jews:

Who both killed the LORD Joshua and their own Prophets, and have persecuted us; and they please not Elohim and are contrary to all people:

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins at all times: for the anger has come upon them to the End Times.

But we brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

Therefore we would have come to you, even I Paul, once and again; but Satan hindered us.

For what is our hope, or joy, or crown of rejoicing? Are you not even in the presence of our LORD Joshua Messiah at his Advent?

Because you are our glory and joy.

Chapter 3

Therefore when we could no longer endure it, we thought it good to be left at Athens alone;

And sent Timotheus, our brother and servant of Elohim, and our fellow laborer in the Good News of Messiah, to establish you and to comfort you concerning your Faith:

That no one should be moved by these afflictions: for yourselves know that we are appointed.

For of a truth when we were with you, we told you before that we should suffer distress; even as it came to pass and you know.

For this cause, when I could no longer keep silent, I sent to know your Faith, unless by some means the Tempter has tempted you and our labor was in vain.

But now when Timotheus came from you to us, and brought us joyful news of your Faith and brotherly Love, and that you have

good remembrance of us always, desiring greatly to see us, as we also want to see you:

Therefore brethren, we were comforted over you in all our affliction and distress by your Faith:

For now we live, if you stand fast in the LORD.

Because what thanks can we render to Elohim again for you, for all the joy in which we joy for your sakes before our Elohim;

Night and day praying exceedingly that we might see your face, and might complete what is lacking in your Faith?

Now Elohim Himself and our Father, and our LORD Joshua Messiah, direct our way to you.

And the LORD make you to increase and abound in Love toward one another and toward all people, even as we do toward you:

To the end He may establish your hearts blameless in moral purity before Elohim, even our Father, at the presence of our LORD Joshua Messiah with all his saints.

Chapter 4

Furthermore then we question you brethren, and exhort you by the LORD Joshua, that as you have received from us how you should walk and please Elohim, so you would abound more and more.

Because you know what commandments we gave you by the LORD Joshua.

Because this is the will of Elohim, even your consecration, that you

should abstain from illicit sexual intercourse:

That every one of you should know how to possess his vessel in consecration and honor;

Not in the depraved lusts, even as the Gentiles that know not Elohim.

That no person go beyond and defraud his brother in any matter: because the LORD is the avenger of all such, as we also have forewarned you and testified.

For Elohim has not called us to uncleanness, but to consecration.

He therefore that disregards, disregards not man but Elohim, who has also given to us his Sacred Spirit.

But as touching brotherly Love you need not that I write to you: for you yourselves are taught of Elohim to Love one another.

And indeed you do it toward all the brethren that are in all Macedonia: but we exhort you brethren, that you increase more and more;

And that you study to be quiet and to do your own business, and to work with your own hands, as we commanded you;

that you may walk honestly toward them that are without, and that you may have lack of nothing.

But I would not have you to be ignorant brethren, concerning them that are dead, that you sorrow not, even as others that have no hope.

Because if we believe that Joshua died and rose again, even so them also that die in Joshua will Elohim bring with Him.

For this we say to you by the Word of the LORD, that we that are alive and remain to the presence of the LORD will not precede them that are dead.

Because the LORD Himself will descend from the cosmos with a shout, with the voice of the Archangel, and with the Trumpet of Elohim: and the dead in Messiah will be resurrected first:

Then we that are alive and remain will be seized up together with them in the cloud-mass, to meet the LORD in the sky: and so will we be with the LORD always.

Therefore comfort one another with these words.

Chapter 5

But of the times and the seasons brethren, you have no need that I write to you.

Because you know exactly that the Day of the LORD so comes as a thief in the night.

Because when they will say, “peace and security”, then sudden destruction comes upon them, as birth pains upon a woman with child; and they will not escape.

But you brethren are not in darkness that that day should overtake you as a thief.

You are all the children of Light, and the children of the day: we are

not of the night, nor of darkness.

Therefore let us not fall to sleep, as do others; but let us watch and be sober.

Because they that fall to sleep slumber in the night; and they that are drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of Faith and Love (Agape); and for a helmet, the hope of salvation.

Because Elohim has not appointed us to anger, but to possess salvation by our LORD Joshua Messiah,

who died for us, that whether we are awake or sleeping, we should live together with Him.

Therefore comfort yourselves together and edify one another, even as also you do.

And we entreat you brethren to know them that labor among you, and are over you in the LORD, and admonish you;

And to esteem them very highly in Love for their work's sake. And be at peace among yourselves.

Now we exhort you brethren, warn them that are disorderly, comfort the fainthearted, support the weak, be patient toward all.

See that none render bad for bad to anyone; but ever follow what is good, both among yourselves and to all.

Rejoice always.

Pray incessantly.

In everything give thanks because this is the will of Elohim in Messiah Joshua concerning you.

Quench not the Spirit.

Despise not prophecy.

Prove all things; hold fast what is good.

Abstain from all external evil.

And the very Elohim of peace consecrate you wholly; and I pray to Elohim for your whole pneuma, psuche and body be preserved blameless to the presence of our LORD Joshua Messiah.

Faithful is HE that calls you, who also will do it.

Brethren, pray for us.

Greet all the brethren with a Holy kiss.

I charge you by the LORD that this letter be read to all the Most Holy brethren.

The Grace of our LORD Joshua Messiah be with you. II Thessalonians

II Thessalonians

Chapter 1

Paul, Silvanus, and Timotheus to the Ekklesia of the Thessalonians in Elohim our Father and the LORD Joshua Messiah:

Grace to you and peace, from Elohim our Father and the LORD Joshua Messiah.

We are bound to thank Elohim always for you brethren, as is befitting, because your Faith grows exceedingly and the Love of every one of you all toward each other abounds;

So that we ourselves glory in you in the Ekklesias of Elohim for your patience and Faith in all your persecutions and tribulations that you endure:

That is a visible token of the righteous Judgment of Elohim, that you may be counted worthy of the Kingdom of Elohim, for which you also suffer:

Seeing it is a righteous thing with Elohim to repay tribulation to them that distress you;

And to you who are distressed rest with us, when the LORD Joshua will be revealed from the cosmos with his mighty angels,

in flaming fire taking vengeance on them that know not Elohim, and that obey not the Good News of our LORD Joshua Messiah:

Who will be punished with Age-Lasting destruction from the presence of the LORD, and from the glory of his power;

When he will come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Therefore we also pray always for you, that our Elohim would count you worthy of this calling, and complete all the good pleasure of his goodness, and the work of Faith with power:

That the Name of our LORD Joshua Messiah may be glorified in you, and you in Him, according to the Grace of our Elohim and the LORD Joshua Messiah.

Chapter 2

Now we entreat you brethren, by the presence of our LORD Joshua Messiah, and by our gathering together to Him.

That you be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the Day of Messiah is at hand.

Let no one deceive you by any means that that Day will not come, except there comes a falling away first and that man of sin is revealed, the son of destruction;

Who opposes and exalts himself above all that is called Elohim, or that is worshiped; so that he as “Elohim” sits in the Temple of Elohim, showing himself that he is “Elohim”.

Do you not remember that when I was still with you, I told you these things?

And you now know what is restraining him that he might be

revealed in his time.

Because the hidden thing of lawlessness is already operative: only he who at this time restrains, will do so, until he [Elijah] that appears in history is taken out of the way.

And then will that Lawless be revealed, who the LORD will consume with the spirit of his mouth, and will destroy with the brightness of His Presence:

Even him, whose presence is after the working of Satan with all power, signs and lying miracles,

and with all deceit of unrighteousness in them that perish; because they received not the Love of the Truth, that they might be saved.

And for this cause Elohim will send them strong delusion, that they should believe the Lie:

That they all might be judged who believed not the Truth, but had pleasure in unrighteousness.

But we are bound to give thanks always to Elohim for you, brethren dearly loved of the LORD, because Elohim has from the beginning chosen you to salvation through consecration of the Spirit and belief of the Truth:

Thereunto HE called you by our Good News, to the possessing of the glory of our LORD Joshua Messiah.

Therefore brethren, stand fast, and hold the traditions that you have been taught, whether by Word, or our letter.

Now our LORD Joshua Messiah Himself and Elohim, even our

Father that has Loved us, and has given us Age-Lasting solace and a good expectation through Grace,

comfort your hearts and establish yourselves in every good word and work.

Chapter 3

Finally brethren, pray for us that the Word of the LORD may have free course and be glorified, even as it is with you:

And that we may be delivered from unreasonable and wicked men: for all have not Faith.

But the LORD is faithful, who will establish you and guard you from bad.

And we have confidence in the LORD touching you, that you both do and will do the things that we command you.

And the LORD direct your hearts into the Love of Elohim and into the patient waiting for Messiah.

Now we command you brethren, in the Name of our LORD Joshua Messiah, that you withdraw yourselves from every brother that walks disorderly, and not after the tradition that he received from us.

Because yourselves know how you ought to follow us: for we behaved not ourselves disorderly among you;

Neither did we eat any person's bread freely; but worked with labor and toil night and day so that we might not be chargeable to any of

you:

Not because we have not power, but to make ourselves an example to you to follow us.

Because even when we were with you, this we commanded you, that if any would not work, neither should he eat.

Because we hear that there are some that walk among you disorderly, not working at all but are busybodies.

Now them that are such we command and exhort by our LORD Joshua Messiah, that with quietness they work and eat their own food.

But you brethren, be not weary in well doing.

And if anyone obey not our word by this letter, note that man, and have no company with him that he may be ashamed.

Yet count him not as an enemy but admonish him as a brother.

Now the LORD of peace himself give you peace always by all means. The LORD be with you all.

The salutation of Paul with my own hand that is the mark in every letter: so I write.

The Grace of our LORD Joshua Messiah be with you all.

I Timothy

Chapter 1

Paul, an Apostle of Joshua Messiah by the commandment of Elohim our Savior, and LORD Joshua Messiah that is our hope;

To Timothy, my own son in the Faith: Grace, mercy, and peace, from Elohim our Father and Joshua Messiah our LORD. According

as I did exhort you to remain in Ephesus, I going on to Macedonia, that you might charge some not to teach any other doctrine.

Neither give heed to fiction and endless genealogies, that render questions rather than divine edifying that is in Faith.

Now the end of the commandment is Love out of a pure heart, and from a good conscience, and of Faith unfeigned:

From which some having swerved have turned aside to vain talking;

Desiring to be teachers of the Law; understanding neither what they say, nor what they affirm.

But we know that the Law is good, if a man uses it properly;

Knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the impious and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for murderers, for prostitutes, for homosexuals, for kidnappers, for liars, for perjured persons, and if there is any other thing that is contrary to sound doctrine;

According to the glorious Good News of the blessed Elohim that was committed to my trust.

And I thank Messiah Joshua our LORD, who has enabled me, because he counted me faithful, putting me into the service; Who was before a blasphemer and a persecutor,

and injurious:

but I obtained mercy because I did it ignorantly in unbelief.

And the Grace of our LORD was exceedingly abundant with Faith and Love that is in Messiah Joshua.

This is a faithful saying and worthy of all acceptation, that Messiah Joshua came into the cosmos to save sinners; of whom I am chief.

Nevertheless for this cause I obtained mercy, that in me first, Joshua Messiah might show forth all patience for a pattern to them that should hereafter believe on him to Life Age-Lasting. Now to the Age-Lasting King, immortal, invisible, the only skilled Elohim is honor and glory for the ages of the ages Amen.

This charge I commit to you, son Timothy, according to the prophecies that went before on you, that you by them might war a good warfare;

Holding Faith and a good conscience; that some having put away concerning Faith have made shipwreck:

Of whom is Hymenaeus and Alexander; who I have delivered to Satan so that they may learn not to blaspheme.

I exhort therefore, that first of all, supplications, prayers,

intercessions, and giving of thanks be made for all human beings;

Chapter 2

For kings, and for all that are in authority;

that we may lead a quiet and peaceable life in all respect and honesty. Because this is good and acceptable in the sight of Elohim our Savior;

who will have all human beings to be saved, and to come to the knowledge of the Truth.

Because there is one Elohim, and one mediator between Elohim and people, the man Messiah Joshua;

Who gave himself a ransom for all, to be a testimony in due time.

Thereunto I am ordained a herald, and an Apostle, (I speak the Truth in Messiah, and lie not;

) a teacher of the Gentiles in Faith and objectivity.

I will therefore that people pray everywhere, lifting up undefiled hands, without anger and doubting. Likewise also, that women adorn themselves in modest apparel, with modesty and sobriety;

not with braided hair, or gold, or pearls, or costly array;

But (which becomes women professing reverence) with good works.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. Because Adam was first formed, then Eve.

And Adam was not deceived, but the woman being deceived was in violation.

Notwithstanding she will be preserved through childbearing, if they continue in Faith, Love and consecration with sobriety.

This is a true saying, if anyone longs for the oversight, he desires an excellent work.

Chapter 3

An elder then must be blameless, the husband of one woman, vigilant, sober, of good behavior, given to hospitality, apt to teach;

Not given to wine, no brawler, not greedy of base gain;

but patient, not contentious, not money loving;

One that rules well his own house, having his children in subjection with all gravity; (

For if a man knows not how to rule his own house, how will he take care of the Ekklesia of Elohim?)

Not a novice, unless being lifted up with pride he falls into the condemnation of the False Accuser.

Moreover he must have a good report of them that are without; unless he falls into reproach and the snare of the False Accuser.

Likewise must the attendants be grave, not double tongued, not given to much wine, not greedy of base gain; Possessing the Hidden Thing [Urim-Thummim] of the Faith in a cleansed conscience.

And let these also first be proved;

then let them use the office of an attendant, being found blameless.

Even so must their women be grave, not slanderers, sober, faithful in all things.

Let the attendants be the husband of one woman, ruling their children and their own houses well.

For they that have used the office of an attendant well, purchase to themselves a good degree, and great boldness in the Faith that is in Messiah Joshua.

These things write I to you, hoping to come to you shortly:

But if I stay long, that you may know how you ought to behave yourself in the Tabernacle of Elohim, that is the Ekklesia of the living Elohim, the Pillar of Fire and stay of the Truth.

And without controversy aged is the Hidden Thing [Urim-Thummim] of reverence: He (Joshua Messiah) was exposed to view in the flesh, rendered righteous in the Spirit, seen of angels, heralded to the Gentiles, believed on in the world, raised up in glory.

Chapter 4

Now the Spirit speaks expressly that in the Latter-Times some will depart from the Faith, giving heed to wandering spirits, and doctrines of evil spirits;

Speaking lies in hypocrisy; having their conscience seared with a

hot iron;

Forbidding to marry, and commanding to abstain from foods, that Elohim has created to be received with thanksgiving of them that believe and know the Truth.

For every creation of Elohim is good, and nothing to be refused, if it is received with thanksgiving:

Because it is consecrated by the Word of Elohim and prayer.

If you supply the brethren in remembrance of these things, you will be a good servant of Joshua Messiah, nourished up in the Words of Faith and of good doctrine, to which you have attained.

But refuse profane and old wives' fables, and exercise yourself rather to reverence.

For bodily exercise profits a little: but reverence is profitable to all things, having promise of the life that now is, and of what is to come.

This is a faithful saying and worthy of all acceptation.

Because therefore we both labor and suffer reproach, because we trust in the living Elohim, who is the Savior of all human beings, especially of those that believe.

These things command and teach.

Let no man despise your youth; but be you an example of the believers, in word, in conduct, in Love, in Spirit, in Faith, in Purity.

Until I come, give attendance to reading, to exhortation, to

doctrine.

Neglect not the gift that is in you, that was given you by prophecy, with the laying on of the hands of the body of elders.

Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.

Take heed to yourself, and to the doctrine; continue in them: for in doing this you will both save yourself, and them that hear you.

Chapter 5

Rebuke not an elder, but exhort him as a father; and the younger men as brethren;

The elder women as mothers; the younger as sisters, with all purity.

Honor widows that are widows indeed.

And if any widow has children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before Elohim.

Now she that is a widow indeed, and solitary, trusts in Elohim, and continues in supplications and prayers night and day.

But she that lives luxuriously is dead while she lives.

And these things declare, that they may be blameless.

But if any provide not for his own, and especially for those of his own house, he has denied the Faith and is worse than an infidel.

A widow, let her not be enrolled under 60 years of age, having been

a woman of one husband,

well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

But the younger widows refuse: for when they have begun to feel the impulses of sexual desire, that alienate them from Messiah, they will marry;

having judgment, because they have cast off their first Faith.

And together they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things that they should not.

I desire therefore that the younger women marry, gender children, guide the house, give no occasion to the Adversary to speak reproachfully.

Because some are already turned aside after Satan.

If any man or woman that believes has widows, let them assist them, and let not the ekklesia be charged so that it may relieve them that are truly widows.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.

Because the Scripture says, You will not muzzle the ox that treads out the corn. And, the laborer is worthy of his reward.

Against an elder receive not an accusation, but before two or three

witnesses.

Them that sin correct before all so that others also may fear.

I charge you before Elohim and the LORD Joshua Messiah, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.

Lay hands suddenly on no one, neither be partaker of other people's sins: keep yourself pure.

Drink no longer water, but use a little wine for your stomach's sake and your frequent infirmities.

Some people's sins are known to all, openly leading to judgment;

but with others, their sins go after them. In the same way the good works of some are visible beforehand; and they that are otherwise cannot be hidden.

Chapter 6

Let as many slaves as are under the yoke count their own masters worthy of all honor, that the Name of Elohim and his Doctrine be not blasphemed.

And they that have believing masters, let them not disdain them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If anyone teach otherwise, and consent not to wholesome words, even the Words of our LORD Joshua Messiah, and to the Doctrine

that is according to piety towards Elohim;

He is proud, knowing nothing, but has a morbid outlook in questions and wrangling of words which promotes envy, strife, slander, evil surmisings, wrangling's of men wholly corrupted in mind, and destitute of the Truth, supposing the piety to be gain;

depart from such;

But reverence with contentment is great gain.

For we brought nothing into this world and it is certain we can carry nothing out.

And having food and clothing let us be therewith content.

But they that will be rich fall into trials and a snare, and into many foolish and hurtful lusts, which drown people in destruction and ruin.

Because the love of money is a root of all wrong: which while some grasped after, they have erred from the Faith, and pierced themselves through with many sorrows.

But you, O man of Elohim, flee these things; and follow after righteousness, reverence, Faith, Love, patience, meekness.

Fight the good fight of Faith, lay hold on Age-Lasting Life, where you are also called, and have professed a good profession before many witnesses.

I give you charge in the sight of Elohim, who restores to life all things, and before Messiah Joshua, who before Pontius Pilate witnessed a good profession;

That you keep this commandment spotless, not open to censure, until the appearing of our LORD Joshua Messiah:

That in his times he will show, who is the blessed and only Potentate, the KING of kings, and LORD of lords;

Who only has immortality, dwelling in the Light, that no human being can have access to; who no human being has seen, nor can see: to whom is honor and power for the ages.

Charge them that are rich in this age, that they are not high-minded, nor trust in uncertain riches but in the living Elohim, who gives us richly all things to enjoy;

That they do good, that they are rich in good works, ready to distribute, willing to fellowship;

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Age-Lasting Life.

O Timothy, keep what is committed to your trust, avoiding profane and empty discussions, and oppositions of science falsely so called:

That some professing have erred concerning the Faith. Grace be with you.

II Timothy

Chapter 1

Paul, an Apostle of Joshua Messiah by the will of Elohim, according to the promise of Life that is in Messiah Joshua,

to Timothy, my dearly esteemed son: Grace, mercy, and peace, from Elohim the Father and Messiah Joshua our LORD.

I thank Elohim, who I serve from my forefathers with pure conscience, that continually I have remembrance of you in my prayers night and day;

Greatly desiring to see you, being mindful of your tears, that I may be filled with joy;

When I call to memory the sincere Faith that is in you, that dwelt first in your grandmother Lois, and your mother Eunice; and I am persuaded that now lives in you too.

Therefore I put you in remembrance that you stir up the gift of Elohim, that is in you by the putting on of my hands.

Because Elohim has not given us the spirit of fear; but of power, and of Love, and of a sound mind. Now

be not ashamed of the testimony of our LORD, nor of me his prisoner, but share in suffering for the Good News in the power of Elohim,

who has saved us and called us with a Most Holy calling, not according to our works but according to his own purpose and

Grace, that was given us in Messiah Joshua before age past times,

but is now made visible by the appearing of our Savior Joshua Messiah, who has rendered death idle and has brought Life and immortality to Light through the Good News:

To which I was appointed a herald, and an Apostle and a teacher of the Gentiles. For which cause I also suffer these things:

nevertheless I am not ashamed: because I know who I have believed, and am persuaded that he is able to keep what I have committed to him against that day.

Hold fast the form of sound words, that you have heard from me, in Faith and brotherly Love that is in Messiah Joshua.

Those beautiful things that were committed to you guarded by the Sacred Spirit that lives in us.

This you know that all they that are in Asia have deserted me; of whom are Phygellus and Hermogenes.

The LORD give mercy to the house of Onesiphorus; because he often refreshed me, and was not ashamed of my chain:

But, when he was in Rome, he sought me out very diligently and found me.

The LORD grant to him that he may find mercy from the LORD in that day: and in how many things he attended to me at Ephesus, you know very well.

Chapter 2

You therefore, my son, be strong in the Grace that is in Messiah Joshua.

And the things that you have heard from me among many witnesses, the same commit you to faithful people, who will be able to teach others also.

You therefore endure hardness, as a good soldier of Joshua Messiah. No one that undertakes a military expedition involves himself with the affairs of this life;

so that he may please him who has chosen him to be a soldier.

And if also anyone may contend, he is not crowned, except he may contend lawfully (by the rules);

The vine dresser that labors must be first to take of the fruits.

Consider what I say; and the LORD give you understanding in all things.

Remember that Joshua Messiah from the lineage of David was resurrected from the dead according to my Good News:

In which I suffer trouble, as a malefactor, even to bonds; but the Word of Elohim is not chained.

Therefore I endure all things for the Elect's sakes, that they may also obtain the salvation that is in Messiah Joshua with Age-Lasting glory.

It is a faithful saying: because if we are dead with him, we will also live with him:

If we suffer, we will also reign with him:

if we deny him, he also will deny us: If we are not steadfast, he remains steadfast; to deny himself he is not able.

These things remind them of, testifying fully before the LORD, not to strive about words to nothing profitable, but to the subversion of those hearing;

Study to show yourself approved unto Elohim, a workman that needs not to be ashamed, rightly dividing the Word of Truth.

But shun profane and empty discussion: because it will increase to more impiety.

And their word will eat as does a canker: of whom is Hymenaeus and Philetus;

Who concerning the Truth have erred, saying that the resurrection has already taken place; and overthrow the Faith of some.

Nevertheless the foundation of Elohim stands sure, having this seal, the LORD knows those that are his. And, let everyone that bears the Name of Messiah depart from injustice.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor.

If a person therefore cleanses himself from these, they will be a vessel to honor, consecrated and useful for the master's employment, and prepared for every good work.

Flee also youthful lusts: but follow righteousness, Faith, Love,

Peace, with them that call on the LORD out of a pure heart.

But foolish and unlearned questions avoid, knowing that they do gender fights.

And the slave of the LORD must not strive; but be gentle to all, apt to teach, patient,

in meekness instructing those that place themselves in opposition; if Elohim perhaps will give them a change of mind to the acknowledging of the Truth;

And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.

Chapter 3

This know also, that in the Last Days perilous times will come.

For people will be lovers of their own selves, money loving, boasters, haughty, slanderous, disobedient to parents, unthankful, unholy, unsociable, implacable, false accusers, intemperate, fierce, opposed to goodness, traitors, reckless, high-minded, loving pleasure more than loving Elohim.

Having a semblance of reverence, but denying the power thereof, from such turn away.

Because of this sort are they that creep into houses and make captive weak women laden with sins, led away with variegated lusts, ever learning and never able to come to the precise knowledge of the Truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the Truth:

men of corrupt minds, reprobate concerning the Faith.

But they will proceed no further, because their folly will be visible to all, as theirs also was.

But you have fully known my doctrine, manner of life, purpose, Faith, patience, Love, endurance, persecutions, afflictions, that came to me at Antioch, at Iconium, at Lystra;

what persecutions I endured:

but out of them all the LORD delivered me.

Yes, and all that will live piously in Messiah Joshua will suffer persecution.

But bad men and seducers will wax worse and worse, deceiving, and being deceived.

But continue you in the things that you have learned and have been assured of, knowing of whom you have learned them;

And that from a child you have known the Holy Scriptures, that are able to make you wise unto salvation through Faith that is in Messiah Joshua.

All Scripture is given by inspiration of Elohim, and is profitable for doctrine, for evidence, for restoration, for instruction in righteousness:

That the person of Elohim may be fitted, thoroughly furnished unto

all good works.

I charge you therefore before Elohim and the LORD Joshua Messiah, who will judge the living and the dead at his appearing and his Kingdom;

Chapter 4

Herald the Word;

be ready when the opportunity occurs, out of season; convict, adjudge, exhort with all patience and doctrine.

Because the time will come when they will not endure sound doctrine; but after their own lusts will they heap up to themselves teachers, having itching ears;

And they will turn away their ears from the Truth, and will be turned to fiction.

Be you therefore watchful on all occasions. Endure hardships: perform the work of a publisher of glad tidings.

Discharge your ministerial office completely. Because I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have guarded the Faith:

Hereafter there is laid up for me a crown of righteousness, that the LORD, the righteous Judge, will give me at that day: and not to me only, but to all them also that dearly Love his appearing.

Do your best to come to me shortly:

For Demas has forsaken me, having loved this present age and is departed to Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Only Luke is with me. Take Mark, and bring him with you: because he is profitable to me for the service.

And Tychicus have I sent to Ephesus.

The traveling cloak that I left at Troas with Carpus, when you come bring with you, and the scroll, but especially the parchments.

Alexander the coppersmith did me much wrong: the LORD reward him according to his works:

Of whom be yourself also aware; for he has greatly withstood our words.

At my first answer no one stood with me, but all deserted me:

I pray Elohim that it may not be laid to their charge. Moreover the LORD stood with me and strengthened me; that by me the heralding might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

And the LORD will deliver me from every evil work, and will preserve me to his Cosmic Kingdom: to whom is glory for the ages of the ages.

Welcome Prisca and Aquila, and the household of Onesiphorus.

Erastus stayed at Corinth: but Trophimus have I left at Miletum sick.

Do your best to come before winter. Eubulus greets you, and

Pudens, and Linus, and Claudia, and all the brethren.

The LORD Joshua Messiah be with your spirit. Grace be with you.

Titus

Chapter 1

Paul, a slave of Elohim and an Apostle of Joshua Messiah, according to the Faith of Elohim's Elect, and the acknowledging of the Truth that is after reverence;

In hope of Age-Lasting Life, that Elohim that cannot lie, promised before age-past times;

But has in due times manifested his Word through the proclamation of heralding, that is committed to me according to the commandment of Elohim our Savior.

To Titus, my own son after the common Faith: Grace, mercy, and peace, from Elohim the Father and the LORD Joshua Messiah our Savior.

For this cause I left you in Crete, that you should set in order the things that are wanting, and appoint elders in every city, as I had appointed you.

If any are blameless, the husband of one woman, having faithful children not accused of riot or unruly.

Because an elder must be blameless, as the steward of Elohim; not arrogant, not soon angry, not given to wine, no fighter, not greedy for base gain;

But is generous to guests, loving goodness, sane, righteous, pure, temperate;

Holding fast the faithful Word as he has been taught, that he may be able by sound doctrine both to exhort and to refute contradiction.

Because there are many unruly and idle talkers and deceivers, specially they of the circumcision.

Whose mouths must be stopped, who subvert whole houses, teaching things that they should not, for baseless gain.

One of themselves, even a prophet of their own said, the Cretians are always liars, wild savages, lazy gluttons.

This witness is true. Therefore refute them sharply so that they may be sound in the Faith;

Not giving heed to Jewish narratives and precepts of men, that turn from the Truth.

To the clean, all things are clean: but to them that are defiled and faultless is nothing clean; but even their mind and conscience are defiled.

They profess that they know Elohim; but in works they deny him, being detestable and disobedient, and to every good work unfit.

Chapter 2

But you speak the things that become sound doctrine:

That the older men be temperate, venerable, sane, sound in Faith, in Love, in patience.

The older women likewise, that they be in behavior as is befitting,

not false accusers, not given to much wine, teaching what is good.

That they may restore the young women

to be moderate, to be loving their husbands and to love their children, to be temperate, venerable, keepers at home, good, obedient to their own husbands, that the Word of Elohim is not blasphemed.

Young men likewise exhort to be sober minded.

In all things showing yourself a pattern of good works: in doctrine showing integrity, sanctity, incorruption,

sound speech that cannot be condemned; so that he that is of the opposition may be ashamed, having no bad things to say about you.

Exhort slaves to be obedient to their own masters, and to please them well in all things; and they are not to talk back.

Not embezzling, but showing all good fidelity; that they may adorn the Doctrine of Elohim our Savior in all things.

Because the Grace of Elohim that brings salvation has appeared to all human beings,

teaching us that, denying impiety and worldly desires, we should live with a sound mind, justly and divinely in this present age;

Looking for that blessed hope, and the glorious appearing of the Great Elohim and our Savior Joshua Messiah;

Who gave himself for us, that he might ransom us from all violations of Law, and purify to himself a peculiar people, zealous

of good works.

These things speak and exhort, and refute with all authority. Let no one despise you.

Chapter 3

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

to speak bad of no one, not to be fighters, but gentle, showing all meekness to all human beings.

Because we ourselves also were sometimes foolish, disobedient, deceived, serving variegated cravings and pleasures, living in malice and envy, hateful, and hating one another.

But after that the integrity and Love of Elohim our Savior toward mankind appeared,

not by works of righteousness that we have done, but according to his mercy He saved us by the bathing of new birth, and renewing of the Sacred Spirit.

Which he shed on us abundantly through Joshua Messiah our Savior;

That being rendered righteous by his Grace, we should be made heirs according to the hope of an Age-Lasting Life.

This is a faithful saying, and these things I will that you affirm constantly, that they who believed in Elohim might be careful to maintain good works. These things are good and profitable to

human beings.

But avoid foolish questions, and genealogies, and contentions, and strivings about the Law;

for they are unprofitable and devoid of Truth. A person that is a heretic after the first and second admonition avoid;

knowing that he that is such is perverted, and sins, being self-condemned.

When I will send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis: because I have determined to winter there.

Bring Zenas the lawyer and Apollos on their journey quickly, so that nothing is lacking for them.

And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me welcome you. Greet them that befriend us in the Faith. Grace be with you all.

Philemon

Chapter 1

Paul, a prisoner of Joshua Messiah and Timothy our brother, to Philemon our dearly beloved, and fellow laborer,

and to our beloved Apphia, and Archippus our fellow soldier, and to the ekklesia in your house:

Grace to you and peace from Elohim our Father and the LORD Joshua Messiah.

I thank my Elohim, making mention of you always in my prayers,

hearing of your brotherly love and Faith that you have toward the LORD Joshua and toward all saints;

That of your Faith may become effectual by the acknowledging of every good thing that is in us towards Messiah Joshua.

Because we have great joy and consolation in your brotherly Love, because the bowels of the saints are refreshed by you brother.

Therefore, though I might be very frank in Messiah to enjoin you to what is fitting,

yet for Love's sake I rather exhort you, being such a one as Paul the old man, and now also a prisoner of Joshua Messiah.

I exhort you for my son Onesimus, who I have engendered in my bonds:

That in times past was to you unprofitable, but now profitable to you and to me:

Who I have sent back again: receive him that is my own heart:

Who I would have retained with me, that in your behalf he might have attended to me in the bonds of the Good News:

But without your consent I would do nothing; that your benefit should not be as it were of necessity, but willingly.

For perhaps he therefore departed for a season, that you should receive him for the ages;

not now as a slave, but above a slave, a brother beloved, especially to me, but how much more to you, both in the flesh and in the LORD?

If you count me therefore a partner, receive him as myself.

If he has wronged you, or owes you something, put that on my account;

I Paul have written this with my own hand, I will repay it: not to mention that I do not say to you how you owe to me even your own self besides. Yes brother, let me have joy from you in the LORD:

refresh my heart in the LORD.

Having confidence in your obedience I wrote to you, knowing that you will also do more than I say.

And at the same time also prepare for me a lodging, for I hope that through your prayers I will be granted to you. There greet you

Epaphras, my fellow prisoner in Messiah Joshua;

Marcus, Aristarchus, Demas, Lucas, my fellow laborers.

The Grace of our LORD Joshua Messiah be with your spirit.

Amen. [The End of the Epistles] Hebrews

Hebrews

Chapter 1

Elohim, who at many times and in many ways spoke in times past to our ancestors by the Prophets,

has in these Last Days spoken to us by his Son, who HE has appointed Heir of all things, by whom also He fashioned the Ages;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, when he had by himself acquired our sins, sat down on the right hand of the Majesty on High;

Being made so much better than the angels, as He has by inheritance obtained a more excellent Name than they.

Because to which of the angels said HE at any time, You are my Son, this day have I engendered you? And again, I will be to Him a Father, and He will be to me a Son?

And again, when HE brings in the Firstborn into the earth, HE declares, And let all the angels of Elohim do homage to Him.

And of the angels HE declares, Who makes his angels spirits, and his servants a flame of fire.

But to the Son HE declares, Your Throne, O Elohim, is for the ages of the ages: a Scepter of Righteousness is the Scepter of your Kingdom.

You have loved righteousness, and hated wickedness; therefore

Elohim, even your Elohim, has Anointed you with the Oil of Exaltation above your fellows.

And you LORD, in the beginning have laid the foundation of the earth; and the cosmos are the works of your hands: They will perish;

but you remain; and they all will wax old as does a garment;

And as a mantle will you fold them up, and they will be transformed: but you are the same, and your years will not fail.

But to which of the angels said HE at any time, Sit on my right hand, until I make your enemies your footstool?

Are they not all ministering spirits, sent out to execute commands for them who will be heirs of salvation?

Chapter 2

Therefore we ought to give the more earnest heed to the things that we have heard, unless at any time we should let them slip.

Because if the Word spoken by angels was stable, and every violation and disobedience received a just payment of wages due; How will we escape, if we neglect so great salvation;

which was first published by the LORD and confirmed for us by them who heard him,

Elohim also bearing them witness, both with signs and portents and with variegated miracles, and gifts from the Sacred Spirit, according to his own will? For to the angels has HE not put in subjection the

earth to come, whereof we speak.

But one in a certain place testified saying, what is man, that you are mindful of him?

Or the Son of Man, that you visited him? You made him a little lower than the angels;

you crowned him with glory and honor and did set him over the enterprises of your hands. You have put all things in subjection under his feet.

For in that HE put all in subjection under him, HE left nothing that is not put under Him. But now we see not yet all things put under Him.

But we see Joshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the Grace of Elohim should taste death for every human being.

For it became him, for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Chief Leader of their salvation perfect through sufferings. Because both he that consecrates and they who are consecrated are all of one:

for which cause he is not ashamed to call them brethren

saying, I will declare your Name to my brethren, in the middle of the ekklesia I will sing praise to you.

And again, I will put my trust in him. And again, Behold I and the children that Elohim has given me. Seeing then as the children are partakers of flesh and blood, he also himself likewise took part of

the same;

that through death he might render inoperative him that had the power of death, that is the Devil;

And deliver them who through fear of death were all their lifetime subject to bondage. For truly he took not on himself the nature of angels;

but he succored to himself the lineage of Abraham.

Therefore in all things it appeared in history for him to be made like his brethren, so that he might be a merciful and faithful High Priest in things pertaining to Elohim, to make propitiation for the sins of the people.

For in that he himself has suffered being tested, he is able to succor them that are in trials.

Chapter 3

Therefore Holy brethren, partakers of the Cosmic Calling, consider the Apostle and High Priest of our profession, Messiah Joshua;

Who was faithful to HIM that appointed Him, as also Moses was faithful in all his house.

Because this man was counted worthy of more glory than Moses, as far as he who has built the Tabernacles has more honor than the Tabernacle. Because every Tabernacle is built by someone;

but He that built all things is Elohim.

And Moses himself truly was faithful (in all of the Tabernacle), as

an attendant, for a testimony of those things that were to be spoken after;

But Messiah as a Son over his own Temple; whose Temple are we, if we hold fast the confidence and the rejoicing of the hope firm to the end.

Therefore (as the Sacred Spirit declares, Today if you will hear his Voice,

harden not your hearts, as in The Affront, in the day of trial in the uninhabited places:

When your fathers tested me, examined me, and saw my enterprises for 40 years.

Therefore I was grieved with that generation and said, They do always err in their heart; and they have not known my ways.

So I adjured in my wrath, They will not enter into my Resting Place).

Take heed brethren, unless there is in any of you with an evil heart of unbelief, in departing from the living Elohim.

But exhort one another daily, while it is called today; unless any of you are hardened through the deceitfulness of sin.

Because we have appeared in history as partakers of Messiah, if we hold the beginning of our foundation firm to the end;

While it is said, Today if you will hear His Voice, harden not your hearts, as in The Affront.

Because some, when they had heard did provoke: howbeit not all that came out of Egypt by Moses.

But with who was he grieved 40 years? Was it not with them that had sinned, whose corpses fell in the uninhabited places?

And to whom adjured he that they should not enter into his Resting Place, but to them that believed not?

So we see that they could not enter in because of unbelief.

Chapter 4

Let us therefore fear, unless a promise being left us of entering into his Resting Place, any of you should seem to come short of it.

Because to us was the Good News announced, as well as to them: but the Word heard did not profit them, not being mixed with Faith in them that heard it.

Because we that have believed do enter into the Resting Place as he said, As I have sworn in my wrath, if they will enter into my Resting Place:

although the enterprises appeared in history from the founding of the cosmos. Because he spoke in a certain place concerning the seventh day in this manner, And Elohim did Rest the seventh day from all his enterprises.

And in this again, If they will enter into my Resting Place.

Seeing therefore it remains that some must enter into it, and they to whom it was first announced entered not in because of unbelief:

Again, he limits a certain day saying in David, Today, after so long a time;

as it is said, Today if you will hear His Voice, harden not your hearts.

Because if Joshua had given them Rest, then would he not afterward have spoken of another day.

There remains therefore a Sabbath (Rest) to the people of Elohim. Because he that is entered into his Resting Place, he also has ceased from his own enterprises, as Elohim did from his.

Let us labor therefore to enter into that Resting Place, unless anyone falls down as in the same example of unbelief.

Because the Word of Elohim is living, and energetic, and sharper than any two-edged sword, piercing even to the division of the psuche (soul) and pneuma (spirit), and of the joints and marrow, and is a judge of the thoughts and intents of the heart.

Neither is there any created thing that is not visible in his sight: but all things are naked and opened to the eyes of him, with whom is our reckoning.

Seeing then that we have a great High Priest that is passed into the cosmos, Joshua the Son of Elohim, let us hold fast our profession.

Because we have not a High Priest that cannot be touched with the feeling of our weaknesses; but was in all points in trials like as we are, yet without sin.

Let us therefore approach openly to the Throne of Grace, that we

may lay hold of Mercy, and find Grace to help in time of need.

Chapter 5

Because every High Priest taken from among men is appointed for men in things pertaining to Elohim, that he may offer both gifts and sacrifices for sins:

Who can have compassion on the ignorant, and on them that have strayed;

for that he himself is also compassed with weaknesses. And because of this weakness he ought, as for the people, so also for himself to offer for sins;

And no man takes this honor to himself, but he that is called of Elohim, as was Aaron.

So also Messiah glorified not himself to appear in history as High Priest; but HE that said to him, You are my Son, today have I engendered you.

As HE declares also in another place, You are a Priest for the ages after the Order of Melchisedec.

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared;

Though he were a Son, yet learned he obedience by the things that he suffered;

And being made perfect, He became the author of Age-Lasting

Salvation to all them that obey Him;

Called of Elohim a High Priest after the Order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

Because by now you should be teachers, but you have need that one teach you again what are THE FIRST PRINCIPLES OF THE DIVINE ORACLE [URIM-THUMMIM] OF ELOHIM;

and are become such as have need of milk, and not of strong meat. Because everyone that uses milk is unskillful in the Word of Righteousness because that one is a baby.

But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and bad.

Chapter 6

Therefore leaving the beginning of the Doctrine of Messiah, let us go on to spiritual perfection; not laying again the foundation of a change of mind from dead works and of Faith toward Elohim,

of the Doctrine of Baptisms, Laying on of Hands, Resurrection from the Dead, and of Age-Lasting Judgment.

And this will we do if Elohim permit.

Because it is powerless - as to these who have been, once for all, illuminated, and have tasted of the Cosmic Free-Gift, and were made partakers of the Sacred Spirit,

and have tasted the good Word of Elohim, and the powers of the ages to come.

If they will fall away, to renew them again to a change of mind; seeing they crucify to themselves the Son of Elohim afresh, and put Him to an open shame.

For the earth that drinks in the rain that comes often upon it, and brings forth herbs useful for them by whom it is dressed, receives blessing from Elohim:

But what bears thorns and briers is rejected, and is near to cursing; whose end is to be burnt up.

But beloved, we are persuaded better things of you, and things that accompany salvation, though we speak about this.

Because Elohim is not unrighteous to forget your work and labor of brotherly love that you have showed toward his Name, in that you have attended to the saints and do service.

And we desire that every one of you do show the same diligence to the full assurance of hope unto The End:

That you be not slothful, but followers of them who through Faith and patience inherit the promises.

Because when Elohim made promise to Abraham, because He could swear by no greater, he swore by himself

saying, Surely blessing I will bless you, and multiplying I will multiply you.

And so, after he had patiently endured, he obtained the promise.

Because men truly adjure by the greater: and an oath for confirmation is to them an end of all strife.

Wherein Elohim, willing more abundantly to show to the Heirs of Promise the immutability of his counsel, confirmed it by an oath:

That by two immutable things, in which it was powerless for Elohim to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Which hope we have as an anchor of our psuche, both sure and stable, and entering into the interior of the Veil, where Joshua the forerunner is for us entered in, made a High Priest for the ages after the Order of Melchisedec.

Because this Melchisedec, king of Salem, priest of the Most High Elohim who met Abraham returning from the slaughter of the kings, and blessed him;

Chapter 7

To whom also Abraham gave a tenth part of all;

first being by interpretation King of Righteousness, and after that also King of Salem, that is, King of Peace;

Without father, without mother, without genealogy, having neither beginning of days nor end of life; but made like unto the Son of Elohim; abides a priest continually.

Now consider how great this one is, to whom even the patriarch Abraham gave the tenth of the spoils.

And truly they that are of the sons of Levi, who receive the administration of the priesthood, have a commandment to take tithes from the people according to the Law, that is, from their brethren, though they come out of the loins of Abraham:

But he whose lineage is not counted from them received tithes from Abraham, and blessed him that had the promises.

And apart from all controversy, the less by the better is blessed.

And here men that die receive tithes; but there he receives them of whom it is witnessed that he Lives.

And as I may so say, Levi also, who receives tithes, paid tithes in Abraham.

Because he was still in the loins of his dad, when Melchisedec met him.

If therefore the consummation came by the Levitical priesthood, (for under it the people received the Law,)

what further need was there that another Priest should arise after the Order of Melchisedec, and not be directed under the Order of Aaron?

Because the Priesthood being transferred, there appears in history a necessity of transfer also of the Law.

Because he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the Altar. Because it is evident that our LORD descended out of Judah; of which tribe Moses spoke nothing concerning the Priesthood.

And it is still far more evident, that after the likeness of Melchisedec there arises another Priest,

who is made, not after the Law of a fleshly commandment, but after the power of an indissoluble Life.

Because he testifies, You are a Priest for the ages after the Order of Melchisedec.

For a disabling indeed does come of the command going before because of its weakness, and unprofitableness, because the Law made nothing perfect, but the bringing in of a better hope did;

by which we draw near to Elohim.

For as this is not without the taking of an oath.

(Because those priests were made without an oath; but this with an oath by him that said to him, The LORD adjured and will not change his mind, You are a Priest for the ages after the Order of Melchisedec).

By so much was Joshua made a sponsor of a better arrangement.

And they truly were many priests, because they were not suffered to continue by reason of death:

But this one, because he continues on has an Unchangeable Priesthood.

Therefore He is able also to save them to the uttermost that come to Elohim by him, seeing He always lives to make intercession for them.

Because such a High Priest became us, who is Holy, harmless, unspoiled, separate from sinners, and made higher than the cosmos;

Who does not need to daily, as those high priests, to offer up sacrifice, first for his own sins and then

for the people's, because this He did once, when He offered up himself. Because the Law makes men high priests that have weaknesses; but the Word of the oath, that came after the Law, appoints the Son, who is consecrated for the ages.

Chapter 8

Now of the things that we have spoken this is the sum:

We have such a High Priest, who is set on the right hand of the throne of the Majesty in the cosmos;

A Priest of the Sacred Place and of the Real Tabernacle (that the LORD staked), and not man. Because every high priest is appointed to offer gifts and sacrifices: therefore it is necessary that this man have something himself to offer.

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law:

Who serve as the example and shadow of cosmic things, as Moses was advised of Elohim when he was about to make the Tabernacle. Because see says he, That you make all things according to the pattern shown to you in the Mountain.

But now has he obtained a more excellent service, by how much also he is the mediator of a better Covenant, which was enacted

upon better promises.

Because if that first Covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he declares, Behold, the days come says the LORD, when I will make a New Covenant with the House of Israel and with the House of Judah:

Not according to the Covenant that I made with their forefathers in the day when I took them by the hand to lead them out of the land of Egypt;

because they continued not in my Covenant, and I regarded them not, says the LORD. Because this is the Covenant that I will make with the House of Israel after those days, declares the LORD. I will put my Laws into their mind and write them in their hearts, and I will be to them an Elohim,

and they will be to me a people: And they will not teach everyone his neighbor and everyone his brother saying, Know the LORD, because all will know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their wickedness I will remember no more.

In that he says, A New Covenant, he has made the first old.

Chapter 9

Now what decays and waxes old is ready to disappear.

Then truly the first Covenant had also ordinances of divine service

and a Sacred Place.

For a Tabernacle was prepared, the first, in which was both the Lamp-Stand, and the Table, and the Consecrated Bread of the presence, which is called Holy. And behind the Second Veil, the Tabernacle that is called the Holy of Holies;

which had the Golden Censer, and the Ark of the Covenant overlaid all around with gold, in which was the Golden Pot that had manna, and Aaron's Staff that budded, and the Tablets of the Covenant;

And over it the Cherubim of Glory shadowing the Covering-Lid; of which we cannot now speak in detail.

Now when these things were made ready, the priests went always into the first Tabernacle, accomplishing the service of Elohim.

But into the second went the High Priest alone once every year, not without blood, that he offered for himself, and for the errors of the people: The Sacred Spirit signifying this, that the way into

the Holy of Holies was not yet made visible while the first Tabernacle was still standing.

That was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

That stood only in foods and drinks and different washings, and fleshly ordinances, imposed on them until the Time of Restoration.

But Messiah being come, a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is

to say, not of this creation;

Neither by the blood of goats and calves, but by his own blood he entered once into the Holy of Holies, having obtained an Age-Lasting Ransom for us.

For if the blood of bulls and of goats, and the Ashes of a Red Heifer sprinkling the unclean, consecrates to the purifying of the flesh:

How much more will the blood of Messiah, who through the Age-Lasting Spirit offered himself without blemish to Elohim, purge your conscience from dead works to serve the living Elohim?

And because of this, from a New Covenant He is Mediator, that death having come, for ransoming of the transgressions under the first Covenant, those called may receive the promise of the Age-Lasting Inheritance, Because where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead:

otherwise it is of no strength at all while the testator lives.

So that even the first Covenant was not dedicated without blood.

Because when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the scroll, and all the people

saying, This is the blood of the Covenant that Elohim has enjoined to you.

Moreover he sprinkled with blood both the Tabernacle and all the

vessels of the service.

And almost all things are by the Law purged with blood; and without shedding of blood is no pardon.

It was therefore necessary that the patterns of things in the cosmos should be purified with these; but the cosmic things themselves with better sacrifices than these.

Because Messiah is not entered into the Holy Places made with hands, which are the figures of the real; but into the cosmos itself, now to appear in the presence of Elohim for us:

Nor yet that He should offer himself often, as the High Priest enters into the Holy of Holies every year with blood of others;

Because then He must often have suffered since the foundation of the cosmos: but now once in the End of the Age has He appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the Judgment:

So Messiah was once offered to bear the sins of many; and to them that look for him will He appear the Second Time without sin unto salvation.

Chapter 10

Because the Law is only a shadow (a sketch) of good things to come and not the real image of the things, can never with those sacrifices that they offered year by year continually make those that come perfect.

Otherwise, would not the offerings have stopped? If the worshippers had once been cleansed, they would no longer have any consciousness of sin.

But in those sacrifices there is a remembrance again made of sins every year.

Because it is not possible that the blood of bulls and of goats should take away sins.

Therefore when he comes into the cosmos he said, Sacrifice and offering you did not will, but a body have you prepared me:

In whole Burnt-Offerings and sacrifices for sin you have had no pleasure.

Then I said, Lo, I come (in the volume of the scroll it is written of me,)

to do your will O Elohim. Saying above, sacrifice and offering, and whole Burnt-Offerings, and concerning Sin-Offering you did not will, nor delight in, that according to the Law are offered.

Then He said, Lo, I come to do your will O Elohim.

He takes away the first, so that he may establish the second. By which we will have been consecrated through the offering of the body of Joshua Messiah once for all.

And every priest stands daily serving and offering many times the same sacrifices, that can never take away sins:

But this man, after he had offered one sacrifice for sins for the ages, sat down on the right hand of Elohim;

as to the rest, expecting until His enemies be made a footstool for His feet.

Because by one offering He has perfected for the ages them that are consecrated.

The Sacred Spirit also is a witness to us. For after that he said,

This is the Covenant that I will make with them after those days declares the LORD, I will put my Laws into their hearts and in their minds will I write them;

And their sins and violation of Law I will remember no more.

Now where pardoning of these is, there is no more offering for sin.

Having therefore brethren, boldness to enter into the Sacred Places by the blood of Joshua,

by a new and living way that he has consecrated for us, through the Veil, that is to say, his flesh;

And having a High Priest over the House of Elohim;

Let us draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Let us hold fast the profession of our Faith without wavering; (for he is faithful that promised;)

And let us consider one another to provoke to Love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.

Because if we sin willfully after we have received the knowledge of the Truth, there remains no more sacrifice for sins,

but a certain fearful looking for of Judgment and fiery indignation, that will devour the opposition.

He that despised Moses' Law died without mercy under two or three witnesses.

Of how much sorer punishment, suppose you, will he be thought worthy, who has trodden underfoot the Son of Elohim, and has counted the blood of the Covenant, with which he was consecrated, an unholy thing, and has done insult to the Spirit of Grace?

Because we know him that has said, Vengeance belongs to me, I will repay says the LORD. And again, The LORD will Judge his people.

It is a fearful thing to fall into the hands of the living Elohim.

But call to remembrance the former days, in which after you were illuminated, you endured a great conflict of sufferings;

Partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of them that were so used.

For also with my bonds you sympathized, and the robbery of your goods with joy you did receive, knowing that you have in

yourselves a better substance in the cosmos, and an enduring one.

Cast not away therefore your confidence, that has payment of wages due. Because you have need of patience, that after you have done the will of Elohim you might receive the promise.

For yet a little while, and he that will come, will come, and will not linger.

Now the righteous will live by Faith:

but if anyone draws back, my psuche will have no pleasure in him.

But we are not of them who draw back to utter destruction; but of them that believe to the saving of the psuche.

Chapter 11

Now Faith is the actual evidence of things hoped for, the proof of things not seen.

For by it the Elders obtained a good report.

Through Faith we understand that the Ages were rendered (put in order) by the spoken Word of Elohim, so that what comes to light, did not originate from darkness.

By Faith Abel offered to Elohim a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, Elohim testifying of his gifts: and by it he being dead still speaks.

By Faith Enoch was transferred so that he should not see death; and was not found, because Elohim had transferred him, because before his (being transferred from one place to another) he had this

testimony, that he pleased Elohim.

But without Faith it is impossible to please him: for he that comes to Elohim must believe that HE IS, and that he is one that pays wages to them that diligently seek him.

By Faith Noah, being warned from Elohim of things not seen as yet, moved with fear, prepared an Ark-Vessel to the saving of his house; by which he condemned the world, and became heir of the righteousness that is by Faith.

By Faith Abraham, when he was called to go out into a place that he should after receive for an inheritance, obeyed; and went out, not knowing where he went.

By Faith he sojourned in the Promised Land, as in a foreign country, living in tents with Isaac and Jacob, the heirs with him of the same promise:

Because he looked for a city that has foundations, whose builder and maker is Elohim.

Through Faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past the age for gendering children, because she judged him faithful who had promised.

Therefore sprang there even from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand that is by the seashore innumerable.

These all died in Faith, not having received the promises but having seen them afar off and were persuaded of them, and embraced

them, and confessed that they were foreigners and pilgrims on the earth.

Because they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from where they came out, they might have had opportunity to have returned.

But now they desire a better country, that is a Cosmic one: where Elohim is not ashamed to be called their Elohim, because HE has prepared for them a city.

By Faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

of whom it was said, That in Isaac will your seed be called:

Accounting that Elohim was able to resurrect him up, even from the dead; from where also he received him back as a type (figure).

By Faith Isaac blessed Jacob and Esau concerning things to come.

By Faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

By Faith Joseph, when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones.

By Faith Moses, when he was born was hidden three months by his parents, because they saw he was a comely infant; and they were not afraid of the king’s commandment.

By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of Elohim, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Messiah greater riches than the treasures in Egypt, because he had respect to the payment of wages due.

By Faith he forsook Egypt, not fearing the anger of the king: for he endured as seeing him who is invisible.

Through Faith he ordained the Passover, and the sprinkling of blood, unless he that destroyed the firstborn should touch them also.

By Faith they passed through the Red Sea as by dry land: that the Egyptians attempted to do but were drowned.

By Faith the walls of Jericho fell down, after they were encircled for seven days.

By Faith the prostitute Rahab did not die with those that believed not, when she had received the spies with peace.

And what will I say more? For the time would fail me to tell of Gideon, Barak, Samson, Jephthah; of David also, and Samuel, and of the Prophets:

Who through Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight

the armies of the aliens.

Women received their dead raised to life again: but others were tortured, not accepting deliverance; that a better resurrection they might receive.

And others had trials of cruel mocking's and scourging's, yes, moreover of bonds and imprisonment:

They were stoned, they were cut in two, were tempted, died by the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, ill-treated; (

Of whom the world was not worthy) they wandered in uninhabited places, and in mountains, and in dens and caves of the earth.

And all these, having obtained a good report through Faith, received not the promise:

Elohim having provided something better for us, that apart from us they might not be made perfect.

Chapter 12

Therefore seeing we are also encircled about with so great a cloud-mass of witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set before us, looking to Joshua the author and finisher of our Faith;

who for the joy that was set before him endured the stake, despising the shame, and is set down at the right hand of the throne of Elohim.

For consider Him that endured such contradiction of sinners against himself, unless you are wearied and faint in your minds.

You have not yet resisted to blood, striving against sin.

And you have forgotten the exhortation that speaks to you as to children, my son, despise not the corrective training from the LORD, nor faint when you are rebuked of Him:

For who the LORD dearly loves he corrects, and scourges every son who he accepts.

If you endure corrective training, Elohim deals with you as with sons; for what son is he who the dad does not correct?

But if you are without correction, of which all are partakers, then you are bastards and not sons.

Furthermore we have had dads of our flesh that corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits, and live?

Because they truly for a few days corrected us after their own pleasure; but he for our profit, that we might be partakers of his Holiness.

Now no correcting for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness to them that are exercised thereby.

So on account of this lift up the hands that hang down, and the feeble knees;

And make straight paths for your feet, unless what is lame is turned

out of the way; but let it rather be healed.

Follow peace with all, and consecration, without which no one will see the LORD:

Looking diligently unless anyone fails of the Grace of Elohim; unless any root of bitterness springing up troubles you, and by such many are defiled;

Unless there is any pornographer, or profane person, as Esau, who for one morsel of food sold his birthright.

Because you know how that afterward, when he would have inherited the blessing, he was rejected, because he found no opportunity for a change of mind, though he sought it carefully with tears.

Because you are not come to the Mountain that might be touched, and that burnt with fire, nor to gloom and darkness, and sudden storm,

and the sound of a trumpet, and the Voice of Words; which Voice they that heard begged that the Word should not be spoken to them anymore: (

For they could not endure what was commanded, and if so much as an animal touched the mountain, it will be stoned or thrust through with a dart:

And so terrible was the sight that Moses said, I exceedingly fear and quake).

But you are come to Mount Zion, and

to the city of the living Elohim, the Cosmic Jerusalem, and to an innumerable company of angels, to the festal gathering and ekklessia of the firstborn, that are written in the cosmos, and to Elohim the Judge of all, and to the spirits of righteous ones made perfect.

And to Joshua the Mediator of the New Covenant, and to the blood of sprinkling, that speaks of better things than that of Abel.

See that you refuse not him that speaks. Because if they escaped not who refused him that spoke on earth, much more will not we escape, if we turn away from Him that speaks from the cosmos:

Whose Voice then shook the earth: but now he has promised saying, Yet once more I shake not the earth only, but also the cosmos.

And this Word, still once more signifies the removing of those things that are shaken, as of things that are fashioned, that those things that cannot be shaken may remain.

Therefore we receiving a Kingdom that cannot be moved, let us have Grace, in which we may serve Elohim acceptably with reverence and circumspection:

Because our Elohim is a consuming fire.

Chapter 13

Let brotherly Love continue.

Be not forgetful to entertain strangers: because some have entertained angels without knowing it.

Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body.

Marriage is honorable in all things and the bed undefiled: but pornographers and adulterers Elohim will judge.

Let your manner of life be without loving money and be content with such things as you have: because he has said, I will never leave you nor forsake you.

So that we may boldly say, the LORD my helper, and I will not fear what people will do to me.

Remember them that are leading you, who have spoken to you the Word of Elohim: whose Faith follow, considering the end of their conduct.

Joshua Messiah the same yesterday, and today, and for the ages.

Be not carried about with variegated and alien doctrines. Because it is a good thing that the heart is established with Grace; not with foods, that have not profited them that have been occupied in such things.

We have an Altar, in which they have no right to eat that serve the [former] Tabernacle.

Because the bodies of those animals, whose blood is brought into the Sacred Place by the High Priest for sin, are burnt outside the Camp of Israel.

Therefore Joshua also, that he might consecrate the people with his own blood, suffered outside the Gate.

Let us go forth therefore to him without the City of Jerusalem, bearing his reproach.

Because here have we no enduring city, but we seek one to come.

By him therefore let us offer the sacrifice of praise to Elohim always, that is, the fruit of our lips giving praise to his Name.

But to do good and to associate forget not: because with such sacrifices Elohim is well pleased.

Obey them that are leading you, and submit yourselves: for they watch for your psuche, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you.

Pray for us: because we trust we have a good conscience, in all things willing to live honestly.

But I exhort you the rather to do this, that I may be restored to you the sooner.

Now the Elohim of peace, that brought again from the dead our LORD Joshua, that Great Shepherd of the sheep, through the blood of the Age-Lasting Covenant, render you fit in every good work to do his will, working in you what is acceptable in his sight through Joshua Messiah;

to whom is the glory for the ages of the ages.

And I exhort you brethren, sustain the Word of exhortation, because I have written a letter to you in few words.

Know you that our brother Timothy is set at liberty; with whom, if

he comes shortly, I will see you.

Welcome all them that are leading you, and all the saints. They of Italy greet you.

Grace be with you all.

James

Chapter 1

James, a slave of Elohim and of the LORD Joshua Messiah, to the twelve tribes that are scattered abroad, greeting.

My brethren, count it all joy when you are encompassed into various sorts of trials;

knowing this, that the testing of your faith works endurance.

But let endurance have its finished work, that you may be brought to its end and complete, in nothing lacking.

If any of you are destitute of wisdom (Sophia), let him ask of Elohim, that gives to all men openly and upbraids not; and it will be given him.

But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed.

For let not man think that he will receive anything of the LORD.

A double minded man is unstable in all his ways.

Let the brother of low degree glory in that he is given a high station.

But the wealthy, in that he is given a low estate:

because as the flower of the grass he will pass away. Because the sun is no sooner risen with a burning heat, but it withers the grass,

and the flower falls to the ground and the beautiful appearance of its looks perishes: so also will the wealthy man perish in his pursuits.

Blessed is the man that endures testing: for when he is accepted, he will lay hold of an exalted rank of life that the LORD has promised to them that love him.

Let no one say, being tested; from Elohim I am tested, for Elohim is not tested of bad, and himself does not test anyone,

but everyone is tested when he is drawn away by his own lust and baited.

Then when lust has taken one prisoner, it gives birth to sin: and sin, when it is accomplished, gives birth to death.

Do not sin my esteemed brethren.

Every good gift and every perfect gift is from the Higher Place, and comes down from the Father of Lights, with whom is no change, neither shadow of turning.

Of his own will he gendered us with the Word of Truth, that we should be some of the first-fruits of his created things.

Therefore, my esteemed brethren, let every human being be swift to hear, slow to speak, slow to anger:

Because the anger of man does not accomplish the righteousness of Elohim.

Therefore put aside all filthiness and abundance of ill-will, and take up with meekness the inborn Word, that is able to save your

psuche.

But be you authors of the Word, and not hearers only, deceiving yourselves.

Because if any are a hearer of the Word, and not an author, he is likened to a man looking at his natural face in a glass:

For he looks at himself, then goes his way and instantly forgets what quality of man he was.

But whoever looks into the perfect Law of Liberty and continues in it, he being not a forgetful hearer, but an author of the work, this man will be blessed in his doing.

If anyone among you thinks to be worshipping Elohim but bridles not his tongue, but deceives his own heart, this man's worshipping of Elohim is devoid of force.

Clean external worship and not defiled before Elohim and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Chapter 2

My brethren, do not (with respect for persons)

be holding the Faith our LORD Joshua Messiah (the LORD OF GLORY). Because if there comes to your synagogue a person with a gold ring, in splendid clothing, and there comes in also a poor person in dirty clothing;

And you have respect to those that wears the splendid clothing, and

say to them, you sit here in a good place; and say to the poor, you stand there, or sit here under my footstool:

Are you not then discriminating in yourselves, and are become judges of bad thoughts?

Listen my esteemed brethren, has not Elohim chosen the poor of this world, wealthy in Faith and heirs of the Kingdom that he has promised to them that love him?

But you have insulted the poor.

Do not wealthy men oppress you and draw you before the judgment seats? Do they not blaspheme that excellent Name by which you are called?

If you fulfill the Royal Law according to the Scripture, You will Love your neighbor as yourself, you do nobly:

But if you have respect to persons, you commit sin, and are convicted under the Law as a lawbreaker.

Because whoever will observe the whole Law, and still offend in one point, he is guilty of all.

For he that said, do not commit adultery, said also, do not murder. Now if you commit no adultery, still if you murder, you are become a lawbreaker of the Law.

So speak you and so act, as they that will be judged by the Law of Liberty.

Because he will have judgment without mercy, that has shown no mercy; for mercy exults over judgment.

What does it profit, my brethren, though a man say he has Faith, and has not works? Can Faith save him?

If a brother or sister is naked, and destitute of daily food,

and one of you says to them, depart in peace, be yourselves warmed and filled; but you give them nothing of those things that are needful to the body; what does it profit?

Even so Faith, if it has not works, is dead, being devoid of Life.

Yes, a person may say, you have Faith, and I have works:

show me your Faith without your works, and I will show you my Faith by my works. You believe that there is one Elohim; you do well:

the evil spirits also believe, and tremble. But will you know, O human being, devoid of Truth, that Faith without works is dead?

Was not Abraham our forefather rendered righteous by works, when he had offered Isaac his son upon the Altar?

Do you see that the Faith was working with his works, and out of the works the Faith was perfected?

And the Scripture was fulfilled that says, Abraham believed Elohim, and it was imputed to him for righteousness: and he was called the Friend of Elohim.

You see then how that by works a person is rendered righteous, and not by Faith only.

Likewise also was not Rahab the harlot rendered righteous by

works, when she had received the messengers, and had sent them out another way?

Because as the body without its silver cord is dead, so Faith without works is dead also.

Chapter 3

My brethren, be not many of you teachers, knowing that we will receive the greater judgment.

For we all make many stumbles;

if anyone in word does not stumble, this one is a finished man, able to bridle also the whole body.

Look, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Observe, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, where the impulse of the helmsman does guide it,

even so the tongue is a little member, and boasts great things. See how great a matter a little fire kindles!

And the tongue is a fire, the world of unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the Gehenna.

Because every kind of animal, birds, snakes, and of things in the sea are tamed, and has been tamed by mankind:

But the tongue can no one tame;

it is an unruly wrong, full of deadly poison. With it we bless Elohim, even the Father; and with it we curse men, that are made after the likeness of Elohim.

Out of the same mouth proceeds blessing and cursing. My brethren, these things should not be so.

Does a fountain send out at the same place sweet water and bitter water?

Can the fig tree, my brethren, bear olive berries? Or a vine figs? So no fountain can yield both salt water and fresh.

Who is a wise one and endued with knowledge among you? Let them show out of a good conduct their works with meekness of wisdom.

And if bitter zeal you have, and rivalry in your heart, glory not, nor lie against the Truth.

This wisdom (sophia) descends not from above, but is earthly, psychical, demon-like.

Because where envying and strife is, there is confusion and every worthless matter.

But the Wisdom (Sophia) that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without ambiguity, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

Chapter 4

From where come wars and fighting's among you? Do they not originate from your pleasures that war in your body?

You lust after and have not, you kill and desire to have but cannot obtain: you fight and war, still you have not, because you ask not.

You ask and receive not, because you ask amiss so that you may consume it upon your desires for pleasure.

You adulterers and adulteresses,

do you not know that the friendship of the world is enmity with Elohim? Whoever therefore will be a friend of the world is the enemy of Elohim. Do you suppose that the Scripture declares in vain, the desires that live in us lust to envy?

But he gives more Grace.

Therefore he says, Elohim resists the proud but gives Grace to the humble. Subject yourselves therefore to Elohim.

Resist the Devil and he will flee from you. Draw close to Elohim, and He will draw close to you. Cleanse your hands you sinners;

and purify your hearts you double-minded. Endure hardships and mourn, and weep: let your laughter be turned to mourning, and your joy to dejection.

Humble yourselves in the presence of the LORD and he will lift you up.

Speak not one against another brethren; he who is speaking against

a brother, and is judging his brother, does speak against law, and does judge law, and if law you do judge, you are not an author of law but a judge.

There is one Lawgiver who is able to save and to destroy: who are you that judges another? Come on now, you that say, today or tomorrow we will

go to such a city and continue there a year, and buy and sell, and get gain:

Whereas you do not know what will take place the next day. For what is your life? It is even a vapor that appears for a little time and then vanishes away.

For what you should be saying is, if the LORD will, we will live and do this or that.

But now you rejoice in your braggart talking but all such rejoicing is bad.

Therefore to him that knows to do good, and does it not, to him it is sin.

Chapter 5

Come now you wealthy ones, weep and howl at the calamity that will come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is covered with rust and the corrosion of them will be a witness against you, and will eat your flesh as it were fire.

You have stored up treasure for the Last Days.

Look, the reward of the workmen, of those who in-gathered your fields, that have been fraudulently kept back by you, do cry out, and the exclamations of those who did reap have entered the ears of the LORD of Sabaoth.

You have lived luxuriously on the earth and have lived a voluptuous life; you have fattened your hearts, as in a day of slaughter.

You have condemned and killed the righteous, and he does not resist you.

Be patient therefore brethren, unto the presence of the LORD. Behold, the Vine Dresser awaits for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.

Be also patient; strengthen your hearts, for the presence of the LORD approaches.

Groan not one against another brethren, unless you be condemned: look, the Judge stands before the door.

Lay hold of my brethren, the Prophets, who have spoken in the Name of the LORD, for an example of suffering evil and of patience.

See, we pronounce them blessed that endure. You have heard of the steadfastness of Job, and have seen the end of the LORD; that the LORD is very kind and merciful.

But above all things, my brethren, swear not, neither by the cosmos,

neither by the earth, neither by any other oath: but let your yes be yes; and your no be no; unless you fall into acting like a stage player.

Is any among you afflicted? Let him offer prayers. Is any gladdened? Let him sing to the music!

Is any sick among you? Let him call for the elders of the Ekklesia; and let them pray over him, anointing him with oil in the Name of the LORD:

And the prayer of Faith will restore the sick, and the LORD will raise him up; and if he has produced sins, they will depart from him.

Confess your lapses from the Truth to one another, and pray one for another that you may be healed. The operative entreating of a righteous man avails much.

Elijah was a man with the same affections as we are, and he offered a prayer addressing Elohim that it might not rain: and it rained not on the earth for a period of 3 1/2 years.

And he prayed again, and the skies gave rain, and the earth brought forth her fruit.

Brethren, if any of you do stray from the Truth, and one converts him;

Let him know that he who converts the sinner from the error of his way will save a psuche from death, and will veil a multitude of sins.

I Peter

Chapter 1

Peter, an Apostle of Joshua Messiah, to the foreigners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge of YHWH Elohim the Father, through consecration of the Spirit, unto obedience and sprinkling of the blood of Joshua Messiah: Grace to you, and peace be multiplied.

Blessed is the Elohim and Father of our LORD Joshua Messiah, that according to his abundant mercy has begotten us again to a lively expectation by the resurrection of Joshua Messiah from the dead,

to an inheritance incorruptible, and undefiled, and that fades not away, reserved in the cosmos for you.

Who are guarded by the power of Elohim through Faith unto salvation ready to be revealed in the End-Time.

In which you are glad, a little now, if it is necessary, being made to sorrow in manifold trials.

That the testing of your Faith, being much more precious than of gold that perishes, though it is tested with fire, might be found unto praise and honor and glory at the appearing of Joshua Messiah:

Whom, not having seen, you love, in whom, now not seeing and believing, you are glad with joy unspeakable and glorified,

receiving the end of your Faith, even the preservation of your lives.

Of which salvation the Prophets have inquired and searched diligently, who prophesied of the Grace that should appear to you:

Searching in regard to what or what mode of time the Spirit of Messiah that was in them was manifesting, testifying beforehand the sufferings of Messiah and the glory that would follow.

To whom it was revealed, that not for themselves, but for us they did attend upon those things that are now reported to you by them that have announced the Good News by the Sacred Spirit sent down from the cosmos. Which things the angels desire to look into.

Therefore gird up the loins of your mind, be sober, and hope to the end for the Grace that is carried to you by the manifestation of Joshua Messiah;

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

But as he that has called you is Holy, so you become Holy in all manner of conduct;

Because it is written, You become Holy; because I am Holy.

And if you call on the Father, who without respect of persons judges according to every person's undertaking, pass the time of your sojourning here in reverence for one's Husband:

Having known that, not with corruptible things, silver or gold, were you ransomed from your useless manner of life, handed down to you from your ancestors.

But with the precious blood of Messiah, as of a lamb without

blemish and spotless:

Who truly was predetermined before the laying down of the universe, but was made known in these Last Times for you, who through Him are believers in Elohim, who did raise Him up from the dead, and gave Him glory;

that your Faith and hope might be in Elohim.

Seeing you have cleansed your psuche in obeying the Truth through the Spirit unto unfeigned Love of the brethren, see that you welcome one another with a clean heart fervently:

Being regenerated, not of corruptible seed, but of incorruptible, by the Word of Elohim, that lives and remains for the ages.

Because all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls down:

But the Word of the LORD remains for the ages. And this is the Word that by the Good News is announced to you.

Chapter 2

Therefore laying aside all malice, and all deceit, and hypocrisies, and envies, and all defamation,

as newborn infants, desire the unmixed milk of the Word, that you may grow by it: If indeed you have tasted that the LORD is good.

To whom coming, as unto a living stone [U

rim-Thummim], rejected indeed of men, but chosen of Elohim, and prized,

You also, as lively stones [Urim-Thummim], are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohim by Joshua Messiah.

Therefore also it is contained in the Scripture, See, I place in Zion an outmost corner stone [Urim-Thummim] picked out by Elohim, prized: and he that is persuaded on him will not be put to shame.

Unto you therefore that believe he is prized: but to them that are disobedient, the stone that the restorers rejected, the same appears in history as the head of the internal corner [secret place of the Urim-Thummim],

And a stone of stumbling, and a rock of snaring to them that strike against the Word, refusing to believe, to which also they were set.

But you are a chosen race, a royal priesthood, a sacred association, a people for Elohim's own possession;

that you should publish the goodness of Him who has called you out of darkness into His marvelous Light: Who in former times were not a group, but at present are the group of Elohim:

that had not obtained mercy, but at present have obtained mercy. Dearly esteemed, I exhort you as foreigners and strangers, refrain from fleshly lusts, that war against the psuche;

Having your conduct suitable among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, that they will see, magnify Elohim in the Day of Inspection.

Submit yourselves to every ordinance of man for the LORD's sake:

whether it be to the king, as supreme. Or to governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that act rightly.

For so is the will of Elohim, that with well doing you may put to silence the ignorance of foolish men:

As freeborn, but not using your liberty for a cloak of depravity, but as the slaves of Elohim.

Honor all men, Love the brotherhood, Venerate Elohim, Honor the king.

Slaves, be subject to your masters with all fear; not only to the good and fair, but also to the unfair.

For this is gracious, if because of conscience toward Elohim anyone does endure sorrows, suffering unjustly.

For what praise is it, if when you are maltreated for your faults, you will take it patiently?

But if, when you do well and suffer for it, you take it patiently, this affords joy with Elohim. Because to this you were called, because Messiah also did suffer for you, leaving to you an example that you may follow his steps.

Who did no sin, neither was deceit found in his mouth:

Who, when he was abused, abused not in return; when he suffered, he threatened not; but he was committed to him that judges righteously:

Who his own self carried our sins in his own body on the tree, that

we, being removed from sins, should live unto righteousness:

by whose wounds you were healed. Because you were as sheep going astray;

Chapter 3

but are now returned to the Shepherd and guardian of your psuche. Equally you women, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be spared by the conduct of the women;

while they observe your chaste conduct coupled with fear.

Whose adorning let it not be that outward adorning of the braiding of hair, and of wearing of gold, or of putting on of garments;

But let it be the hidden person of the heart, in what is not corruptible, even the ornament of a meek and quiet spirit, that is in the sight of Elohim of great price.

For thus once also the Holy women who did hope on Elohim, were adorning themselves, being subject to their own husbands.

Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do good and are not afraid with any terror.

Equally you husbands, live with them according to knowledge, giving honor to the woman, as unto the weaker vessel, and as being fellow heirs together of the Grace of Life; that your prayers be not cut off.

Finally, be all of one mind, having compassion one of another, love

as brethren, be tender hearted and kind:

Not rendering bad for bad, or railing for railing: but on the contrary blessing; knowing that you are among the called, that you should inherit a blessing.

For he that will love life, and see good days,

let him refrain his tongue from bad, and his lips that they speak no deceit: Let him turn away from bad and do good; let him seek harmony and reach

for the goal. Because the eyes of the LORD are over the righteous, and his ears are open to their prayers: but the face of the LORD is against them that do bad.

And who is he that will harm you, if you are imitators of what is good?

But if you should also suffer because of righteousness, happy are you! and of their fear be not afraid, nor be troubled.

But consecrate the LORD Elohim in your hearts: and be ready always to give an answer to everyone that asks you a reason for the hope that is in you with meekness and reverence:

Having a good conscience; so that those that incriminate you as malefactors, they may be ashamed that falsely accuse your good conduct in Messiah.

For it is better, if the will of Elohim is so, that you suffer for doing good than for doing evil.

Because Messiah also has once suffered for sins, the righteous for

the unrighteous, that he might bring us to Elohim, being put to death in the flesh, but resurrected by the Spirit:

By which also he went and proclaimed to the spirits in prison;

that formerly were disobedient, when once the patience of Elohim waited in the days of Noah, while the Ark was being prepared, wherein few, that is eight lives were saved through the water.

Also to which an antitype does now save us, baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regards to Elohim,) through the rising again of Joshua Messiah,

who is gone into the cosmos and is on the right hand of Elohim; angels and authorities and powers being made subject to him.

Chapter 4

Messiah then, having suffered for us in the flesh, you also with the same mind arm yourselves, because he who did suffer in the flesh has put away sin.

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of Elohim.

For the time already past of our lives may suffice us to have accomplished the precepts of the pagans, when we walked in unbridled lust, cravings, excess of wine, partying, carousing, and illicit worship of false elohim:

Whereas they think it strange that you run not with them to the same excess of abandon, speaking evil of you:

Who will give account to him that is ready to judge the living and the deceased.

Because the Good News for this purpose was announced also to them that are now dead, that they might be judged according to men in the flesh, but live according to Elohim in the spirit.

But the end of all things approaches: be therefore sober and watch with prayer.

And above all things have earnest good will among yourselves: for Love will cover the multitude of sins.

Be hospitable one to another without murmuring.

As everyone has received the gift, even so attend the same one to another, as good stewards of the manifold Grace of Elohim.

If anyone speaks, let him speak as The Divine Oracle [Urim-Thummim] of Elohim. If anyone serves, let them do it with the ability that Elohim supplies: that Elohim in all things may be glorified through Joshua Messiah, to whom be judgment and dominion for the ages of ages.

Beloved, think it not strange concerning the calamities that are to test you, as though some strange thing happened to you:

But rejoice, inasmuch as you are partakers of Messiah's sufferings; that when his glory will be revealed, you may be glad also with exceeding joy.

If you are reproached for the Name of Messiah, happy are you; for the spirit of glory and of Elohim rests upon you: for on their part he

is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other people's matters.

Still if anyone suffers as a Christian, let him not be ashamed; but let him glorify Elohim on this behalf.

Because the time has come that judgment must begin at the House of Elohim: and if it first begins with us, what will the end be for those that obey not the Good News of Elohim?

And if the righteous scarcely are saved, where will the ungodly and the sinner appear?

Therefore let them that suffer according to the purpose of Elohim entrust the keeping of their lives to him in well doing, as to a faithful Creator.

Chapter 5

The elders that are among you I exhort, who am also a fellow elder, and a witness of the sufferings of Messiah, and also an associate of the glory that will be revealed:

Feed the flock of Elohim that is among you, taking the care of, not by force, but willingly; not by eagerness for base gain, but willingly;

Neither as exercising lordship over Elohim's heritage, but being figures to the flock.

And when the chief Shepherd will appear, you will receive a crown of glory that fades not away.

Likewise, you younger, submit yourselves to the elder. Yes, all of you be subject one to another, and be clothed with humility: for Elohim resists the proud and gives Grace to the humble.

Humble yourselves therefore under the mighty hand of Elohim, that he may exalt you in due time:

Throwing all your anxiety upon him; for he cares about you.

Be sober, be watchful; because your adversary the Devil, as a roaring lion walks about, seeking whom he may swallow up:

Who resist immovable in the Faith, knowing that the same afflictions are accomplished in your brethren that are in the cosmos.

But the Elohim of all Grace, who has called us to his Age-Lasting Glory by Messiah Joshua, after that you have suffered awhile, renders you complete, establish, strengthen and settle you.

To him be glory and dominion for the ages of the ages.

By Silvanus, a faithful brother to you, as I suppose, I have written briefly, exhorting, and testifying that this is the true Grace of Elohim wherein you stand.

The Ekklesia that is at Babylon, elected together with you, welcomes you; and so does Marcus my son.

Greet one another with a kiss of brotherly Love (Agape). Peace be with you all that are in Messiah Joshua.

II Peter

Chapter 1

Simon Peter, a slave and an Apostle of Joshua Messiah, to them that have obtained like precious Faith with us through the righteousness of Elohim and our Savior Joshua Messiah:

Grace and Peace be multiplied to you through the knowledge of Elohim, and of Joshua our LORD,

According as his divine power has given to us all things that pertain to Life and godliness, through the knowledge of him that has called us to glory and virtue:

Whereby are given to us exceedingly great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your Faith virtue; and to virtue knowledge;

And to knowledge self-control; and to self-control patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness Love.

Because if these things are in you and abound, they make you that you will neither be barren nor unfruitful in the knowledge of our LORD Joshua Messiah.

But he that lacks these things is blind, and cannot see in the

distance, and has forgotten that he was cleansed from his old sins.

Therefore brethren, give diligence to make your calling and Election sure: for if you do these things, you will never fall:

For so richly will be super-added to you the entrance into the Age-Lasting Reign of our LORD and Savior Joshua Messiah.

Therefore I will not be negligent to put you always in remembrance of these things, though you know them, and are established in the present Truth.

Yes, I think it virtuous, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our LORD Joshua Messiah has showed me.

Moreover I will endeavor that you may be able after my death to have these things always in remembrance.

Because we have not followed cleverly devised fables, when we made known to you the power and presence of our LORD Joshua Messiah, but were eyewitnesses of his majesty.

For he received from YHWH Elohim the Father honor and glory, when there came such a Voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this Voice that came from the cosmos we heard, when we were with him in the holy mountain.

We have also a more firm Word of Prophecy; which you would do well to take heed of, as unto a candle that shines in a dark place,

until the breaking of day, and the morning star arises in your hearts:

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For prophecy came not in former times by the will of human beings: but saintly people of Elohim spoke as they were prompted by the Sacred Spirit.

Chapter 2

But there were false prophets also among the people, even as there will be false teachers among you, who secretly will bring in destructive sects, even denying the LORD that bought them, and bring upon themselves swift destruction.

And many will follow their destructive ways;

by reason of whom the way of Truth will evil be spoken of. And in greedy desire, with feigned words, of you they will make merchandise, whose judgment of old is not idle, and their destruction does not slumber.

Because if Elohim spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be guarded until Judgment;

And spared not the old world, but saved Noah the eighth person, a herald of righteousness, bringing in the flood upon the world of the ungodly;

And turning the cities of Sodom and Gomorrha into ashes

condemned them with an overthrow, making them an example for those that intend to live ungodly;

But delivered righteous Lot, vexed with the licentious conduct of the lawless: (

For that righteous man living among them, in seeing and hearing, vexed his righteous psuche from day to day with their unlawful deeds;)

The LORD knows how to deliver the pious out of trials, and to reserve the unrighteous for the Day of Judgment to be punished:

But especially them that walk after the flesh in the lust of defilement, and despise dominion. Presumptuous they are, self-willed, they are not afraid to speak evil of dignities.

Whereas angels, that are greater in power and might, bring not railing accusation against them before the LORD.

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and will utterly perish in their own corruption.

About to receive a reward of unrighteousness, pleasures counting the luxury in the day, spots and blemishes, luxuriating in their deceits, feasting with you.

Having eyes full of adultery, and that cannot cease from sin; beguiling unstable psuche: an heart they have exercised with greedy desire; cursed children.

That have forsaken the right way and are gone astray, following the

way of Balaam the son of Bosor, who loved the wages of unrighteousness,

but was rebuked for his wickedness, the dumb donkey speaking with a man's voice prevented the insanity of the interpreter of oracles.

These are wells without water, clouds that are carried with a whirlwind; to whom the Blackness of Darkness is reserved for the ages.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much licentiousness, those who had truly escaped from those conducting themselves in error.

While they promise them liberty, they themselves are the slaves of corruption: for of whom a man is overcome, of the same is reduced to bondage.

Because if after they have escaped the defilement of the world through the knowledge of the LORD and Savior Joshua Messiah, if they are again entangled therein, and overcome, the latter end is worse for them than the first.

Because it would have been better for them not to have known The Way of Righteousness, than, after they have known it, to turn from the Holy Commandment delivered to them.

But it is happened to them according to the true proverb, The dog has turned to his own vomit again; and the pig that was washed to her wallowing in the dung.

Chapter 3

This second letter beloved, I now write to you; in both that I stir up your pure minds by way of remembrance:

That you may be mindful of the Words that were spoken before by the Holy Prophets, and of the command from the Apostles that came via our LORD and Savior:

Knowing this first, that there will come in the Last Days scoffers, walking after their own lusts,

and saying, where is the promise of his presence? for since the forefathers died, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the Word of Elohim the universe existed long ago, and the earth standing out of the water and in the water, through which the ancient world, by water having been deluged was destroyed.

But the universe and the earth, presently by the same Word are kept in store, are reserved for fire against the Day of Judgment and the utter destruction of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the LORD as 1000 years, and 1000 years as one day.

The LORD is not slack concerning his promise, as some men count slackness; but is patient toward us, not willing that any should be destroyed, but that all should come to a change of mind. But the Day of

the LORD will come as a thief in the night;

in which the universe will pass away with a loud noise, and the elements shall dissolve with fervent heat, the earth also and the enterprises that are in it will be burned up.

Seeing then that all these things shall be dissolved, what manner of persons should you be in all Sacred conduct and godliness.

Looking for and rushing for the presence of the Day of Elohim, when the universe being on fire shall be dissolved, and the elements will liquefy with fervent heat?

We nevertheless, according to His promise, look for a New Universe and a New Earth where righteousness dwells.

Therefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, spotless and blameless.

And account that the forbearance of our LORD is salvation; even as our beloved brother Paul, according to the wisdom given to him has written to you about;

As also in all his letters, speaking in them of these things; in which are some things hard to be understood, that they that are unlearned and unstable twist, as they do also the other Scriptures to their own destruction.

You therefore, beloved, seeing you know these things before, beware unless you also, being led away with the error of the lawless, fall from your own firm condition.

But grow in Grace, and in the knowledge of our LORD and Savior Joshua Messiah. To him is glory both now and for the ages.

I John

Chapter 1

That which was from the beginning, what we have heard and have seen with our own eyes, that we have looked upon and our hands have handled, of the Word of Life; (

For the Life was made visible and we have seen it, and bear witness, and bring tidings to you that Age-Lasting Life, that was with the Father, and was made visible to us;).

What we have seen and heard we declare to you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Joshua Messiah.

And these things we write to you, that your joy may be full.

This then is the message that we have heard from him and declare to you, THAT ELOHIM IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL.

If we say that we have fellowship with him, and walk in darkness, we lie, and produce not the Truth:

But if we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Joshua Messiah his Son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the Truth is not in us.

If we confess our sins, he is faithful and righteous to forgive us our

sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his Word is not in us.

Chapter 2

My little children, these things I write to you that you sin not. And if anyone sin, we have an advocate with the Father, Joshua Messiah the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole cosmos.

And in this we know that we have known him, if his commands we may observe.

He that says, I know him, and observes not his commandments, is a liar and the Truth is not in him.

But whoever observes his Word, in him truly is the Love of Elohim made perfect: by this we know that we are in him.

He that says he abides in him should himself also be walking, even as he walked.

Brethren, I write no new commandment to you, but an old commandment that you had from the beginning. The old commandment is the Word that you have heard from the beginning.

Again, a new commandment I write to you, this thing is true in him and in you: because the darkness has past and the True Light now shines.

He that says he is in the Light, and hates his brother, is in darkness even until now.

He that loves his brother abides in the Light, and there is no occasion of stumbling in him.

But he that hates his brother is in darkness and walks in darkness, and knows not where he goes, because that darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for his Name's sake.

I write to you, fathers, because you have known him that is from the beginning. I write to you, young men, because you have conquered hardships. I write to you, little children, because you have known the Father.

I have written to you, fathers, because you have known Him that is from the beginning. I have written to you, young men, because you are strong, and the Word of Elohim remains in you, and you have conquered hardships.

Love not the world, neither the things that are in the world. If anyone loves the world, the Love of the Father is not in him.

For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but is of the world.

And the world passes away, and its lust: but he that does the will of Elohim remains for the ages. Little youths, it is the last hour;

and even as you heard that the Antichrist does come, even now

antichrists have become many, by this we know that it is the last hour.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made visible that they were not all of us.

But you have an anointing from the Holy One, and you know all things.

I have not written to you because you know not the Truth, but because you know it, and that no lie is of the Truth.

Who is a liar but he that denies that Joshua is the Messiah? He is antichrist that denies the Father and the Son. Whoever denies the Son, the same has not the Father, but he that acknowledges the Son has the Father also.

Let that therefore remain in you, what you have heard from the beginning.

If what you have heard from the beginning will remain in you, you will also continue in the Son, and in the Father.

And this is the promise that he has promised us, even Age-Lasting Life.

These things I have written to you concerning them that go astray.

But the anointing that you have received from him abides in you. And you have no need that anyone may teach you, but as the same anointing does teach you concerning all, and is true, and is not a lie, and even as was taught you, you will remain in him.

And now, little children, remain in him; that when he will appear, we may have confidence, and not be ashamed before him at His Presence.

If you know that he is righteous, you know that everyone that produces righteousness is begotten of him. Observe what quality of Love the Father has bestowed upon us, that we should be called the sons of Elohim:

Chapter 3

therefore the world knows us not, because it knew him not.

Beloved, now we are the sons of Elohim, and it does not yet appear what we will be: but we know that when he will appear, we will be resembling him; for we will see him as he is.

And everyone that has this expectation in them cleanses themselves, even as they are clean. Whoever commits sin transgresses also the Law: for sin is lawlessness.

And you know that he was made visible to take away our sins; and in him is no sin. Whoever remains in him sins not:

whoever sins has not seen him, neither known him. Little children, let no one deceive you:

He that produces righteousness is righteous, even as he is righteous.

He that produces sin is of the Devil; because from the beginning the Devil does sin; for this was the Son of Elohim made visible, that he may break up the works of the Devil. Whoever is begotten of Elohim does not commit sin; because his seed lives in him: and he

cannot sin, because he is begotten of Elohim. In this the children of Elohim are made visible, and the children of the Devil: whoever produces not righteousness is not of Elohim, neither

he that is not fond of his brother.

Because this is the message that you heard from the beginning, that we should love dearly one another.

Not as Cain, who was of the bad and killed his brother.

And why did he kill him?

Because his own works were bad, but his brothers were righteous. Wonder not my brethren, if the world hates you. We know that we have passed from death to Life, because we love the brethren.

He that loves not his brother remains in darkness.

Whoever hates his brother is a murderer: and you know that no murderer has Age-Lasting Life abiding in him.

Hereby we perceive the Love of Elohim, because he laid down his Psuche for us: and we should be laying down our psuche for the brethren.

But whoever has this world's wealth, seeing his brother has need, and shuts up his bowels of compassion from him, how remains the Love of Elohim in him?

My little children, let us not Love in word, neither in tongue; but in deed and in Truth.

And by this we know that we are of the Truth, and will persuade

our hearts before him.

Because if our heart condemns us, Elohim is greater than our heart, and knows all things.

Beloved, if our heart condemns us not, then we have confidence toward Elohim.

And whatever we ask we receive of him, because we observe his commandments, and do those things that are pleasing in his sight.

And this is his commandment, that we should believe on the Name of His Son Joshua Messiah, and love one another, as he gave us commandment.

And he that observes his commandments abides in him,

and he in him. And by this we know that he abides in us, by the Spirit that he has given us.

Chapter 4

Beloved, believe not every spirit, but examine the spirits whether they are of Elohim: because many false prophets are gone out into the world. By this you know the Spirit of Elohim: every spirit that agrees that Joshua Messiah has come in the flesh is of Elohim:

And every spirit that agrees not that Joshua Messiah has come in the flesh is not of Elohim:

and this is that spirit of Antichrist, which you have heard that it should come; and even now already it is in the world.

You are of Elohim, little children, and have overcome them:

because greater is he that is in you, than he that is in the world.

They are of the world: therefore they speak of the world, and the world hears them.

We are of Elohim: those that know Elohim hear us; those that are not of Elohim hear us not. By this we know the Spirit of Truth, and the spirit of error.

Beloved, let us love dearly one another: for Love is of Elohim; and everyone that dearly loves is begotten of Elohim, and knows Elohim. Those that do not love dearly know not Elohim; because Elohim is Love (Agape).

In this was made visible the Love of Elohim toward us, because that Elohim sent his only begotten Son into the world, that we might live through Him.

This is Love, not that we dearly loved Elohim, but that he dearly loved us, and sent his Son to be the propitiation for our sins.

Beloved, if Elohim so loved us, we should also love one another.

No one has seen Elohim at any time.

If we dearly love one another, Elohim abides in us, and his Love is made perfect in us.

By this we know that we remain in him, and he in us, because he has given us of his Spirit.

And we have seen and do testify that the Father sent the Son to be the Savior of the world.

Whoever will confess that Joshua is the Son of Elohim, Elohim abides in him, and he in Elohim.

And we have known and believed the Love that Elohim has for us. Elohim is Love; and they that remain in Love abide in Elohim, and Elohim in them.

By this is our Love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world.

There is no dread in Love; but perfect brotherly love casts out dread: because dread has punishment. Those that dread are not made perfect in Love.

We dearly love him, because he first dearly loved us.

If a person says, I dearly love Elohim but hates their brother, they are a liar: for they that love not their brother whom they have seen, how can they dearly love Elohim whom they have not seen?

And this commandment we have from him, that they who dearly love Elohim Love their brother also.

Chapter 5

Everyone who is believing that Joshua is the Messiah, of Elohim they have been begotten, and everyone who is loving him who did beget, does love also him who is begotten of him.

By this we know that we love the children of Elohim, when we love Elohim, and observe his commandments.

Because this is the Love of Elohim, that we observe his

commandments:

and his commandments are not grievous. For whoever is begotten of Elohim overcomes the world: and this is the victory that overcomes the world, even our Faith.

Who is he that overcomes the world but he that believes that Joshua is the Son of Elohim?

This is he that came by water and blood, even Joshua Messiah; not by water only, but by water and blood.

And it is the Spirit that bears witness, because the Spirit is Truth.

[Omitted verse, from perverted Latin Vulgate] The Spirit, and the Water, and the Blood; And the three are witnesses unto one thing.

If we receive the witness of men, the witness of Elohim is greater: for this is the witness of Elohim that he has testified of his Son.

Those that believe on the Son of Elohim have the witness in themselves: those that believe not Elohim have made him a liar; because they believed not the record that Elohim gave from his Son.

And this is the record, that Elohim has given to us Age-Lasting Life, and this Life is in His Son.

Those that have the Son have Life; and those that have not the Son of Elohim have not Life.

These things have I written to you that believe on the Name of the Son of Elohim; that you may know that you have Age-Lasting Life, and that you may believe on the Name of the Son of Elohim.

And this is the confidence that we have in him, that if we ask anything according to his will, he hears us:

And if we know that he hears us, whatever we ask, we know that we have the petitions that we desired of him.

If anyone sees their brother sin a sin that is not unto death, he will ask, and he will give him life for them that sin not unto death. There is a sin unto death: I do not say that they will pray for it.

All unrighteousness is sin: and there is a sin not unto death.

We know that whoever is begotten of Elohim sins not; but they that are begotten of Elohim guard themselves so that the wicked one touches them not.

And we know that we are of Elohim, and the whole world lies in peril.

And we know that the Son of Elohim has come, and has given us an understanding that we may know him that is real, and we are in him that is real, even in his son Joshua Messiah. This is the Real Elohim, and Age-Lasting Life.

Little children, guard yourselves from false elohim.

II John

Chapter 1

The elder to the elect Christian woman and her children, who I am fond of in the Truth; and not I only, but also all they that have known the Truth; By the means of the reality that abides in us, and will be with us

for the ages.

Grace be with you, mercy and peace, from YHWH Elohim the Father, and from the LORD Joshua Messiah, the Son of the Father, in Truth and Love.

I rejoiced greatly that I found some of your children walking in Truth, as we have received a commandment from the Father.

And now I entreat you, Christian woman, not as though I wrote a new commandment to you, but what we had from the beginning, that we dearly love one another.

This is Love, that we walk after his commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

for many deceivers are entered into the world, who do not confess that Joshua Messiah has come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things that we have acquired, but that we receive a full wage.

Whoever transgresses, and does not remain in the Doctrine of Messiah, has not Elohim. He that abides in the Doctrine of Messiah, he has both the Father and the Son.

If there come any to you, and bring not This Doctrine, receive him not into your house, neither bid him salutations:

For he that bids him salutations is partaker of his bad undertakings.

Having many things to write to you, I would not write with paper and ink: but I trust to come to you, and speak face to face that our joy may be full.

The children of your elect sister welcomes you. Amen III John

III John

Chapter 1

The elder to the esteemed Gaius, who I love in the Truth.

Beloved, I wish above all things that you may prosper and be in health, even as your psuche prospers.

For I rejoiced greatly, when the brethren came and testified of the Truth that is in you, even as you walk in the Truth.

I have no greater joy than to hear that my children walk in Truth.

Beloved, you are faithful in what you are doing for the brethren, even though they are foreigners to you.

That have witnessed of your Love before the ekklesia: and you will do well to send them on their way well cared for, as is right for slaves of Elohim.

Because that for his Name's sake they went out, taking nothing from the Gentiles.

We therefore should receive such ones, that we might be fellow workers to the Truth.

I wrote to the ekklesia: but Diotrephes, who loved to have the preeminence among them, received us not.

Therefore, if I come, I will remember his deeds that he did, prating against us with malicious words: and not content therein, neither did he himself receive the brethren, and forbid them that would,

and cast them out of the ekklesia.

Beloved, follow not what is bad, but what is good. He that does good is of Elohim: but he that does evil has not seen Elohim.

Demetrius has a good report of all men, and of the Truth itself: yes, and we also bear record; and you know that our record is truthful.

I had many things to write, but I will not with ink and pen write to you:

But I trust I will shortly see you, and we will speak face to face. Peace be to you. Our friends salute you. Greet the friends by name.

Jude

Chapter 1

Jude, the slave of Joshua Messiah and brother of James, to them that are consecrated by Elohim the Father, and guarded by Joshua Messiah and called:

Mercy to you, and peace and love be multiplied.

Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you that you should earnestly contend for the Faith that was once delivered to the saints.

For there are some men crept in unawares, who were designated beforehand long ago to this condemnation, ungodly men, turning the Grace of our Elohim into licentiousness, and denying the only MASTER YHWH Elohim, and our LORD Joshua Messiah.

I will therefore put you in remembrance, though you once knew this, how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels that kept not their first estate, but left their own habitation, he has reserved in age-abiding chains under darkness to the Judgment of the Great Day.

Even as Sodom and Gomorrha, and the cities around them in the same way, gave themselves over to fornication, and going after different flesh, are set forth for an example, suffering the vengeance of Age-Lasting fire.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses but did not bring against him a railing accusation, but said, the LORD adjudge you.

But these speak evil of those things that they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the rebellion of Core.

These are spots in your love feasts, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots;

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the Blackness of Darkness for the ages.

And Enoch also, the seventh from Adam, prophesied of these saying, behold, the LORD comes with 10,000's of his saints,

To execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds that they have ungodly committed, and of all their hard speeches that ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, giving admiration

to persons for the sake of profit.

But beloved, remember yourself the words that were spoken before by the Apostles of our LORD Joshua Messiah;

How that they told you there would be mockers in the Last Time, who would walk after their own ungodly lusts.

These are they who separate themselves, psychical humans, having not the Spirit.

But you, beloved, building up yourselves on your Most Holy Faith, praying in the Sacred Spirit, Guard yourselves in the Love of Elohim, looking for the mercy of our LORD Joshua Messiah unto Age-Lasting Life.

And of some have compassion, making a difference:

But others save with fear, pulling them out of the fire;

hating even the garment spotted by the flesh.

Now to him that is able to guard you from falling, and to present you faultless before the presence of His glory with exceeding joy,

to the only wise Elohim our Savior, is glory and majesty, dominion and power, both now and for the ages.

Revelation

Chapter 1

A REVELATION of Joshua Messiah, which Elohim gave to him , to point out to his servant what things it behooves to come to pass with speed, and he showed by signs, sending through his messenger, to his servant John;

who bare witness as to the Word of Elohim and the witness of Joshua Messiah---as many things as he saw.

Happy! he that reads and they that hear the words of the prophecy, and keep the things therein written; for the season [is] near.

John, to the seven Called - out - assemblies which [are] in Asia ; Favor to you, and peace; from [Him] ‘who is and who was and who is coming’; and from the seven Spirits which [are] in presence of his throne;

and from Joshua Messiah, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To the One who loves us , and f reed us from our sins in his blood , and made for us a kingdom ,--- priests unto his Elohim and Father :

--- to Him [be] the glory and the dominion, into the ages of the ages. Amen. “

Behold! he is coming with the clouds,” and “ see him shall every eye, and whoever pierced him ; and smite themselves for him shall all the tribes of the earth.” Yes! Amen. ‘

I am the A and the Z, says [the] Lord Elohim--- who is and who was and who is coming'--- the Almighty.

I , John, your brother and fellow-partaker in the tribulation and kingdom and endurance in Joshua, came to be in the island which is called Patmos, because of the Word of Elohim and the witness of Joshua. I came to be in Spirit in the Lord 's Day; and heard, behind me , a great voice as of a trumpet, saying:

What you are beholding write into a scroll, and send to the seven Called-out-assemblies,--- into Ephesus, and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea.

And I turned about to behold the voice, which was talking with me; and, having turned , I saw seven lampstands of gold:

and amid the lampstands , "One like unto a son of man," clothed in a long robe, and girt towards the breasts with a girdle of gold:

but his head and hair--- white, as white wool , as snow ; and his eyes--- as a flame of fire; and his feet---like unto fine brass, as in a furnace fired; and his voice---as a voice of many waters;

and having, in his right hand , seven stars; and, out of his mouth --- a sharp two-edged sword going forth;

and his countenance---as [when] the sun is shining in his power. And, when I saw him , I fell towards his feet as one dead.

And he laid his right-hand upon me, saying: Be not afraid! I am the First and the Last, and the Living One; and I became dead; and, behold!

living am I into the ages of the ages, and have the keys of the mansion of the death and hades.

Write, therefore, what things you did see, and what things [they] are, and what things are about to be coming to pass after these things. The Hidden-Thing of the seven stars which you saw on my right-hand, and the seven lampstands of gold:

---The seven stars are Messengers of the seven Called - out - assemblies ;

and the seven lampstands are seven Called - out - assemblies . To the Messenger of the Called - out - assembly who [is] in Ephesus , write: These things says the One that is holding fast the seven stars in his right-hand, the One that is walking about amid the seven lampstands of gold:

Chapter 2

---I know your works, and toil, and your endurance; and that you can not bear bad [men];

and did try those affirming themselves to be apostles , and are not, and did find them false; and have endurance , and did bear because of my name, and have not been wearied. But I have, against you , that your first love you did let go.

Be calling to remembrance, therefore, whence you have fallen; and repent; and your first works do!

but, if not , I am coming unto you, and will remove your lampstand out of its place,---except perchance you repent.

But this you have, that you hate the works of the Nicolaitanes, which I also hate. The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies:

--- To the one that conquers , I will give unto him to eat out of the tree of life, which is in the Paradise of Elohim.

And, to the Messenger of the Called - out - assembly in Smyrna , write: These things says the First and the Last, who became dead and lived:---I know your tribulation and destitution (but rich are you)

, and the defamation from those affirming themselves to be Jews , and are not, but a synagogue of Satan.

Be not afraid as to what things you are about to be suffering: behold! the adversary is about to be throwing [some] from among you into prison, that you may be tried, and may have a tribulation of ten days:

become you faithful unto death, and I will give unto you the crown of life. The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies:---The one that conquers, in nowise may be injured in consequence of the second death.

And, to the Messenger of the Called - out - assembly in Pergamos , write: These things says the One that is holding the sharp two-edged sword:

---I know where you are residing,---where the throne of Satan [is],--- and are holding fast my name, and did not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed

near you, where Satan is residing.

But I have against you , a few things:---that you have there such as are holding fast the teaching of Balaam, who was giving instruction unto Balak to throw a snare in presence of the sons of Israel,---to eat idol-sacrifices, and to commit fornication. Thus have even you such as are holding fast the teaching of Nicolaitanes, in like manner. Repent, therefore;---

but if not , I am coming unto you speedily, and will wage war with them with the sword of my mouth.

The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies:

--- To the one that conquers , I will give to him of the manna that has been hid:

and will give to him a white stone, and on the stone a new name written, which not one knows, save the one receiving [it]. And, to the Messenger of the Called - out - assembly who [is] in Thyatira , write:

These things says the Son of Elohim, the One who has his eyes as a flame of fire, and his feet like fine brass:---

I know your works,---the last [to be] more than the first. But I have, against you , that you are letting alone the woman Jezebel, the one who is calling herself a prophetess, and she is teaching and deceiving my servants to commit fornication and eat idol-sacrifices.

And I gave her time, that she might repent; and she does not choose to repent out of her fornication. I am throwing her into a couch,

and those committing adultery along with her into great tribulation,---except perchance they repent out of her works; and her children will I slay with death; and all the Called-out-assemblies shall get to know that I am the One searching reins and hearts;

and I will give unto you, each one, according to your works.

But unto you , I say,---the rest who [are] in Thyatira, as many as are not holding this teaching, whoever did not get to know the deep things of Satan (as they say)

,---I am not thrusting upon you another burden;

nevertheless,--- what you have ---hold fast, until whenever I may come. And the one that conquers, and the one that keeps as far as an end my works,---I will give unto him authority over the nations;

and he shall shepherd them with an iron sceptre, as the vessels of earthenware are dashed to pieces;

as I too have received from my Father.

And I will give to him the morning star. The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies.

And, to the Messenger of the Called - out - assembly in Sardis , write:

These things says the One that has the seven Spirits of Elohim and the seven stars:

Chapter 3

---I know your works, that a name you have that you are alive, and

dead are you. Become watchful, and strengthen the remaining things that were about to die;

for I have not found your works fulfilled in the presence of my Elohim. Be calling to remembrance, therefore, how you have received, and did hear; and be you keeping, and repent!

If perchance , then , you may not watch ,---I will have come upon you as a thief, and in nowise may you get to know during what kind of hour I shall have come upon you. But you have a few names, in Sardis, which did not defile their garments;

and they shall walk with me in white, because worthy are they. The one that conquers shall thus array himself in white garments;

and in nowise will I blot out his name out of the scroll of life; and I will confess his name, in presence of my Father, and in presence of his messengers.

The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies.

And, to the Messenger of the Called - out - assembly in Philadelphia , write: These things says the Holy One, the Real, the One that has the key of David, the One that opens and no one shall shut, and that shuts and no one opens:---

I know your works. I have given before you a door set open, which no one is able to shut;---because you have little power, and did keep my word, and did not deny my name. I am giving [some] out of the synagogue of Satan that are affirming themselves to be Jews , and are not, but are speaking falsely,---

behold! I will cause them that they may have come, and may worship in the presence of your feet, and may get to know that I loved you.

Because you did keep the word of my endurance ,---I also will keep you out of the hour of trial which is about to be coming upon the-whole of the inhabited [earth], to try those residing upon the earth.

I am coming speedily:

be holding fast what you have, that no one may receive your crown. The one that conquers , I will make him a pillar in the Temple of my Elohim; and outside , in nowise may he go forth anymore; and I will write upon him the name of my Elohim, and the name of the city of my Elohim---the New Jerusalem--- she who is to descend out of the heaven, from my Elohim;

and---my new name.

The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies. And, to the Messenger of the Called - out - assembly in Laodicea , write: These things says the Amen, the Faithful and Real Witness, the Beginning of the Creation of Elohim:---

I know your works, that neither cold are you nor hot:

I would that cold you had been, or hot. So ,--- because lukewarm you are , and neither hot nor cold ---I am about to vomit you out of my mouth.

Because you are saying: Rich am I, and have become rich, and of nothing have I need ; and do not know that you are the wretched

one, and the pitiable and destitute and blind and naked:---

I counsel you to buy from me gold-coin fired out of fire, that you may become rich; and, white raiment, that you may be arrayed, and the shame of your nakedness may not be made manifest ; and eye-salve, to anoint your eyes, that you may see. I---

as many soever as I may be tenderly - loving ---am convicting and putting under discipline;

be zealous, therefore, and repent. I am standing at the door and knocking:

if perchance any one hearken to my voice , and open the door,---I will come in unto him, and will sup with him, and he with me.

The one that conquers , I will give unto him to take his seat with me in my throne;

Chapter 4

as I also conquered, and took my seat with my Father in his throne. The one that has an ear, let him hear what the Spirit is saying to the Called-out-assemblies. After these things , I saw, and, behold! a door which had been opened in the heaven;

and the first voice which I heard, as of a trumpet, [was] talking with me,---saying:

Come up here, and I will point out to you what things it behooves to come to pass after these. Straightway , I came to be in Spirit; and, behold! a throne had been set in the heaven;

and, upon the throne ---One sitting; and the One sitting-like, in appearance , unto a jasper and sardine stone; and Iris (a rainbow), encircling the throne, like, in appearance , unto an emerald, and, encircling the throne ,---24 thrones; and , upon the 24 thrones ,---Elders, sitting, arrayed in white garments; and, upon their heads ,---crowns of gold.

And out of the throne , are coming forth lightnings and voices and thunderings;

and [there were] seven lamps of fire burning in presence of the throne, which are the Seven Spirits of Elohim; and, in presence of the throne ,---as a sea of glass, like unto crystal; and, amid the throne , and around the throne ,--- four Living Creatures, full of eyes, before and behind.

And the first Living Creature---like unto a lion, and the second Living Creature---like unto a calf, and the third Living Creature---having the face of a man,

and the fourth Living Creature---like unto an eagle flying. And the four Living Creatures one by one of them , had severally six wings; around and within they are full of eyes; and rest they have not, day and night saying: Holy! holy! holy! Lord Elohim, Almighty, ‘who was and who is coming.’

And, whene

ver the Living Creatures may give glory and honor and thanksgiving to the One sitting upon the throne , the One Living into the ages of the ages , fall down will the 24 Elders in presence of the One sitting upon the throne, and will render worship unto the One Living into

the ages of the ages, and will cast down their crowns in presence of the throne, saying:

Worthy are you, Lord!

Chapter 5

and our Elohim, to receive the glory and the honor and the power; because You did create all things; and by reason of your will were they in existence, and were they created.

And I saw, upon the right - hand of the One sitting upon the throne , a scroll, written inside and out, sealed up with seven seals.

And I saw a mighty messenger, proclaiming with a loud voice:

Who [is] worthy to open the scroll, and to unloose its seals? And no one was able--- in the heaven above , nor yet upon the earth , nor yet beneath the earth ---to open the scroll, or even to be looking upon it. And I was weeping much, because no one worthy was found, to open the scroll or even be looking upon it.

And one from among the Elders says to me: Be not weeping: behold! he conquered ---[even] the Lion that is out of the tribe of Judah, the root of David,---to open the scroll

and its seven seals.

And, behold! and amid the throne and the four Living Creatures and amid the Elders , a Lamb, standing, as slaughtered, having seven horns and seven eyes, which are the Seven Spirits of Elohim sent forth into all the earth. And he came, and has taken [the scroll] out of the right hand of the One sitting upon the throne.

And, when he took the scroll , the four Living Creatures and the 24 Elders fell down in presence of the Lamb,---holding, each, a harp, and golden bowls full of incense-compounds, which are the prayers of the saints;

and they are singing a new song, saying:

Worthy are you, to take the scroll, and to open its seals; because you were slaughtered, and did purchase us, for Elohim, by your blood, out of every tribe and tongue and people and nation; and did make them, unto our Elohim , a kingdom and priests; and they reign upon the earth.

And I saw, and I heard a voice of many messengers encircling the throne and the Living creatures and the Elders (and the number of them was myriads of myriads and thousands of thousands),

saying with a loud voice: Worthy is the slaughtered Lamb, to receive the power and riches and wisdom and might and honor and glory and blessing.

And every created thing which is in the heaven and on the earth and beneath the earth , and on the sea ,

and the all things in them , heard I saying: To the One sitting upon the throne , and to the Lamb , [be] the blessing and the honor and the glory and the dominion, into the ages of the ages. And the four Living Creatures were saying: Amen! And the Elders fell down and worshiped.

Chapter 6

And I saw, when the Lamb opened one out of the seven seals, and I

hearkened to one of the four Living Creatures, saying, as with a voice of thunder: Be you coming!

And I saw, and, behold!

a white horse, and the one who was sitting upon it holding a bow;

and there was given unto him a crown; and he came out conquering, and that he might conquer.

And, when he opened the second seal , I hearkened to the second Living Creature, saying: Be you coming! And there came out another , a red, horse; and, to the one who was sitting upon it --- it was given to him , to take peace out of the earth; and that one another they should slaughter; and there was given unto him a great sword. And, when he opened the third seal , I hearkened to the third Living Creature, saying: Be you coming! And I saw, and behold! a black horse, and the one who was sitting upon it, having a pair of balances in his hand.

And I heard as a voice amid the four Living Creatures, saying:

A quart of wheat for a denary, and three quarts of barley for a denary: and the oil and the wine you may not wrong. And, when he opened the fourth seal , I heard a voice of the fourth Living Creature, saying: Be you Coming!

And I saw, and, behold! a livid horse, and the one who was sitting upon it---his name Death and the Hades was following him. And there was given unto him authority against the fourth of the earth,---to slay with sword, and with famine, and with death, and by the wild beasts of the earth.

And, when he opened the fifth seal , I saw, beneath the altar , the psuche of those who had been slaughtered because of the word of Elohim, and because of the witness which they were holding.

And they cried out, with a loud voice, saying:

Until when , O Sovereign! the Holy and Real One! are you not judging and avenging our blood from those residing upon the earth? And there was given unto them severally a white robe;

and it was bidden them that they should rest themselves yet a time, until completed should be both their fellow servants

and their brethren who were about to be slain as even they. And I saw, when he opened the sixth seal,---and a great earthquake happened;

and the sun became black , as sackcloth of hair; and the-whole of the moon became as blood; and the stars of the heaven fell into the earth, as a fig-tree sheds her winter-figs when by a great wind it is shaken. And the heaven was withdrawn as a scroll rolling itself up, and every mountain and island out of their places were moved.

And the kings of the earth, and the magnates, and the rulers of thousands, and the rich, and the mighty, and every bondman, and freeman, hid themselves within the caves and within the rocks:

Fall upon us, and hide us from [the] face of the One sitting upon the throne, and from the anger of the Lamb.

Because it came !

Chapter 7

---the great day of his anger; and who has the power to stand? After this , I saw four messengers standing upon the four corners of the earth, holding fast the four winds of the earth, that there might not be blowing a wind upon the earth, or upon the sea, or upon, or upon any tree.

And I saw another messenger, ascending from [the] sun's uprising, having a seal of a Living Elohim;

and he cried out, with a loud voice, to the four messengers to whom it was given unto them to injure the earth and the sea, saying: You may not injure the earth, nor the sea, nor the trees,---until what [time] we may seal the servants of our Elohim upon their foreheads.

And I heard the number of those who had been sealed:

144,000 sealed out of every tribe of Israel's sons:

--- out of Judah's tribe , 12,000 sealed: out of Ruben's tribe , 12,000 : out of Gad's tribe , 12,000 : out of Aser's tribe :

12,000 : out of Nephthalim's tribe , 12,000 : out of Manasseh's tribe , 12,000 : out of Symeon's tribe , 12,000 : out of Levi's tribe , 12,000 : out of Issachar's tribe , 12,000 : out of Zabulon's tribe , 12,000 : out of Joseph's tribe , 12,000 : out of Benjamin's tribe , 12,000 sealed. After these things , I saw, and a great multitude (which, to number it ! no one was able) out of every nation and [all] tribes and peoples and tongues; standing in presence

of the throne, and in presence of the Lamb;

arrayed with white robes, and palms in their hands;

and they are crying out with a loud voice, saying The salvation---unto our Elohim,---the One sitting upon the throne, and unto the Lamb!

And all the messengers are standing in a circuit of the throne and of the Elders and of the four Living Creatures; and they fell down in presence of the throne upon their faces, and rendered worship unto Elohim,

saying: Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the might [be] unto our Elohim, into the ages of the ages.

And there answered one out of the Elders, saying unto me: These who are arrayed with white robes !---who are they, and whence came they?

And I said to him: My lord! you know. And he said to me: These are the ones coming out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

For this reason , are they in presence of the throne of Elohim, and are rendering divine service unto him day and night in his Temple, and the One sitting upon the throne shall spread his tabernacle over them.

They shall not hunger anymore, nor thirst anymore, nor in anywise may the sun fall upon them , or any intense heat;

because the Lamb that is in [the] midst of the throne will shepherd them, and guide them unto living fountains of waters: and Elohim will wipe out every tear out of their eyes.

Chapter 8

And, when he opened the seventh seal , there came to be silence in the heaven, as half an hour.

And I saw the seven messengers who in presence of Elohim do stand; and there were given to them seven trumpets .

And another messenger came, and stood over the altar, having a censer of gold;

and there were given to him many incense-compounds that he might give [them] to the prayers of all the saints, [throwing them] upon the golden altar that [is] in presence of the throne.

And there went up the smoke of the incense-compounds, [given] to the prayers of the saints, out of the messenger's hand, in presence of Elohim. And the messenger has taken the censer; and he filled it out of the fire of the altar, and cast it to earth; and there came to be thunderings, and lightenings, and voices, and earthquake.

And the seven messengers---those having the seven trumpets---prepared themselves, that they might sound. And

the first sounded;---and there came to be hail and fire mingled in blood, and they were cast to the earth; and the third of the earth was burned up, and the third of the trees was burned up, and all green herbage was burned up.

And the second messenger sounded;---and as a great mountain, with fire burning, was cast into the sea;

and the third of the sea became blood; and there died the third of

the creatures that were in the sea, that had life;

and the third part of the ships was destroyed. And the third messenger sounded;---and there fell out of the heaven a great star, burning as a lamp; and it fell upon the third part of the rivers, and upon the fountains of the waters;

and the name of the star is called Wormwood; and the third of the waters becomes wormwood, and many of the men died in consequence of the waters, because they were made bitter.

And the fourth messenger sounded;---and smitten were the third of the sun, and the third of the moon, and the third of the stars; that darkened might be the third of them, and [that] the day might not be shining for the third of it, and the night, in like manner.

And I saw, and I hearkened to one eagle, flying in mid-heaven, saying with a loud voice: Woe! woe! woe! to those residing upon the earth, in consequence of the remaining voices of the trumpets of the three messengers---those about to be sounding.

Chapter 9

And the fifth messenger sounded;---and I saw fallen out of the heaven into the earth; and there was given to him the key of the shaft of the abyss.

And he opened the shaft of the abyss;

and there came up smoke out of the shaft, as a smoke of a great furnace; and darkened were the sun and the air in consequence of the smoke of the shaft. And, out of the smoke , came forth locusts into the earth; and there was given to them license, as the scorpions

of the earth have license .

And it was bidden them that they should not injure the herbage of the earth, nor yet anything green , nor yet any tree---except the men, whoever have not the seal of Elohim upon their foreheads.

And it was given to them that they should not kill them, but that they should be tortured five months; and the torture of them [was] as a scorpion's torture, whenever it may smite a man.

And in those days , shall the men seek death, and in nowise find it; and covet to die, and death is fleeing from them .

And the likeness of the locusts---like horses made ready for war; and upon their heads ---as crowns of gold; and their faces---as the faces of men;

and they had hair as the hair of women; and their teeth were as of lions ;

and they had breastplates as breastplates of iron; and the sound of their wings---as a sound of chariots of many horses running to battle.

And they have tails like to scorpions, and stings;

and in their tails [is] their license to injure the men five months: they have over them a king---the messenger of the abyss: his name, in Hebrew , Abaddon; and, in the Greek a name has he---Destroyer. The

one woe departed: behold! there are coming yet two woes after these things.

And the sixth messenger sounded;---and I heard one voice out of the four horns of the altar of gold that [is] in presence of Elohim,

saying to the sixth messenger: You who have the trumpet! loose the four messengers that have been bound at the great river, Euphrates. And loosed were the four messengers who had been made ready for the hour and day and month and year, that they should slay the third of men.

And the number of the armies of cavalry--- two myriads of myriads:

I heard the number of them.

And thus saw I the horses in the vision, and those sitting upon them:---having breastplates [the color] of fire and hyacinth and brimstone: and the heads of the horses---as heads of lions; and out of their mouths is issuing fire and smoke and brimstone.

And, from these Three plagues , were killed the third of the men,---in consequence of the fire and the smoke and the brimstone that was issuing out of their mouths. For the license of the horses is in their mouth and in their tails;

for their tails [are] like unto serpents, and have heads, and with them are they doing injury.

And the rest of the men, who were not slain by these plagues, did not repent out of the works of their hands, that they should not worship the demons, and the idols of gold and of silver and of brass and of stone and of wood;

which neither to see are able, nor to hear, nor to walk; and they did not repent out of their murders, nor out of their sorceries, nor out of

their fornications, nor out of their thefts.

Chapter 10

And I saw another , a mighty messenger, descending out of the heaven, arrayed with a cloud, and the Iris (a rainbow) over his head, and his face as the sun, and his feet as pillars of fire, and having in his hand a little-scroll opened;

and he set his right foot on the sea, but [his] left on the land;

and cried out with a loud voice, just as a lion roars. And, when he cried out , the seven thunders spoke with their own voices .

And, when the seven thunders spoke , I was on-the-point of writing; and I heard a voice out of the heaven, saying: Seal what things the seven thunders spoke; and: Not these may you write !

And the messenger whom I saw standing on the sea and on the land, raised his right hand into the heaven, and swore in the One Living into the ages of the ages---who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein:

---Delay no longer shall be!

but, in the days of the voice of the Seventh messenger , whenever he may be on - the - point of sounding , finished also was the Hidden-Thing of Elohim, as he declared-the-glad-message unto his own servants the prophets.

And the voice, which I heard out of the heaven, [I heard] again talking with me, and saying: Withdraw! take the little-scroll---the

opened one, in the hand of the messenger that is standing upon the sea and upon the land.

And I went away unto the messenger, saying to him: Give unto me the little-scroll. And he says to me: Take, and eat it up; and it shall make your belly bitter, but in your mouth it shall be sweet as honey.

And I took the little-scroll out of the hand of the messenger, and ate it up; and it was in my mouth , as honey , sweet;

and when I ate it , made bitter was my belly. And it was said unto me: It behooves you again to prophecy against many peoples and nations and tongues and kings.

Chapter 11

And there was given unto me a reed, like a rod,---saying: Rise! And measure the the Temple of Elohim, and the altar, and those worshiping therein;

and the court that is outside the Temple cast forth outside; and: Not it may you measure, because it was given unto the nations; and the holy city will they tread down 42 months.

And I will give unto my duo witness/martyr, and they shall prophecy 1,260 days, arrayed in sack-cloth.

These are the duo olive-trees, and the duo lampstands which in presence of the Lord of the earth do stand.

And, if anyone chooses to injury them ,---fire issues out of their mouth and devours their enemies; and, if anyone chooses to injure

them ,--- thus it behooves him to be slain.

These have authority to shut up the heaven , that no rain be moistening in the days of their prophesying; and authority have they over the waters, to be turning them into blood; and to smite the earth, as many times soever as they may choose, with every plague.

And, whenever they may finish their witnessing , the wild-beast that comes up out of he abyss will with them make war, and will conquer them and slay them.

And their corpse [will be] upon the broadway of the great city--- which, indeed, is called, spiritually, Sodom and Egypt, where their Lord also was crucified.

And looking are [some] from among the peoples and tribes and tongues and nations upon their corpse, 3 ½ days; and their corpses they do not suffer to be put in a tomb. And those residing upon the earth are rejoicing over them, and are made glad; and gifts they will send to one another; because these two prophets tortured those residing upon the earth. And, after the 3 ½ days , a spirit of life from Elohim entered within them,

and they stood upon their feet;

and great fear fell upon those observing them.

And they heard a great voice out of the heaven, saying to them: Come up here!

And they went up into the heaven, in a cloud; and their enemies observed them . And, in That hour , there came to be a great

earthquake, and the tenth of the city fell; and there were slain in the earthquake names of men 7000; and the rest became greatly afraid , and gave glory to the Elohim of the heaven.

The second woe departed: behold! the third woe is coming speedily.

And the seventh messenger sounded;

and there came to be great voices in the heaven,---saying: The kingdom of this world became [that] of our Lord and of his Messiah, and he will reign into the ages of the ages. And the 24 Elders---those in presence of Elohim sitting upon their thrones---fell upon their faces, and rendered worship to Elohim,

saying: We give thanks unto you, Lord! the Almighty Elohim, who is and who was, because you have taken your great power and did become king.

And the nations were angered; and your anger came ,

and the season of the dead, to be judged: and to give the reward to your servants---to the prophets, and to the saints, and to those fearing your name, the small and the great; and to despoil those who despoiled the earth. And opened was the Temple of Elohim which is in heaven, and appear did the ark of his covenant in his Temple, and there came to be lightenings and voices and thunderings and earthquake and great hail. And a great sign appeared in the heaven,---a woman arrayed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars; and, being with child , she was crying out, being in birth-pangs and in torture to bring forth.

Chapter 12

And there appeared another sign in the heaven;

and, behold!

a great red dragon, having seven heads and ten horns, and upon his heads seven diadems;

and his tail is dragging the third of the stars of the heaven, and it hurled them into the earth. And the dragon is standing in presence of the woman who is on-the-point of bringing forth, in order that, whenever she may bring forth , her child he may devour.

And she brought forth a masculine son, who is about to be shepherding all the nations with a rod of iron: and caught away was her child, unto Elohim and unto his throne.

And the woman fled into the wilderness, where she has there a place which has been prepared from Elohim, that there they may be nourishing her 1,260 days.

And there came to be war in the heaven: Michael and his messengers---to make war with the dragon; and the dragon made war, and his messengers, and he did not prevail, neither was place found for them any longer in the heaven.

And hurled was the great dragon, the ancient serpent, the one that is called Adversary and Satan, the one that deceives the-whole inhabited [earth]---he was hurled into the earth, and his messengers along with him were hurled. And I heard a loud voice in the heaven, saying: Just now came the salvation

and the power and the kingdom of our Elohim and the authority of his Messiah;

because hurled down was the accuser of our brethren,

and they conquered him by reason of the blood of the Lamb, and by reason of the word of their witnessing, and they did not love their lives, as far as death. On this account , be glad, you heavens!

And you who in them are tabernacling. Woe to the earth, and to the sea! Because down went the adversary unto you; having great wrath, knowing that [but] a little season he has.

And when the dragon saw that he was hurled into the earth , he pursued the woman,---she who brought forth the masculine [son].

And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, into her place; where she is nourished, there, a season and seasons and half a season, from the serpent's face.

And the serpent cast out of his mouth, behind the woman, water as a river, that he might cause her to be river - borne .

And the earth gave succour to the woman;

and the earth opened her mouth, and drank down the river which the dragon cast out of his mouth. And angered was the dragon against the woman, and he departed to make war with the rest of her seed who were keeping the commandments of Elohim and holding the witness of Joshua. And he stood upon the sand of the sea.

Chapter 13

And I saw, out of the sea , a wild-beast coming up, having ten horns and seven heads; and upon his horns , ten diadems; and, upon his heads , names of blasphemy.

And the wild-beast which I saw was like to a leopard, and his feet as of a bear, and his mouth as a lion's mouth; and the dragon gave him his power, and his throne, and great authority;

and [I saw] one from among his heads, as having been slaughtered unto death; and the stroke of his death was cured; and the - whole of the earth marveled after the wild-beast;

and they rendered worship to the dragon, because he gave the authority to the wild-beast; and they rendered worship to the wild-beast, saying: Who [is] like unto the wild-beast? and who is able to make war with him?

And there was given to him a mouth speaking great things and blasphemies; and there was given to him license to spend 42 month.

And he opened his mouth in blasphemies against Elohim, to blaspheme his name, and the tabernacle,---those in the heaven tabernacling.

And it was given to him to make war with the saints, and to conquer them. And there was given to him authority over every tribe and people and tongue and nation.

And they will worship him --- all those residing on the earth,---[he] whose name has not been written in the scroll of life of the Lamb which has been slaughtered from a founding of a world.

If anyone has an ear ,---let him hear.

If anyone [be] for captivity ,---he goes slowly on. If anyone with a sword will slay ,---it behooves him with a sword to be slain. Here is the endurance and faith of the saints.

And I saw another wild-beast coming up out of the earth;

and he had two horns like to a lamb, and was speaking as a dragon. And all the authority of the first wild - beast is he using in his presence; and is causing the earth, and those therein residing, that they may worship the first wild-beast, of whom was cured the stroke of his death.

And he is causing great signs; and fire, that out of the heaven it may be coming down into the earth, in presence of men.

And he is deceiving those residing on the earth, by reason of the signs which it was given to him to do in presence of the wild-beast,---bidding those residing on the earth make an image of the wild-beast who has the stroke of the sword, and lived. And it was given him to give spirit to the image of the wild-beast, that the image of the wild-beast might even speak and cause as many soever as should not render worship of the wild-beast that they should be killed.

And he is causing all---the small and the great, and the rich and the destitute, and the free and the bond---that they may give to them a mark upon their right hand, or upon their forehead;

and that not any may be able to buy or to sell, save the one having the mark---the name of the wild-beast, or the number of his name.

Here wisdom is:

the one having an understanding, let him count the number of the wild-beast;---for it is a number of a man , and his number is 666.

Chapter 14

And I saw, and behold! the Lamb standing on the mount Zion; and with him --- a 144,000 , having his name and his Father's name written on their foreheads.

And I heard a voice out of the heaven, as a voice of many waters, and as a voice of loud thundering; and the voice which I heard [was] as of harpers harping with their harps.

And they are singing a new song, in presence of the throne, and in presence of the four Living Creatures and the Elders; and no one was able to learn the song, save the 144,000 who have been purchased from the earth.

These are [they] who with women were not defiled, for they are virgin : these are they who follow the Lamb wheresoever he may be withdrawing: these were purchased from men---a first-fruit to Elohim and to the Lamb;

and in their mouth was not found a falsehood: they are faultless .

And I saw another messenger, flying in mid-heaven, having an everlasting glad-message to deliver unto those sitting upon the earth---even unto every nation and tribe and tongue and people;

saying, with a loud voice: Fear Elohim and give glory, because it came ! the hour of his judging, and render you worship to the One

who made the heaven and the earth and sea and fountains of waters. And another , a second, messenger followed, saying:

She fell! Babylon the great, who out of the wine of the wrath of her fornication made all the nations to drink. And another messenger, a third, followed with them, saying with a loud voice;

If anyone is worshiping the wild - beast and his image , and is receiving a mark upon his forehead or upon his hand ,---he too shall drink out of the wine of the wrath of Elohim which has been mixed unmixed in the cup of his anger, and shall be tortured in fire and brimstone in presence of the holy messengers, and in presence of the Lamb.

And the smoke of their torture, into ages of ages , goes up;

and they have not rest day and night ! Those worshiping the wild-beast and his image, and if anyone is receiving the mark of his name.

Here is endurance of the saints ,---they who keep the commandments of Elohim and the faith of Joshua.

And I heard a voice out of the heaven, saying, Write! Happy the dead who in [the] Lord are dying, from henceforth! Yes ! says the Spirit, so that they shall rest out their toils, for their works are following along with them.

And I saw, and behold! a white cloud; and, upon the cloud , One sitting, like to a son of man; having upon his head , a crown of gold; and in his hand , a sharp sickle.

And another messenger came forth out of the Temple, crying out

with a loud voice to the One sitting upon the cloud: Send your sickle, and reap; because it came ! the hour of the reaping, because dried fully was the harvest of the earth. And the One sitting upon the cloud cast his sickle upon the earth, and reaped was the earth.

And another messenger came forth out of the Temple which was in the heaven, he also having a sickle.

And another messenger came forth out of the altar, having authority over the fire;

and he called with a great outcry to the one having the sharp sickle, saying: Send your sharp sickle, and gather the clusters of the vine of the earth; because come to perfection did her grapes.

And the messenger cast his sickle into the earth, and gathered from the vine of the earth, and cast into the great wine-press of the wrath of Elohim.

And trodden was the wine-press outside the city, and forth came blood out of the wine-press, even unto the bits of the horses, at a distance of 180 miles.

Chapter 15

And I saw another sign in the heaven, great and marvelous:---seven messengers, having seven plagues, the last; because, in them , was ended the wrath of Elohim.

And I saw as a sea of glass, mingled with fire; and those gaining conquest out of the wild-beast, and out of his image, and out of the number of his name,---standing by the sea of glass, having harps of Elohim.

And they sing the song of Moses---servant of Elohim, and the song of the Lamb, saying: Great and marvelous [are] your works, Lord Elohim Almighty, righteous and real [are] your ways, you King of the nations. Who would not in anywise fear, O Lord! and glorify your name; because--- alone a Sacred One;

because all the nations will have come and will worship in your presence; because your righteous requirements were made manifest.

And after these things I saw, and opened was the Temple of the tabernacle of the witness in the heaven. And forth came the seven messengers---those having the seven plagues---out of the Temple;

clothed with linen, pure, bright; and girt around the breasts with golden girdles.

And one from among the four Living Creatures gave to the seven messengers seven golden bowls, full of the wrath of Elohim---the One living into the ages of the ages. And filled was the Temple with smoke, out of the glory of Elohim, and out of his power; and no one was able to enter into the Temple, until ended should be the seven plagues of the seven messengers. And I hearkened unto a loud voice out of the Temple, saying to the seven messengers: Withdraw! and pour out the seven bowls of the wrath of Elohim into the earth. And away went the first, and poured out his bowl into the earth;

and there came to be a baneful and painful ulcer upon the men who had the mark of the wild-beast, and [on] those rendering worship to his image.

Chapter 16

And the second poured out his bowl into the sea, and it became blood, as of one dead; and every living psuche died---[as respects] the things of the sea.

And the third poured out his bowl into the rivers,

and the fountains of waters;

and they became blood.

And I hearkened unto the messenger of the waters, saying: Righteous are you---'the One who is, and the One who was,' the Sacred One,---in that these things you did judge;

because blood of saints and prophets did they pour out, and blood , to them , you did give to drink: worthy are they!

And I hearkened to the altar saying: Yes! Lord Elohim Almighty, real and righteous [are] your judgments.

And the fourth poured out his bowl upon the sun; and it was given unto it to scorch the men with fire. And scorched were the men with a great scorching:

and the men blasphemed the name of Elohim---the One having authority over these plagues; and they did not repent, to give him glory.

And the fifth poured out his bowl upon the throne of the wild-beast; and his kingdom became darkened; and they were gnawing their tongues in consequence of the pain;

and blasphemed the Elohim of the heaven in consequence of their pains, and in consequence of their ulcers; and did not repent out of

their works.

And the sixth poured out his bowl upon the great river, Euphrates; and dried up was its water, that prepared might be the way of the kings---those from [the] sun's uprisings.

And I saw,--- out of the mouth of the dragon , and out of the mouth of the wild - beast , and out of the mouth of the false - prophet ,--- three impure spirits, as frogs.

For they are the spirits of demons, doing signs; which are issuing forth unto the kings of the-whole inhabited [earth], to gather them into the battle of the great day of Elohim Almighty.

I am coming as a thief! happy the one that is watching and keeping his garments, lest naked he be walking, and they be looking upon his unseemliness.

And I gathered them into the place that is called, in Hebrew, Harmagedon.

And the seventh poured out his bowl upon the air,

and there came forth a loud voice out of the Temple, from the throne, saying: Accomplished! And there came to be lightnings and voices and thunderings, and an earthquake happened, a great one , such as never happened since man came to be upon the earth, such a mighty earthquake, so great.

And the great city came to be [divided] into three parts; and the cities of the nations fell; and Babylon the great was remembered in presence of Elohim, to give unto her the cup of the wine of the wrath of his anger.

And every island fled, and mountains were not found. And great hail, as of a talent's weight, is coming down out of the heaven upon the men; and the men blasphemed Elohim, in consequence of the plague of the hail; for great is the plague thereof exceedingly.

And there came one out of the seven messengers, those having the seven bowls, and talked with me, saying:

Chapter 17

Hither! I will point out to you the judgment of the great harlot, the one sitting upon the many waters;---

with whom the kings of the earth committed fornication , and those residing on the earth were made drunken out of the wine of her fornication. And he bare me away into a wilderness, in Spirit;

and I saw a woman sitting upon a scarlet wild-beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed with purple and scarlet, and [was] gilded with gold and precious stone and pearls, holding a golden cup in her hand full of abominations---even the impurities of her fornication;

and, upon her forehead , a name written, Mystery: 'Babylon the Great, the Mother of the Harlots and the Abominations of the Earth.'

And I saw the woman drunken out of the blood of the saints, and out of the blood of the witnesses of Joshua; and I was astonished, when I beheld her, [with] great astonishment.

And the messenger said to me : Wherefore were you astonished? I will tell you the mystery of the woman, and of the wild-beast that is bearing her, that has the seven head and the ten horns.

The wild-beast which you saw was, and is not, and is about to be coming up out of the abyss, and, into destruction , to be going away. And astonished shall be they who reside upon the earth, whose name has not been written upon the scroll of life from a founding of a world---beholding the wild-beast; because he was, and is not, and shall be present. Here [is] the mind that has wisdom.

The seven heads are seven mountains , where the woman is sitting upon them. And they are seven kings :

the five fell; the one is; the other not yet came, and whenever he may come , for [but] a little it behooves him to remain.

And the wild-beast, which was and is not, even he is an eighth , and is out of the seven , and into destruction goes away.

And the ten horns which you saw are ten kings ; who, indeed, a kingdom not yet received, but authority as kings for one hour are receiving along with the wild-beast.

These have one mind, and their own power and authority to the wild - beast are they giving.

These with the Lamb will make war, and the Lamb will conquer them, because Lord of lords he is, and King of kings; and those with him [are] called and chosen and faithful.

And he says to me: The waters which you saw where the harlot is sitting, are peoples and multitudes , and nations and tongues.

And the ten horns which you saw, and the wild-beast,---these will hate the harlot; and deserted will make her, and naked; and her flesh will they eat, and herself will burn up in fire.

For Elohim gave into their hearts to do his mind, and to do one mind, and to give their kingdom to the wild-beast, until ended shall be the words of Elohim.

And the woman which you saw is the great city, the one having a kingdom over the kings of the earth.

Chapter 18

After these things , I saw another messenger coming down out of the heaven, having great authority: and the earth was illuminated out of his glory.

And he cried aloud in a mighty voice, saying: She fell ! she fell !---Babylon the great, and became a habitation of demons, and a prison of every impure spirit, and a prison of every impure and hated bird;

because, in consequence of the wrath of her fornication , have fallen all the nations; and the kings of the earth alon g with her committed fornication; and the merchants of the earth, out of the power of her excess , became rich.

And I heard another voice out of the heaven, saying: Come forth out of her, my people! that you may not have joint-fellowship in her sins, and that out of her plagues you may not receive;

because joined together were her sins, as far as the heaven; and to remembrance Elohim brought her unrighteous deeds.

Render you unto her even as she rendered; and double you the double, according to her works: in the cup in which she mixed , mix you to her double.

As much as she glorified herself and committed excess , by so much give you to her torture and mourning; because in her heart she says: I sit a Queen, and a widow am I not, and mourning in nowise may I see.

On this account , in One day shall have come her plagues,---death and mourning and famine; and in fire shall she be burned up, because mighty [is the] Lord Elohim, the One who judged her. And weep and smite themselves over her will the kings of the earth,---they who with her committed fornication and excess,---whenever they may behold the smoke of her burning; afar off standing, by reason of the fear of her torture, saying: Woe! woe! the great city, Babylon, the mighty city, in that in One hour came your judgment!

And the merchants of the earth are weeping and mourning over her, because their cargo no one is buying anymore:

cargo of g

old, and o

f silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, and every kind of fragrant wood, and every article of ivory, and every article [made] out of most precious wood, and of brass, and of iron, and of marble,

and cinnamon, and amomum, and incense-compounds, and perfume, and frankincense, and wine, and oil, and fine flour, and

wheat, and beasts, and sheep, and of horses, and of chariots, and of bodies, and psuche of men.

And the fruits of the coveting of your psuche departed from you, and all the dainty and the brilliant things perished from you, and no more in any wise shall they find them.

The merchants of these thing, they who became rich from her, afar off will stand, because of the fear of her torture,---weeping and mourning, saying:

Woe! woe! the great city which had arrayed herself with fine linen and purple and scarlet, and had gilded herself with gold and precious stone and pearls, because in One hour was laid waste such great wealth as this !

And every pilot, and every one sailing to a place , and seamen, and as many as ply the sea , afar off stood, and were crying aloud, beholding the smoke of her burning, saying:

What [city] like to the great city!

And they threw earth upon their heads, and were crying aloud, weeping and mourning, saying: Woe! woe! the great city, wherein grew rich all those having ships in the sea, out of her costliness; because in one hour was she laid waste.

Be glad over her, O heaven! And [you] the Saints and the Apostles and the Prophets, because Elohim judged your judgment out of her. And one messenger, a mighty one, lifted up a stone, as a great mill-stone: and hurled [it] into the sea, saying: * Thus , with main force , shall be hurled Babylon , the great city,---And in nowise be found

anymore! *And the voice of harpers and musicians and flute-players and trumpeters---In nowise may be heard in you anymore! *

And any artisan of any art---In nowise may be found in you anymore!

*And sound of mill-stone---In nowise may be heard in you anymore! *And light of lamp---In nowise may shine in you anymore! *And voice of bridegroom and bride---In nowise may be heard in you anymore! Because your merchants were the magnates of the earth, because by your sorcery were deceived all the nations. And, in her , bloods of prophets and saints were found, and of all those who had been slaughtered upon the earth. After these things , I heard as a loud voice of a great multitude in the heaven, [persons] saying: Hallelujah! the salvation

and the glory and the power of our Elohim!

Because real and righteous [are] his judgments, because he judged the great harlot;

Chapter 19

who, indeed, corrupted the earth in her fornication;

and he avenged the blood of his servants out of her hand.

And a second time have they said: Hallelujah! And her smoke is ascending, into the ages of the ages. And the 24 Elders

and the four Living Creatures fell down, and rendered worship to Elohim, the One sitting upon the throne, saying: Amen! Hallelujah!

And a voice out of the throne came forth, saying: Be praising our Elohim, all you his servants, and those fearing him, the small and the great.

And I heard as a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunderings, [persons] saying: Hallelujah! because he became King ! [even the] Lord our Elohim the Almighty.

Let us be rejoicing and exulting, and give the glory to him;

because the marriage of the Lamb came , and his wife made herself ready. And it was given to her that she should array herself with fine-linen, bright [and] pure; for the fine-linen is the righteous - deeds of the saints.

And he says to me: Write! Happy they who into the supper of the marriage of the Lamb have been invited. And he says to me: These words are genuine [words] of Elohim.

And I fell down towards his feet, to render worship unto him. And he says to me: See-not! a fellow - servant of you am I, and of your brethren who are holding the witness of Joshua: unto Elohim render worship; for the witness of Joshua is the spirit of prophecy.

And I saw the heaven---opened; and, behold! a white horse! and the One sitting thereon, called Faithful and Real; and in righteousness is he judging and making war; but

his eyes---as a flame of fire; and upon his head ---many diadems;

having a name written which no one knows except himself; and arrayed with a mantle dipped in blood; and his name has been

called : The Word of Elohim.

And the armies which [were] in the heaven were following with him, on white horses, clothed with fine-linen, white, pure.

And out of his mouth is going forth a sharp two-edged sword, that therewith he may smite the nations; and he will shepherd them with an iron sceptre; and he is treading t he press of the wine of the wrath of Elohim the Almighty.

And he has, upon [his] mantle and upon his thigh , a name written: King of kings and Lord of lords.

And I saw one messenger standing in the sun; and he cried out with a loud voice, saying to all the fowls that were flying in mid-heaven; Hither! be you gathered together into the great supper of Elohim;

that you may eat the flesh of kings, and the flesh of captains of thousands, and flesh of mighty ones, and the flesh of horses and of those sitting upon them, and flesh of all,---both free and bond, and both small and great.

And I saw the wild-beast

and the kings of the earth and his armies, gathered together to make war with the One sitting upon the horse, and with his army. And seized was the wild-beast,

and the false prophet that was with him ---the one that did the signs in his presence, in which he deceived those who took the mark of the wild-beast and those rendering worship to his image: alive were hurled the two into the lake of the fire, the [lake] burning with brimstone. And the rest were slain with the sword of the One sitting

on the horse---the [sword] that went forth out of his mouth; and all the fowls were filled out of their flesh.

Chapter 20

And I saw a messenger coming down out of the heaven; having the key of the abyss, and a great chain over his hand.

And he seized the dragon, the ancient serpent, which is ‘Adversary’ and ‘Satan,’ and bound for 1000 years, and hurled him into the abyss, and fastened and sealed [it] above him, that he might not be deceiving any longer the nations, until ended should be the 1000 years;

after these he must needs be loosed for a little time.

And I saw thrones, and they sat upon them, and judicial-sentence was given to them; and [I saw] the psuche of those who had been beheaded because of the witness of Joshua and because of the word of Elohim; and whoever did not render worship unto the wild-beast or his image, and did not receive the mark upon the forehead and upon their hand; and they lived and reigned along with the Messiah, for 1000 years.

But the rest of the dead did not live, until ended should be the 1000 years.

This [is] the first resurrection. Happy and holy ! the one having part in the first resurrection: over these the second death has not authority, but they shall be priests of Elohim and of the Messiah, and shall reign along with him 1000 years.

And, whenever ended may be the 1000 years , Satan will be loosed

out of his prison, and will go forth to deceive the nations---those which [are] in the four corners of the earth, the Gog and the Magog, to gather them together into the war,---of whom the number of them [is] as the sand of the sea.

And they came up over the breadth of the earth, and surrounded the camp of the saints and the beloved city:

and there came down fire out of the heaven from Elohim, and devoured them.

And the adversary---the one deceiving them---was hurled into the lake of the fire and brimstone, where also the wild-beast and the false prophet [are]; and they shall be tortured, day and night, into the ages of the ages.

And I saw a great white throne, and the One who was sitting thereupon, from whose face fled the earth and the heaven; and place was not found for them.

And I saw the dead, the great and the small, standing in presence of the throne; and scrolls were opened, and another scroll was opened, which is [the scroll] of life; and judged were the dead out of the things which had been written in the scroll, according to their works.

And the sea gave up the dead that were in it,

and Death and Hades (mansion of the dead) gave up the dead that were in them; and judged were they, each one, according to their works.

And Death and Hades were hurled into the lake of the fire: this is

the second death ---the lake of the fire. And, if anyone was not found written in the scroll of life , he was hurled into the lake of the fire.

Chapter 21

And I saw a new heaven and a new earth. For the first heaven and the first earth departed; and the sea does not exist any longer. And the holy city , New Jerusalem , I saw coming down out of the heaven from Elohim, made ready as a bride adorned for her husband.

And I heard a great voice out of the throne, saying:

Behold! the tabernacle of Elohim [is] with men, and he will tabernacle along with them; and they shall be his peoples ,

and Elohim himself will be with them ---their Elohim. And Elohim will wipe out every tear from their eyes. And death shall not exist any longer; nor shall mourning or crying or pain exist any longer: because the first things departed. And the One sitting upon the throne said : Behold! new am I making all things .

And he says: Write! because these words are faithful and genuine .

And he said to me: Accomplished! I am the A and the Z, the Beginning and the End:

I, to the one that is thirsting , I will give unto him , out of the fountain of the water of life freely.

The one that conquers shall inherit these things; and I will be to him a Elohim, and he shall be to me the son. But, as for the timid

and disbelieving and sinful and abominable and murderers and fornicators and sorcerers and idolaters and all the false ,---their part [is] in the lake, that which burns with fire and brimstone: which is the second death.

And there came one out of the seven messengers, those having the seven bowls that were full of the seven plagues---the last, and talked with me saying: Hither! I will point out to you the bride, the Lamb's wife.

And he bare me away in Spirit on to a mountain, great and high, and pointed out to me the holy city, Jerusalem, coming down out of the heaven, from Elohim;

having the glory of Elohim;

her lustre---like unto a stone most precious, as a jasper stone, shining as crystal; having a wall, great and high; having twelve gate-towers; and, at the gate - towers , twelve messengers;

and names inscribed, which are the names of the twelve tribes of the sons of Israel: eastward , three gate-towers; and northward , three gate-towers; and southward , three gate-towers; and westward , three gate-towers;

and---the wall of the city having twelve foundations; and, upon them , twelve names---of the twelve Apostles of the Lamb. And the one talking with me had a measure, a reed of gold, that he might measure the city

and her gate-towers and her wall.

And the city, four - cornered is lying; and her length [is] as much as

even [her] breadth.

And he measured the city with the reed, up to to 12,000 furlongs [1,400 miles]; her length and breath and height are equal . And he measured her wall, a 144 cubits [200 feet]; a man's measure, which is a messenger's.

And the structure of her wall was jasper;

and the city, pure gold, like to pure glass. The foundations of the wall of the city with every precious stone adorned: the 1 st foundation, jasper; the 2 nd , sapphire; the 3 rd , chalcedon;

the 4 th , emerald; the 5 th , sardonix; the 6 th , sardine; the 7 th , chysolith; the 8 th , beryl; the 9 th , topaz; the 10 th , chrysoprase: the 11 th , hyacinth; the 12 th , amethyst.

And the twelve gate-towers [were] twelve pearls, each one of the gate-towers severally , was out of one pearl; and the broad-way of the city [was] gold pure as transparent glass.

And a Temple I did not see in her; for the Lord Elohim Almighty is her Temple ---and the Lamb.

And the city has no need of the sun, nor yet of the moon, that they should be shining in her; for the glory of Elohim illuminated her, and her lamp [was] the Lamb.

And the nations shall walk through means of her light;

and the kings of the earth are bringing their glory into her. And her gate-towers in nowise may be shut by day; for night shall not exist there.

And they will bring the glory and the honor of the nations into her.

And in nowise may there enter into her anything profane, or one doing abomination, or falsehood: save those who have been written in the scroll of life of the Lamb.

Chapter 22

And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of Elohim and the Lamb. Between her broadway and river , hence and thence ,---a tree of life, producing twelve fruits;

month by month, severally, yielding its fruit; and the leaves of the tree---for a cure of the nations. And no curse shall exist anymore; and the throne of Elohim and the Lamb within her shall be;

and his servants will render divine service unto him;

and they shall see his face, and his name [shall be] on their foreheads. And night shall not exist anymore; and they shall not need light of a lamp or light of a sun, because [the] Lord Elohim will shed light upon them;

and they shall reign into the ages of the ages.

And he said to me: These words [are] faithful and genuine; and [the] Lord, the Elohim of the spirits of the prophets, sent forth his messenger to point out unto his servants what things it behooves to be brought to pass with speed. And,

behold! I am coming speedily: Happy! the one keeping the words of the prophecy of this scroll.

And I, John, [am] the one who was hearing and seeing these things; and, when I heard and saw , I fell down to worship towards the feet of the messenger, the one pointing out to me these things. And he says to me:

See---not! a fellow - servant of you am I, and of your brethren the prophets, and of those keeping the words of this scroll: unto Elohim render worship.

And he says to me: You may not seal the words of the prophecy of this scroll: the season is near . The one doing wrong, let him do wrong still;

and the filthy one, let him be made filthy still; and the righteous one, let him do righteousness still; and the holy one, let him be hallowed still.

I am coming speedily, and my reward [is] with me, to render to each one as his work is.

I [am] the A and the Z, First and Last, the Beginning and the End. Happy! they who are washing their robes, so that the right shall be their's over the tree of life;

and [that] by the gate -t owers they may enter into the city.

Outside [are] the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one loving and doing falsehood.

I, Joshua, sent my messenger to bear witness unto you as to these things, because of the assemblies. I am the Root and the Race of David; the bright, the morning , star.

And the Spirit and the bride are saying: Be you coming! And he who is listening, let him say: Be you coming! And he who is thirsting, let him be coming! He who is choosing, let him take water of life freely.

I bear witness unto every one hearing the words of the prophecy of this scroll: If perchance any one lay [aught] upon them ,---Elohim will lay upon him the plagues that have been written in this scroll;

and if perchance any one take away from the words of the scroll of this prophecy ,---Elohim will take away his part from the tree of life, and out of the holy city, [even from] the things which have been written in this scroll.

He says ---the One bearing witness as to these things:---Yes! I am coming speedily! Amen! be you coming, Lord Joshua!

The favor of the Lord Joshua Messiah [be] with all the saints.

1 Enoch

The second vision which he saw, the vision of wisdom - which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits.

It were better to declare them only to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.

Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me.

Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

The first Parable. When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth.

And when the Righteous One shall appear before the eyes of the righteous, whose elect works hang upon the Lord of Spirits, and light shall appear to the righteous and the elect who dwell on the earth.

Where then will be the dwelling of the sinners, and where the resting-place of those who have denied the Lord of Spirits? It had been good for them if they had not been born.

When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect.

From that time those that possess the earth shall no longer be powerful and exalted: and they shall not be able to behold the face of the holy, for the Lord of Spirits has caused His light to appear on the face of the holy, righteous, and elect.

Then shall the kings and the mighty perish and be given into the hands of the righteous and holy.

And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men.

And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion. And mercy shall not be accorded to them, saith the Lord of Spirits.

And in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens.

And there I saw another vision, the dwelling-places of the holy, and the resting-places of the righteous.

Here mine eyes saw their dwellings with His righteous angels, and their resting-places with the holy. And they petitioned and interceded and prayed for the children of men.

And righteousness flowed before them as water, and mercy like dew upon the earth: thus it is amongst them for ever and ever.

And in that place mine eyes saw the Elect One of righteousness and of faith, and I saw his dwelling-place under the wings of the Lord of Spirits.

And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits.

And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names.

And I heard the voices of those four presences as they uttered praises before the Lord of glory.

The first voice blesses the Lord of Spirits for ever and ever.

And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.

And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.

And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.

After that I asked the angel of peace who went with me, who showed me everything that is hidden: Who are these four presences which I have seen and whose words I have heard and written

down?

And he said to me: This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.

And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

And into the heaven they shall not ascend, and on the earth they shall not come: such shall be the lot of the sinners who have denied the name of the Lord of Spirits, who are thus preserved for the day of suffering and tribulation.

On that day Mine Elect One shall sit on the throne of glory and shall try their works, and their places of rest shall be innumerable.

And their souls shall grow strong within them when they see Mine Elect Ones, and those who have called upon My glorious name.

Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light.

And I will transform the earth and make it a blessing: and I will cause Mine elect ones to dwell upon it: but the sinners and evil-doers shall not set foot thereon.

And there I saw One who had a head of days, and His head was white like wool, and with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels.

And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days.

And he answered and said unto me: This is the Son of Man who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden.

Because the Lord of Spirits hath chosen him, and whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.

And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their seats, and the strong from their thrones, and shall loosen the reins of the strong, and break the teeth of the sinners.

And he shall put down the kings from their thrones and kingdoms because they do not extol and praise Him, nor humbly acknowledge whence the kingdom was bestowed upon them.

And he shall put down the countenance of the strong, and shall fill them with shame. And darkness shall be their dwelling, and worms shall be their bed, and they shall have no hope of rising from their beds, because they do not extol the name of the Lord of Spirits.

And these are they who judge the stars of heaven, and raise their hands against the Most High, and tread upon the earth and dwell

upon it.

And in those days shall have ascended the prayer of the righteous, and the blood of the righteous from the earth before the Lord of Spirits.

In those days the holy ones who dwell above in the heavens shall unite with one voice and supplicate and pray and praise, and give thanks and bless the name of the Lord of Spirits on behalf of the blood of the righteous which has been shed.

And that their prayer may not be in vain before the Lord of Spirits, that judgement may be done unto them, and that they may not have to suffer for ever.

In those days I saw the Head of Days when He seated himself upon the throne of His glory, and the books of the living were opened before Him: and all His host which is in heaven above and His counsellors stood before Him.

And in that place I saw the fountain of righteousness which was inexhaustible: and around it were many fountains of wisdom: and all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect.

And at that hour that Son of Man was named in the presence of the Lord of Spirits, and his name before the Head of Days.

Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits.

He shall be a staff to the righteous whereon to stay themselves and

not fall, and he shall be the light of the Gentiles, and the hope of those who are troubled of heart.

All who dwell on earth shall fall down and worship before him, and will praise and bless and celebrate with song the Lord of Spirits.

And for this reason hath he been chosen and hidden before Him, before the creation of the world and for evermore.

And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; for he hath preserved the lot of the righteous, because they have hated and despised this world of unrighteousness.

And have hated all its works and ways in the name of the Lord of Spirits: for in his name they are saved, and according to his good pleasure hath it been in regard to their life.

In these days downcast in countenance shall the kings of the earth have become, and the strong who possess the land because of the works of their hands.

For on the day of their anguish and affliction they shall not be able to save themselves, and I will give them over into the hands of Mine elect.

For wisdom is poured out like water, and glory faileth not before him for evermore.

For he is mighty in all the secrets of righteousness, and unrighteousness shall disappear as a shadow, and have no continuance.

Because the Elect One standeth before the Lord of Spirits, and his glory is for ever and ever, and his might unto all generations.

And in him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.

And in those days a change shall take place for the holy and elect, and the light of days shall abide upon them, and glory and honour shall turn to the holy.

On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits.

And He will cause the others to witness this that they may repent and forgo the works of their hands.

They shall have no honour through the name of the Lord of Spirits, yet through His name shall they be saved, and the Lord of Spirits will have compassion on them, for His compassion is great.

And He is righteous also in His judgement, and in the presence of His glory unrighteousness also shall not maintain itself: at His judgement the unrepentant shall perish before Him.

And in those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and hell shall give back that which it owes.

For in those days the Elect One shall arise.

And he shall choose the righteous and holy from among them: for

the day has drawn nigh that they should be saved.

And the Elect One shall in those days sit on My throne, and his mouth shall pour forth all the secrets of wisdom and counsel: for the Lord of Spirits hath given them to him and hath glorified him.

And in those days shall the mountains leap like rams, and the hills also shall skip like lambs satisfied with milk, and the faces of all the angels in heaven shall be lighted up with joy.

And in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens.

And there I saw another vision, the dwelling-places of the holy, and the resting-places of the righteous.

Here mine eyes saw their dwellings with His righteous angels, and their resting-places with the holy.

And I saw how they petitioned and interceded and prayed for the children of men, and righteousness flowed before them as water.

And there I saw seven mountains of magnificent stones, three towards the east, and three towards the south.

And as for those towards the east, one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone.

But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire.

And I saw a flaming fire in all the mountains.

And in that place I saw the mountain of iron, and of copper, and of silver, and of gold, and of soft metal, and of lead.

And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

And they brought the kings and the mighty, and began to cast them into this deep valley.

And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.

And I asked the angel of peace who went with me, saying: For whom are these chains being prepared?

And he said unto me: These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation.

And they shall cover their jaws with rough stones as the Lord of Spirits commanded.

And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.

And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.

And all the waters shall be joined with the waters: that which is

above the heavens is the masculine, and the water which is beneath the earth is the feminine.

And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.

And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

And after that the Head of Days repented and said: In vain have I destroyed all who dwell on the earth.

And He sware by His great name: Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth.

And this is in accordance with My command. When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, the Lord of Spirits.

Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.

And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

And I asked the angel of peace who went with me, saying: To whom are these who hold the scourges going?

And he said unto me: To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.

And then that valley shall be filled with their elect and beloved, and the days of their life shall be at an end, and the days of their leading astray shall not thenceforward be reckoned.

And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south.

And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it.

And the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day.

And I began to speak the third Parable concerning the righteous and elect.

Blessed are ye, ye righteous and elect, for glorious shall be your lot.

And the righteous shall be in the light of the sun, and the elect in the light of eternal life: the days of their life shall be unending, and the days of the holy without number.

And they shall seek the light and find righteousness with the Lord of Spirits: there shall be peace to the righteous in the name of the Eternal Lord.

And after this it shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith: for it has

become bright as the sun upon earth, and the darkness is past.

And there shall be a light that never endeth, and to a limit of days they shall not come, for the darkness shall first have been destroyed, and the light established before the Lord of Spirits.

In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet.

And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

And a great trembling seized me, and fear took hold of me, and my loins gave way, and dissolved were my reins, and I fell upon my face.

And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.

And Michael said unto me: Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth.

And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.

And I asked the angel, saying: Why have those angels taken these

cords and gone off? And he said unto me: They have gone to measure.

And the angel who went with me said unto me: These shall bring the measures of the righteous, and the ropes of the righteous to the righteous, that they may stay themselves on the name of the Lord of Spirits for ever and ever.

The elect shall begin to dwell with the elect, and those are the measures which shall be given to faith and which shall strengthen righteousness.

And these measures shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea.

That they may return and stay themselves on the day of the Elect One; for none shall be destroyed before the Lord of Spirits, and none can be destroyed.

And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

And that One with their first words they blessed, and extolled and lauded with wisdom, and they were wise in utterance and in the spirit of life.

And the Lord of Spirits placed the Elect One on the throne of glory. And he shall judge all the works of the holy above in the heaven, and in the balance shall their deeds be weighed.

And when he shall lift up his countenance to judge their secret ways

according to the word of the name of the Lord of Spirits, and their path according to the way of the righteous judgement of the Lord of Spirits, then shall they all with one voice speak and bless, and glorify and extol and sanctify the name of the Lord of Spirits.

And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophanin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth and over the water.

On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever.

All who sleep not above in heaven shall bless Him: all the holy ones who are in heaven shall bless Him, and all the elect who dwell in the garden of life: and every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, and all flesh shall beyond measure glorify and bless Thy name for ever and ever.

And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: Open your eyes and lift up your horns if ye are able to recognize the Elect One.

And the Lord of Spirits seated him on the throne of His glory, and the spirit of righteousness was poured out upon him, and the word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face.

And there shall stand up in that day all the kings and the mighty, and the exalted and those who hold the earth, and they shall see and recognize how he sits on the throne of his glory, and righteousness is judged before him, and no lying word is spoken before him.

Then shall pain come upon them as on a woman in travail, and she has pain in bringing forth, when her child enters the mouth of the womb, and she has pain in bringing forth.

And one portion of them shall look on the other, and they shall be terrified, and they shall be downcast of countenance, and pain shall seize them, when they see that Son of Man sitting on the throne of his glory.

And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.

For from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of His might, and revealed him to the elect.

And the congregation of the elect and holy shall be sown, and all the elect shall stand before him on that day.

And all the kings and the mighty and the exalted and those who rule the earth shall fall down before him on their faces, and worship and set their hope upon that Son of Man, and petition him and supplicate for mercy at his hands.

Nevertheless that Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled

with shame, and the darkness grow deeper on their faces.

And He will deliver them to the angels for punishment, to execute vengeance on them because they have oppressed His children and His elect.

And they shall be a spectacle for the righteous and for His elect: they shall rejoice over them, because the wrath of the Lord of Spirits resteth upon them, and His sword is drunk with their blood.

And the righteous and elect shall be saved on that day, and they shall never thenceforward see the face of the sinners and unrighteous.

And the Lord of Spirits will abide over them, and with that Son of Man shall they eat and lie down and rise up for ever and ever.

And the righteous and elect shall have risen from the earth, and ceased to be of downcast countenance. And they shall have been clothed with garments of glory.

And these shall be the garments of life from the Lord of Spirits: and your garments shall not grow old, nor your glory pass away before the Lord of Spirits.

In those days shall the mighty and the kings who possess the earth implore Him to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him.

And they shall bless and glorify the Lord of Spirits, and say: Blessed is the Lord of Spirits and the Lord of kings, and the Lord of the

mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom.

And splendid in every secret thing is Thy power from generation to generation, and Thy glory for ever and ever: deep are all Thy secrets and innumerable, and Thy righteousness is beyond reckoning.

We have now learnt that we should glorify and bless the Lord of kings and Him who is king over all kings.

And they shall say: Would that we had rest to glorify and give thanks and confess our faith before His glory!

And now we long for a little rest but find it not: we follow hard upon and obtain it not: and light has vanished from before us, and darkness is our dwelling-place for ever and ever.

For we have not believed before Him nor glorified the name of the Lord of Spirits, nor glorified our Lord but our hope was in the sceptre of our kingdom, and in our glory.

And in the day of our suffering and tribulation He saves us not, and we find no respite for confession that our Lord is true in all His works, and in His judgements and His justice, and His judgements have no respect of persons.

And we pass away from before His face on account of our works, and all our sins are reckoned up in righteousness.

Now they shall say unto themselves: Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.

And after that their faces shall be filled with darkness and shame before that Son of Man, and they shall be driven from his presence, and the sword shall abide before his face in their midst.

Thus spake the Lord of Spirits: This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.

And there was great joy amongst them, and they blessed and glorified and extolled because the name of that Son of Man had been revealed unto them.

And he sat on the throne of his glory, and the sum of judgement was given unto the Son of Man, and he caused the sinners to pass away and be destroyed from off the face of the earth.

And those who have led the world astray, with chains shall they be bound, and in their assemblage-place of destruction shall they be imprisoned, and all their works vanish from the face of the earth.

And from henceforth there shall be nothing corruptible; for that Son of Man has appeared, and has seated himself on the throne of his glory, and all evil shall pass away before his face, and the word of that Son of Man shall go forth and be strong before the Lord of Spirits.

And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth.

And he was raised aloft on the chariots of the spirit and his name vanished among them.

And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous.

And there I saw the first fathers and the righteous who from the beginning dwell in that place.

And it came to pass after this that my spirit was translated and it ascended into the heavens: and I saw the holy sons of God. They were stepping on flames of fire: their garments were white and their raiment, and their faces shone like snow.

And I saw two streams of fire, and the light of that fire shone like hyacinth, and I fell on my face before the Lord of Spirits.

And the angel Michael, one of the archangels, seized me by my right hand, and lifted me up and led me forth into all the secrets, and he showed me all the secrets of righteousness.

And he showed me all the secrets of the ends of the heaven, and all the chambers of all the stars, and all the luminaries, whence they proceed before the face of the holy ones.

And he translated my spirit into the heaven of heavens, and I saw there as it were a structure built of crystals, and between those crystals tongues of living fire.

And my spirit saw the girdle which girt that house of fire, and on its four sides were streams full of living fire, and they girt that house.

And round about were Seraphin, Cherubic, and Ophannin: and these are they who sleep not and guard the throne of His glory.

And I saw angels who could not be counted, a thousand thousands, and ten thousand times ten thousand, encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who are above the heavens, go in and out of that house.

And they came forth from that house, and Michael and Gabriel, Raphael and Phanuel, and many holy angels without number.

And with them the Head of Days, His head white and pure as wool, and His raiment indescribable.

And I fell on my face, and my whole body became relaxed, and my spirit was transfigured; and I cried with a loud voice, with the spirit of power, and blessed and glorified and extolled.

And these blessings which went forth out of my mouth were well pleasing before that Head of Days.

And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.

And he came to me and greeted me with His voice, and said unto me: This is the Son of Man who is born unto righteousness, and righteousness abides over him, and the righteousness of the Head of Days forsakes him not.

And he said unto me: He proclaims unto thee peace in the name of the world to come; for from hence has proceeded peace since the creation of the world, and so shall it be unto thee for ever and for ever and ever.

And all shall walk in his ways since righteousness never forsaketh him: with him will be their dwelling-places, and with him their

heritage, and they shall not be separated from him for ever and ever and ever.

And so there shall be length of days with that Son of Man, and the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever.

Jubilees

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their year-weeks, of their Jubilees throughout all the years of the world.

And the Lord said unto Moses: Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment.

Which I have written that thou mayst teach them.

For I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob.

And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength.

And I will gather them from amongst all the Gentiles, and they will seek Me, so that I shall be found of them, when they seek Me with all their heart and with all their soul.

And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul.

And I will circumcise the foreskin of their heart and the foreskin of

the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity.

Until I descend and dwell with them throughout eternity. And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.

And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years from the time of the creation of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the

number of the jubilees.

And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created.

And kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

And all the angels of the presence, and all the angels of sanctification, these two great classes He hath bidden us to keep the Sabbath with Him in heaven and on earth.

And He said unto us: Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people.

And will bless them; as I have sanctified the Sabbath day and do sanctify it unto Myself, even so will I bless them, and they shall be My people and I will be their God.

And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself for ever and ever.

And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples.

And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book.

That men might know the seasons of the years according to the order of their separate months.

And he was the first to write a testimony, and he testified to the sons of men among the generations of the earth and recounted the weeks of the jubilees.

And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against them all.

And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world.

And all the wickedness of the children of men. And on account of it God brought the waters of the flood upon all the land of Eden.

For there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

And he burnt the incense of the sanctuary, even sweet spices,

acceptable before the Lord on the Mount.

And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar.

And poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

And for this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraved concerning it celebrate it.

After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: Fear not, Abram; I am thy defender, and thy reward will be exceeding great.

And He brought him forth abroad, and said unto him: Look toward heaven and number the stars if thou art able to number them.

And he looked toward heaven, and beheld the stars. And He said unto him: So shall thy seed be.

And he believed in the Lord, and it was counted to him for righteousness.

On that day the Lord made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates.

The Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

And in the fifth year of the fourth week of this jubilee, in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the wheat harvest.

And He appeared to him, and said unto him: I am God Almighty; approve thyself before Me and be thou perfect.

And I will make My covenant between Me and thee, and I will multiply thee exceedingly.

And He said unto him: I am God Almighty; let thy name be Abraham; for the father of many nations have I made thee.

And I will make thee very great, and I will make nations of thee, and kings shall come forth from thee.

And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee and to thy seed after thee.

And I shall give to thee and to thy seed after thee the land where thou hast been a sojourner, the land of Canaan, for an eternal possession, and I will be their God.

This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham.

And he blessed them that night. And he blessed Levi first, and Judah second, and blessed them.

And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones.

Even as they shall be the seed of thy sons for glory and greatness and holiness, and may He make them great unto all the ages.

And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; they shall speak the word of the Lord in righteousness, and they shall judge all His judgements in righteousness.

And they shall declare My ways to Jacob and My paths to Israel. The blessing of the Lord shall be given in their mouths to bless all the seed of the beloved.

Thy mother has called thy name Levi, and justly has she called thy name; thou shalt be joined to the Lord and be the companion of all the sons of Jacob; let His table be thine, and do thou and thy sons eat thereof.

And may thy table be full unto all generations, and thy food fail not unto all the ages.

And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever.

And he awoke from his sleep and blessed the Lord.

And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord.

And his father clothed him in the garments of the priesthood and filled his hands.

And the Lord appeared to him by night and blessed him and said unto him: Thy name shall not be called Jacob, but Israel shall they name thy name.

And He said unto him again: I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.

And after this law I made known to thee the days of the Sabbaths in the desert of Sin, which is between Elim and Sinai.

And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year

thereof have I not told thee till ye enter the land which ye are to possess.

And the children of Israel shall observe the Sabbath throughout their generations as an everlasting ordinance.

For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day.

And rest thereon from all labour which belongeth to the labour of the children of men, save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord.

And that He may receive them always from day to day according as thou hast been commanded.

And every man who does any work thereon, or goes a journey, or tills his farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea.

And whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths.